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NOTES AND QUERIES:

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Notes.

DR. WILMOT'S POLISH PRINCESS.

There is one chapter in the Wilmot-Serres romance which, though slightly touched upon by the Attorney-General in the late *cause célèbre*, deserves a few remarks; one personage who every now and then comes on the scene, "like a shadow and so departs," of whose presence, however, for reasons which will appear hereafter, it is desirable some record should be preserved. I allude to the Princess Poniatowski, whom Dr. Wilmot is alleged to have married, and by whom he is said to have become the father of the supposed Duchess of Cumberland.

This Princess is like Dame Quickly, one "don't know where to have her." We first get a glimpse of her in 1813, in Mrs. Serres' *Life of Dr. James Wilmot* (an impudent and foolish attempt to prove him the writer of *The Letters of Junius*), where, in a note at p. 116, we read—

"When the Princess of Poland visited England, Dr. Wilmot attended her to the University. She valued our author exceedingly during her residence in England, and invited him to the Court of Poland; she frequently corresponded with him after her departure from this kingdom."

In 1815 Lord Warwick communicated to Mrs. Serres the startling and agreeable fact that she was the daughter of the Duchess of Cumberland—and not only to Mrs. Serres, but also to the Duke

of Kent, who seems to have been no sooner let into this grave secret, than he was seized with the same mania for writing certificates and declarations for which all the parties to it are so remarkable; a mania which manifested itself in making its victims forget their grammar and orthography, spell "offspring" *orfspring*; and all alike endeavour to hide the mysteries with which they were familiar under the most transparent veil. Thus we find Dr. Wilmot cautiously concealing the names of Junius, Lord Shelburne, and Wilkes, under the occult symbols of Ju—s, L—d S—ne, J. W—; while Lord Chatham, in a document in which he pledges himself not to betray the Duke of Cumberland's second marriage, writes about "the laws against b—y," and the Duke of Kent in like manner writes, "F—t M—ge" and "R—l birthright," for fear anybody should guess he meant "first marriage" and "royal birthright."

But though, in 1815, Lord Warwick announced to Mrs. Serres that she was the daughter of the Duchess of Cumberland, he seems very unaccountably to have omitted the additional interesting fact that she was the granddaughter of a Princess. Strange omission this of Lord Warwick; but still the fact must have been forgotten, for two years after Mrs. Serres had ascertained her descent from the Duchess of Cumberland, we find her, in a pamphlet published in 1817, entitled *Junius, Sir Philip Francis denied*, asserting, at p. 6—"Dr. Wilmot was NEVER MARRIED," and drawing from that circumstance additional arguments in favour of his identity with Junius.

As far as we have been able to ascertain, Mrs. Serres did not put forth any claim to be a descendant from a Polish Princess until 1821, when she made the following announcement in *The British Luminary*, which was understood to be the Princess of Cumberland's official organ; at which time also she declared her right to the throne of Poland:—

"Dr. Wilmot, in early life, was a Fellow of Trinity College; he was a high-spirited, independent character, of great talent, and the friend and favorite of many of the young nobility then at Oxford. Stanislaus, afterwards King of Poland, was at that time studying at Oxford, and Dr. Wilmot became intimate with him. Stanislaus had a sister living with him (Princess Poniatowski), a very beautiful young creature; and from the intimacy which subsisted between the Prince and the Doctor, he was frequently in company with the young Princess; a mutual attachment took place between them; but the Princess was not rich; and they were at length privately married. Only a few confidential friends were acquainted

* Dr. Smith, the Counsel of Mrs. Ryves, is reported in *The Times* of June 2 to have stated that about seventy documents would be produced, containing forty-three signatures of Dr. Wilmot, sixteen of Lord Chatham, twelve of Dunning, twelve of George III., thirty-two of Lord Warwick, and eighteen of the Duke of Kent. What an ingenious mode of keeping state secrets!

with the transaction, for had it been generally known, the Doctor would have lost his fellowship and his other high pretensions.

"In due time the Princess presented Dr. Wilmot with a daughter. Some family and political matters separated the parties for a while. He doated upon his lovely child, who, we believe, was placed under the care of Mrs. Payne, the sister of the Doctor and the wife of Captain Payne.

"All the time the Doctor could spare from his studies and different occupations he devoted to his beloved and interesting child, who grew up the beautiful image of her Royal mother, with a mind as superior as her person, and at the age of eighteen the Duke of Cumberland and the Earl of Warwick became her admirers; at length the Earl gave way to the Duke, and on March 4, 1767, they were married by Dr. Wilmot at the house of his friend, Lord Archer, in the presence of Lord Brook (afterwards Lord Warwick) and Mr. Addez, which was only known to a few persons about the Court.

"The apparently happy Duke and his lovely bride lived in hopes that they should soon be allowed to make their marriage public; but in the year 1771 a transaction took place which proved a cruel death blow to the young Duchess, for she never recovered the effect. . . . !!!

"Young, amiable, and beautiful, and tenderly attached to the Duke, she took leave of him and went to Warwick in a state of misery not to be described. A premature birth at seven months was the consequence. On Tuesday, April 3, 1772, she gave birth to the Princess Olive at the house of Mrs. Wilmot, in Jury Street, in the town of Warwick. The Earl of Warwick and Dr. Wilmot were both present, which fact is confirmed by their separate affidavits.

"The unfortunate Duchess was conveyed to France in a state scarcely to be described, where she afterwards died in a convent of a broken heart."—*Gent's Mag.*, July 1822, vol. xcii. Part II. pp. 35-6 (quoted from *The British Luminary* of Dec. 16th, 1821).

But the mystery is at length cleared up. We are now told that Lord Warwick did not reveal the whole story of her birth and connection in 1815, but delivered to her a sealed packet, which was not to be opened until after the death of the King; but which, with strange disregard to so solemn an injunction, was opened in 1819, though the King did not die till 1820; and that packet for the most part related to the marriage of Dr. Wilmot with the Princess Poniatowski.

However, as Mrs. Serres' grandmother, the Princess Poniatowski, gave birth to a daughter on June 17, 1750, we are very glad to find for the lady's sake that she was married. We presume this event took place in 1749; but unfortunately Dr. Wilmot, fond as he seems to have been of writing down all the great secrets with which he was entrusted, seems never to have taken sufficient care of the Polish interest of his descendants, and has not certified *where, when, or whom* he married.

In the *Appeal for Royalty* it is said (p. 7) Dr. Wilmot "contracted a private but legal marriage with the Princess of Poland, DAUGHTER of Stanislaus, last king of that country." As the author of the *Appeal* had access to all the documents, how comes it that, while Mrs. Serres in 1821 declared the lady to have been a SISTER of Stanislaus, the

Appeal, published in 1858 and republished in 1866, declares her to have been his DAUGHTER? Dr. Smith, Mrs. Ryves's counsel, who ought to know, having doubtless studied the case very closely, returns to the original version, and says the lady was the Princess Poniatowski, SISTER of the King of Poland.

On the 2nd June Dr. Smith produced to the Court an article in the *Biographie Universelle*, for the purpose of proving the biography of Dominic Serres. Had the learned Doctor, in turning over the leaves of that useful book, glanced his eye at the Life of Stanislaus, and been startled by the announcement?—

"Ce prince n'avait pas été marié!"

There the statement is at any rate; and the fact is so. Stanislaus never was married. But this is not all. The favourite of Catherine was, no doubt, a remarkable man; but he would have been a very remarkable man indeed if, born in 1732, he was the father of a marriageable daughter in 1749.

So much for Dr. Wilmot's marriage with a DAUGHTER of Stanislaus.

Let us now see whether the story which Dr. Smith adopted, namely, that this supposititious Princess was the SISTER and not the DAUGHTER of Poniatowski, is a bit more consistent than the one which he rejected.

If the reader will refer to Niesiecki's *Herbarz Polski* (article "Poniatowski," vol. vii. pp. 376—378, ed. 1839-46), the best authority we believe on the subject, he will find that Count Poniatowski, afterwards King of Poland, had four brothers and only two sisters. Of these the eldest, Louisa, born in 1728, married one of the Zamoy-ski family, and left a daughter married to a Count Mnischez. The younger, Isabella, born in 1730, married Clement Branicki, and died without issue.

So much for the assertion that Dr. Wilmot married a SISTER of the King of Poland.

We have thus shown that the whole story of this pretended marriage is clearly a pure invention, by proving that, in 1813, Mrs. Serres knew nothing of it; that in 1815, according to *The Appeal*, she was informed of "all the particulars of her birth and connections;" that in spite of this, in 1817, she declared that "Dr. Wilmot was never married;" that in 1821 she announced his marriage to a SISTER of Poniatowski; that in 1858 and 1866, this sister was in *The Appeal* transformed into a DAUGHTER; who in the Ryves case was again retransformed into a SISTER; that Poniatowski was never married, and consequently had no DAUGHTER; that neither of his sisters could have been married to Dr. Wilmot. It would therefore be waste of time and space to touch upon the absurdity of converting this mythic daughter or sister of Count Poniatowski—who was not elected King of Poland till 1764—into

a Princess of Poland in 1749; or to show where Poniatowski was when the pretended marriage took place; or to prove that his visit to England did not occur till five years after the date which Mrs. Serres assigned to it.

Parodying what the Lord Chief Justice said of the certificates of the pretended Lightfoot marriage, that they were "gross and rank forgeries," it may safely be declared of the two versions of the Wilmot-Poniatowski marriage—they are "gross and rank fabrications;" and Mrs. Serres' statement in 1817, that "Dr. Wilmot was never married," remains one of the few statements made by her entitled to credit. WILLIAM J. THOMS.

P.S. Whilst hurriedly penning these lines, our attention was attracted to the date mentioned above as that of the birth of the Princess Olive—"Tuesday, April 3, 1772." It is very seldom in connection with this case, that one gets anything quite so precise and definite. The importance of a royal birth of course justifies and accounts for the minute and unwonted particularity. Happening to have at hand Mr. Bond's excellent Perpetual Calendar, we thought we would test this Tuesday, the third of April. No sooner said than done. For 1772, Mr. Bond's contrivance at once informed us that D was the Dominical Letter, and that the 1st April was on a Wednesday; the 3rd was therefore a Friday, and not a Tuesday. Could it be Tuesday, the 13th? No, the 13th was on a Monday. Or Tuesday the 23rd? No, the 23rd was on a Friday. How was it to be accounted for? We soon discovered. The person who endeavoured to ascertain the day of the week, not having Mr. Bond's little chronological machine at hand, and not being a very profound chronologer, calculated the date according to the old style, under which the 3rd of April, 1772, would have been a Tuesday, but unfortunately for him or her, the style was changed in 1752, twenty years before the date assigned to this illustrious birth.

ERSKINE'S "PETITION OF PETER," ETC.

The following verses, which tell their own story, for the authenticity of which I can vouch, and which have never, I believe, been in print, may prove interesting, both from their intrinsic merit, and on account of the subsequent fame of their author. His allusions herein to the English Courts of Law, and Lord Coke, some years before there was any likelihood of his quitting the military profession, and being called to the bar, are curious:—

"To the Right Hon. Lady Cecilia Johnstone (Wife of the Governor of Minorca). The Address of her Ladyship's Monkey, doomed by her to banishment, praying that England might be the place of his exile.

"Written in Minorca, July, 1774, by Ensign the Hon^{ble} Thomas Erskine, afterwards Lord Erskine.

"The humble Petition of sorrowful Peter,
With submission is set forth, as follows, in Metre.

"I think, if I'm rightly informed of the crime
For which I am banished, it runs thus in rhyme—
For tearing of books, for mischief, and stealing,
And tricks of all kinds, from the floor to the ceiling,
As mankind pretend to be govern'd by Laws,
I claim the just right to be heard in my cause,
Which I found upon reason, and wrap up in rhyme,
Although not the practice of Courts in our time;
For in Law, I must say, though perhaps not in season,
Proceedings are mostly 'without rhyme or reason.'
All Culprits are punished, if Lord Coke says true,
Not from love of revenge, but for th' harm that they do.
On this common maxim my pleadings I found,
And the crime of the books will soon fall to the ground.
There was never book yet, I'll be bound to engage—
Above all in our days—but may well spare a page,
And the Public as well as most Authors might look
With smiles on a monkey devouring their book.
'Tis as well for a volume, I'll venture an oath,
To be eat by an Ape, as by Critic, or Moth.
And then, as to reading, all wits have confest it,
You never can profit unless you digest it.
And monkeys and men, from the north to the south,
Can only digest what they put in their mouth.
Much more might be said, if I chose to enlarge,
But I now shall proceed to the rest of my Charge.

"To blame me for mischief, and tax me with stealing,
Is surely a want of good sense and fine feeling,
For Nature, who ripens the figs and the grapes,
Is no nearer relation to men than to Apes.
'Tis because you are stronger you seize upon all,
And the weakest, alas! must e'en go to the wall.
But the fair teeming earth, our bountiful mother,
Loves Peter as dearly as Adam, his Brother.
As to tricks of all kinds, for which I'm accused,
I deny they are tricks, and protest I'm abused.
Equipt as I am in my shabby old grey,
I dare not adventure what finer fools may.
Each pitiful, ignorant, gingerbread varlet—
Each fop of eighteen in gold lace and scarlet—
Has a right, to be sure, on all subjects to chatter,
Though Peter, perhaps, may know more of the matter;
Could Peter—I speak with respect and submission—
By some lucky chance get an Ensign's commission—
I see you all laughing; well, titter away,
I'm not the first Monkey, I'll venture to say.
'Tis no such great matter to play well at cards,
And I think I should soon be 'the Ton' in the Guards.
I'm fit for all duties, except a Court Martial;
There my likeness to men might make me too partial.
As to height, to be sure, I confess I'm not tall,
But Andrew * and I might parade through the Mall;
And a Bag from Miss Bruce, with a good handsome
wig.

Would, I think, pretty soon set on foot an intrigue.
What might not be done with my air and my shape,
When the fashion at Court is to look like an Ape!
What challenges, duels, what quarrels and slaughters!
What tears would be shed over Spouses and Daughters!

What groups in the anguish of cutting a horn
Would wish in despair I had never been born,
Though (faith!) I'm afraid, to my shame, I should see
Some hundreds much more like to Monkeys than me.
And when, for some fair, I might steal forth to meet
her,

I should find her eloping with some other Peter!

* A fictitious name for a very short man well known at the time

Yet in spite of these rubs, I should have the renown
To be one of the finest young fellows in town.

"Then if exile's my fate, I implore with a tear
To be shipped off for England—for there is my sphere!"

"If to this last request you shall start no objection,
My Cousin, Tom Erskine, has pledged his protection
(I suppose, like the Scotch, on account of connection).
Strict orders are sent to his servants at home
To receive me with honours whenever I come.
As soon as for England he spreads forth his sail,
Dear Peter, he vows, shall partake of the gale."

T. A. H.

NOBLESSE OBLIGE.

At a meeting of the Société de l'Histoire de France, held on the 4 April 1865, it was suggested by M. le comte de Laborde, who presided on that occasion, that in addition to the ordinary business of the meetings it might be desirable that *QUERIES* on points of history and literature should sometimes be stated and discussed. The suggestion was received with favor; and the learned archaeologist could do no less than give effect to it. He therefore made an appeal to the members then present as to the period which gave birth to the popular saying *Noblesse oblige*. No one asserted its antiquity; and, as evidence of their sagacity, the subjoined note was added to the minutes of the meeting:

"Je lisais dernièrement, dans un ouvrage sérieux écrit récemment par un érudit qui a fait quelque étude du moyen âge, dans les *Recherches sur la vie du père Ménétrier* de M. A. Allut, 'NOBLESSE OBLIGE, ce vieux dicton de nos pères,' et j'admire comment un esprit fin et précis avait pu donner à sa pensée une tournure assez saillante pour la rendre aussi rapidement populaire et tromper les plus diserts."

"Je désirerais vivement que les plus consommés dans la connaissance des textes du moyen âge me montrassent une charte, un manuscrit, voire même un livre imprimé où se trouve ce vieux dicton de nos pères, je voudrais qu'un philologue, rompu à toutes les habitudes de notre vieille langue, me dit à quelle époque du moyen âge *noblesse* et *oblige* ont été pris dans cette acception. Je crois les entendre d'avance me dire, Nous n'avons jamais lu ce dicton dans aucun de nos anciens textes, ni rien qui y ressemble; il n'est ni dans les idées du moyen âge, ni dans les habitudes de la langue; et je leur répondrais: Vous avez d'autant plus raison qu'il n'a été imaginé qu'au commencement de ce siècle."

"Voici comment je l'entendis pour la première fois. Chaque semaine le vieux duc de Levis venait chez ma mère et se faisait un plaisir d'éprouver, au contact de son intelligence supérieure, les pensées que, dans l'intervalle d'une visite à l'autre, il avait trouvées avec beaucoup d'esprit, forgées avec trop d'art, linées avec des soins infinis, sans préjudice d'autres pensées plus anciennes qu'il ramenait dans la conversation, toujours accompagnées de cette remarque: *Cela n'a pas encore été dit*. Un jour, lors de la reconstitution de la noblesse de l'ancien régime, il rappela une pensée qu'il avait publiée en 1808, lors de l'établissement de la noblesse de l'empire: *Tenez, à propos de noblesse, cela n'a jamais été dit: 'Noblesse oblige,' et c'est peut-être ce qu'on a de mieux à dire à nos nobles de l'ancien et du nouveau régime*. Tout petit, je ne fus guère frappé de la portée de cette pensée, mais sa forme se fixa vivement dans ma mémoire, seulement par suite de je ne

sais plus quelle contrariété, je me mis en colère, on m'emporta et je vois encore la tête et la figure poudrées du vieux duc se pencher vers moi, et j'entends ces mots: *Petit, l'homme porte sa peine; puis, se tournant vers ma mère: Comtesse, cela non plus n'a pas encore été dit*.

"Telle est l'origine de ce mot, de ce vieux dicton de nos pères; gardons-le, usons-en, il est profond, il est pratique; mais laissons-en l'honneur à l'homme distingué qui, en concevant cette belle pensée, a su la comprimer dans un moule original."

"Le comte DE LABORDE."

I transcribed the above note as a philological curiosity, but the maxim that *nobility has its duties* is of far superior importance when viewed under its moral aspect—and I cannot resist the opportunity of recording my humble opinion that it was never more seriously felt, or more worthily exemplified, than at the present time.

BOLTON CORNEY.

Barnes, S.W., 30 June.

ANCIENT HERALDRY.

My attention has lately been attracted to the devices displayed upon the shields of warriors and certain other personages, who are represented upon antique Italo-Greek and Etruscan vases; and I have found these ancient heraldic shields so curious and interesting that I venture to hope a brief notice of a few of the more remarkable of their charges may be considered not altogether unworthy of the regard of such students of mediæval heraldry as may not hitherto have extended their inquiries into the heraldry of antiquity.

In form, the great majority of these shields are circular, and, with very rare exceptions, they have borders—many of these borders are charged with small roundels or discs, precisely as many mediæval bordures are *bezantée*: occasionally these shields appear in perspective or in profile, in which case a central boss, perhaps a grotesque head, is represented in bold relief. Others of these shields, which have been distinguished as Boeotian, are oval, with singular "flanches," that sometimes are pierced and cut away; and again, Amazonian warriors have their own crescent-shaped pelta.

The most remarkable charge, which has its well-known counterpart in mediæval heraldry in the armorial ensign of the Isle of Man, is the device formed of three human legs conjoined. In the ancient example, the limbs are nude, couped at the hip, and flexed in triangle. In the British Museum collection, I found five fine and perfect examples of this device, painted white on a black field. I did not observe any special association with the island of Sicily indicated in any other respect by these vases. In the same collection are no less than nine examples of another device, scarcely less remarkable than the last. This is a single human leg, couped at the hip, nude, and

bent to a right angle at the knee: as before, the device is white on a black field. Upon one vase two warriors appear in the act of arming: one has the shield just described, while the shield of his comrade is charged with a white bull's head, couped at the shoulder. At the Louvre, upon a noble prize amphora, the goddess Athene is represented with a large black shield, charged with the same device of a human leg.

Amongst other devices charged upon shields painted on vases, in the British Museum collections, are the following:—A lion sejant regardant, having the sinister fore paw elevated; a demi-lion rampant couped, three examples; lion passant, three examples—one of them remarkable for fine drawing and spirited execution, and another very curious; two lions passant guardant; and two others passant regardant, both of them very remarkable compositions; a bull's head cabossed, three examples; a demi-horse couped (hind legs and tail), two examples; a bull and a demi-bull, both charging; a Pegasus, six examples; a centaur, holding a branch of olive over his back, two examples; a demi-wild-boar; a bird volant, four examples; two birds respecting each other, a fesse embattled interposed between them; a white owl, on a shield of AÆNE; serpents, sometimes two, sometimes a single one, seventeen examples; a scorpion, four examples; a crab; a satyr; a hind; a dolphin; a flying-fish; two fish naiant in pale, four examples; a chariot and a chariot-wheel, two examples of each; a rotive tripod, seven examples; a throne or chair; the letter M; a vase, of the form known as a *cantharos*; a device, apparently designed to represent the bow of a galley, two examples; and, on a small vase, is a representation of an armed footrace—two competitors in the race have helmets and shields, but in other respects are nude; on each of these shields appears a figure, in every point a counterpart of the racers themselves.

In the Louvre, upon very fine vases, I observed these charges on shields:—A demi-lion; a mounted warrior; a white greyhound sejant; a red bull; a demi-horse; six examples of birds volant, some white and others black; a cock; two serpents; two scorpions; a dolphin; a single fish, certainly not a dolphin; a single human leg; a single leaf, and a cluster of three leaves conjoined, all of them resembling the ivy leaf; a chariot; and various roundels. In another fine collection I found the figure of a giant, with a black shield charged with a white griffin; a similar shield borne by Cygnus, in a group of "Hercules and Cygnus;" an anchor; a thunder-bolt; on the pelta of an Amazon, a bow; with other examples of the same charges that I have already enumerated. I shall be grateful for any information relative to other devices of the same order.

CHARLES BOUTELL.

SERJEANTS' ROBES.

In the series of illuminations representing the Courts of Law and Equity in the time of Henry VI., published by the Society of Antiquaries, the serjeants are uniformly represented wearing party-coloured robes. In respect to this, the late Mr. G. R. Corner, after quoting George Vertue's statement that in 1747 the party-coloured robe was still worn for one year upon taking the degree of serjeant-at-law, gives the following note (*Archæologia*, xxxix. 363):—

"I have made application to many of the learned serjeants to ascertain when the use of the party-coloured gowns was finally abandoned, but without success beyond the fact communicated by the Lord Chief Baron to Dr. Diamond, that the whole Bar went into mourning for Queen Anne, and they are said never to have come out again, but have mourned ever since. Mr. Serjeant Atkinson says that Vertue is wrong in saying that the party-coloured gown was worn in his time; and that, judging from the pictures, the change to the present robes of scarlet, purple, and black, took place about the time of the Protectorate, when a great alteration took place in all dress. Referring to the purple robes of the serjeants, the learned serjeant quotes an epigram of the facetious Jekyll:—

'The serjeants are a grateful race,
Their robes and speeches show it;
Their purple robes do come from Tyre,
Their arguments go to it.'

By the following, which I find in "The Knave of Harts, his supplication to Card-makers," published by William Rowlands in 1612 (*Percy Society Publications*, vol. ix.), it would seem that black was the ordinary dress of the serjeants at that period, which is earlier than either of those named by the Lord Chief Baron or Mr. Serjeant Atkinson:—

"Had we * black gownes, upon my life I sweare,
Many would say that we foure serjeants were:
And that would bring card-play in small request
With gallants that were fearefull of arrest:
For melancholy they would ever be
A serjeant's picture in their hands to see."

I cannot help thinking that the question when party-coloured robes ceased to be worn by the serjeants will not long fail of settlement if the correspondents of "N. & Q." turn their attention to it, and I venture to ask their aid in the matter.

JOB J. BARDWELL WORKARD, M.A.

The Temple.

RELIC OF CHARLES I. — At the beginning of this century, Mr. Smith, a long-established and respectable glover, in the Parliament Close, Edinburgh, possessed a large-sized miniature of the Martyr, in a massive frame. In this there was an opening, precisely like that for the slides in the magic lantern, by which was introduced over the face of the picture, a number, six or eight, I think,

* That is, the figures of knaves in a pack of cards.

of accessories, cut out where requisite, and painted on talc or some other suitable medium, and which, never covering the countenance, represented the king at various important periods of his life. A holiday with his family—his equipment for battle—his escape prevented at Carisbrooke—his appearance on his trial—and his execution, were elaborate and most interesting exhibitions of these scenes, and the skill of the artist in delineating them. Mr. Smith has long been dead, and I know not what has become of this precious relic. Having recently read an account of a work of art of a similar kind has recalled this remarkable production (which might have been mine by gift) to my memory.

BUSHEY HEATH.

TOMBSTONE INSCRIPTION.—The following epitaph is on a tombstone in the parish churchyard of Kennay, in Aberdeenshire:—

"Here lies — Adam,
Sometime gardener in Paradise,"

Paradise being the name of what was once, and still is, though now neglected, a beautiful spot laid out as a pleasure-ground near the village of Monymusk.

PALLAS.

MANTLE-PIECE.—The etymology of this word has already received considerable attention and elucidation in the 1st S. of "N. & Q.," ix. 302, 385, 576; x. 153, 334. The following flight of fancy is from a paper by the Rev. Prebendary Jackson in *The Churchman's Family Magazine* for June. He is describing old houses in Yorkshire:—

"Heavy beams of wood sometimes crossed the chimney to which were suspended hams in process of curing. The shepherd from the wold, the traveller soaked in rain and sleet, hung his cloak or mantle to dry within the chimney. Hence the wooden or marble shelf over the fireplace is still called the mantle-piece."—P. 515.

CUTHBERT BEDE.

LONDON INSCRIPTIONS: THE FRENCH CHAPEL. There is an historic importance, as well as a quiet dignity and pathos, about the brief inscription on the easterly gable of this edifice that render it worth recording. It is as follows:—

"D. O. M.
SVB TITULO R. M. V. ANONYMATI
SACERDOTES GALLIARVM EXVLES
DEDICAVNT—A.D. 1798."

This inscription is probably not to be found in any published work, while, on the other hand, the lowly and too mean building itself, in Little George Street, Portman Square, will perhaps not long remain standing.

JOHN W. BONE, F.R.S.L.

PULPIT ANECDOTES.—Most of the stories now current about Mr. Spurgeon were told in the last century of Rowland Hill, and one or two of them may be traced back to Friar Gerund. Most popular preachers, whether of local or general fame,

acquire the reputation of having slid down the pulpit banisters to show the ease of a fall from, and of having slowly ascended the steps to show the difficulty of a return to, holiness. *The Gentleman's Magazine*, lxxxv. 573, in an account of Dr. Priestley's brother Timothy, says that the latter—

"was the preacher (though others have borne the credit of the circumstance) who pulled out of his pocket half-a-crown, and laid it down upon the pulpit cushion, offering to bet with St. Paul that the passage where he says he could do all things was not true: but reading on 'by faith,' put up his money, and said, 'Nay, nay, Paul, if that's the case, I'll not bet with thee.'"

Now, in the preface to *Artemus Ward, His Book*, this story is told of an American divine, Lorenzo Dow.

CYRIL.

MEDICAL LOYALTY.—May not the following be used as a strong argument in favour of the loyalty of all medical men, but of physicians in particular?—

"MEDICAL LOYALTY.

Question.

"Can you explain to me,
Why all Physicians take
A guinea for their fee,
When we no guineas make?"

Answer.

"Oh yes! the reason's plain.
They are loyal, and unwilling
That a sovereign e'er again
Should be left without a shilling."

S. T. P.

THE OLDEST HOUSE IN ENGLAND.—The following paragraph from *The Builder* may be worth preservation in "N. & Q.":—

"The statement made in our last number respecting the destruction of the old house at Sholing, near Southampton, formerly the residence of King John, does not appear to be quite correct. The house has not been wholly destroyed by the recent gales, only a portion of the walls being injured. The palace consisted of two structures, and the portion blown down belonged to the eastern wall of the larger house, and contained but few architectural features to regret. Mr. J. Dutton Smith, a judicious local antiquary, states that the two structures were erected early in the twelfth century, and are acknowledged to be the earliest specimens of domestic architecture existing in England. The building to the right (entering the postern) is 50ft. long and 40ft. broad; it has in the north wall the remains of a fine Norman fireplace, and to the west a doorway, with three windows, with a window and door on the north. There are three ancient fire-places in Southampton—one in this palace (1130), one in the fine vaulted building in Simnel Street (1206), and one at Netley Abbey, a little later in date (1233), equalling anything of the same kind remaining in England, and are worthy of careful investigation. They are all rapidly falling to pieces, and Mr. Smith sees no chance of their proper restoration. The other building to the left is 16ft. long on the western side, and 45ft. in breadth, with a Norman doorway on the south, and a window and door of the same date on this side. The lane (10ft. wide) separating the houses is steep in its descent, and leads direct to a flight of steps at the water's

edge, where many a proud galley has waited for its kingly freight and the beauty of courts; but the beauties of the courts adjoining are certainly not now proverbial."

T. B.

BURNSIANA.—The subscriber is collecting all the various editions of the Life and Works of Robert Burns, the Ayrshire bard. The list at present numbers nearly 200 volumes, comprising 125 different publications. He will take it kind if any of the readers of "N. & Q." could assist him in extending the collection, and to such correspondents he will gladly forward a printed proof of his "Bibliotheca Burnsiana."

JAMES M'KIE.

Kilmarnock, July 2, 1866.

Queries.

ALE AT BREAKFAST.—I have seen it somewhere stated that Queen Elizabeth was accustomed to take a quart of ale to breakfast. Did ale in the days of Queen Bess form a part of the first meal?

W. D.

ANONYMOUS.—I shall feel greatly obliged for any information as to the authors of the following pamphlets:—

1. "Jura Cleri: or an Apology for the Rights of the long-Despised Clergy, &c." By Philo-Basileus Philo-Clerus." Oxford, 1661, 4to.

2. "The Doctrine of Non-Resistance or Passive Obedience no way concerned in the Controversies now depending between the Williamites and the Jacobites. By a Lay Gentleman of the Communion of the Church of England, by Law established." London, 1689, 4to.

[By Edmund Bohm.]

3. "The Pretences of the French Invasion examined for the Information of the People of England." London, 1692, 4to.

[By William Lloyd, successively Bishop of St. Asaph and Worcester.]

4. "An Impartial Inquiry into the Advantages and Losses that England hath received since the Beginning of the Present War with France." London, 1693, 4to.

5. "The Conspiracy of Querini and Tiepolo. An Historical Drama." London: Smith, Elder, & Co., 1837, 8vo.

CPL.

DANTE.—Every reader of Dante must have been struck by the grotesque way in which he mixes up heathen myths with Christian sentiment. This strange—not to say irreverent—confusion reaches its climax in a passage in which the Saviour is addressed by the name of a heathen god. The passage to which I refer is in the sixth canto of the *Purgatorio*:—

"E se licito m'è, o sommo Giove

Chi fosti 'n terra per noi crucifisso,

Son li giusti occhi tuoi rivolti altrove?"

Is any other instance to be found of a Christian poet addressing the God of Christians by the name appropriated to a heathen deity?

H. HARRIS, M.A.

W. ELDER.—I have a small book, published in 1656—

"Pearls of Eloquence, or the School of Complements; wherein Ladies, Gentlewomen, and Schollars may accommodate their Courtly Practice with Gentle Ceremonies, Complemental, Amorous, and high expressions of speaking, or writing of Letters. By W. Elder, Gent. London: printed for J. Lock, and are to be sold by Henry Eversden at the Grey-Hound in St. Paul's Church-Yard. MDCLVI."

In the epistle to the reader it would appear to be put forth as an original work. Is it so? And who was W. Elder?

F. W. C.

Clapham Park, S.

HERALDIC.—What family in the seventeenth century bore for a crest a demi-eagle or demi-falcon displayed, with a thistle in its beak?

EDWARD PEACOCK.

Bottesford Manor, Brigg.

ILCHESTER.—I shall be obliged if any of your Somerset correspondents will state who is at present lord of the manor of Brooke juxta Montague, near Ilchester.

C.

LYNCH'S "DICTIONARY OF ILLUSTRIOUS IRISH CHARACTERS."—In the year 1814, Mr. Patrick Lynch, Secretary to the Gaelic Society of Dublin, and well known as the author of sundry publications, issued a prospectus (of which a copy lies before me) of *A Biographical and Historical Dictionary of Illustrious Irish Characters*, in one large octavo volume, price to subscribers, 14. 2s. 9d. The work is described as "preparing for the press," and "speedily to be published." Did it ever appear, either complete or in part? and if not, where is the MS.? Some one of your Irish readers may be able to give the required information.

ABHEA.

"MARIUM VICE-PREFECTUS."—What was a "*Marium Vice-Prefectus*" in 1680? Copied from the monument of a person who was a landsman, to the best of my knowledge.

E. K.

MONUMENTAL DEVICES.—I have carefully looked over the various articles on this subject which have appeared in "N. & Q." from its commencement; but I do not see any notice of the device of scissors, or shears, and the sword. There are many of the kind in the ancient tombstones in the diocese of Durham. In the north porch of Gainford church several fragments of gravestones bearing these devices, and multiform crosses, were inserted in the walls for preservation. They were taken from the interior of the church when lately restored. The staff of the cross fairly intersects the stones; and the shears or scissors are traced invariably on the right side of the stone, and the sword on the left. They vary in dimensions, and in some cases are well preserved, and in good relief.

It is said the shears represent a female, the

sword a male person. Others state they represent the trade or profession of the deceased. This latter opinion appears to me confuted by the fact that both emblems are found on the same stone in their usual positions.

Perhaps ventilation through the pages of "N. & Q." may waft better explanations of the emblems.

GEORGE LLOYD.

Darlington.

NAUFRAGIUM JOCULARE, OR SHIPWRECK BY DRINK.—De Quincey, in his brilliant and masterly review of *Goethe as reflected in his Novel of Wilhelm Meister*, gives an abstract of a most humorous scene in Heywood's tragi-comedy *The English Traveller* :—

"A number of people carousing in an upper room of a tavern become so thoroughly drunk as to fancy themselves in a ship far out at sea; and their own unsteady footing in 'walking the deck,' they conclude to be the natural effect from the tumbling billows of the angry ocean, which in fact is gathering rapidly into every sign of a coming storm. One man in his anxiety therefore climbs a bed-post, which he takes for the mast-head, and reports the most awful appearances ahead. By his advice they fall to lightening ship: out of the windows they throw overboard beds, tables, chairs, the good landlady's crockery, bottles, glasses, &c., working in agonies of haste for dear life. By this time the uproar and hurley-burley has reached the ears of the police, who come in a body up the stairs; but the drunkards, conceiving them to be sea-gods—Neptune, Triton, &c.—begin to worship them. What accounts for this intrusion of Pagan adorations is this, viz. that originally the admirable scene was derived from a Greek comic sketch, though transplanted into the English drama with so much of life-like effect as really to seem a native English growth."—*Works*, Edinb. 1803, vol. xii. p. 201.

What is the "Greek comic sketch" to which De Quincey refers? The passage in Heywood is given in Lamb's *Dramatic Specimens*. It suggested Cowley's Latin play, *Naufragium Joculare*.

EDRIONNACH.

"ORIGINES PAROCHIALES SCOTIÆ."—Can any of your correspondents tell me whether there is any chance of this most interesting and valuable work being continued? Surely there should not be much difficulty in finding the means for publishing at least the Archdeaconry of Lothian. Many of the noblemen and gentlemen of the district would, I have no doubt, contribute largely, while there should be no difficulty in obtaining a goodly list of subscribers for this volume at least. I trust that Mr. Stevenson or some other enterprising Edinburgh bookseller will try what can be done for at least one other volume. Has the map, of which portions are given in the published volume, ever been completed? LONDONIENSIS.

THE OSTRICH FEATHER BADGE.—Is there known to be in existence any document, or any positive evidence of whatsoever kind, which may determine or illustrate the circumstances that led to the appropriation of the Ostrich Feather Badge

as their own especial ensign, by the Princes of Wales, heirs apparent of the crown of England? Also, what is the earliest known notice of this badge as the badge of a Prince of Wales? Queen Elizabeth used the group of three ostrich feathers as a royal badge, in especial association with the principality of Wales, as appears from her judicial seal for the counties of Caermarthen, Glamorgan, and Pembroke (*Archæologia*, xxxi. 495); and on another seal of the same sovereign the royal shield appears supported by two lions, each of them holding an ostrich feather. CHARLES BOUTELL.

POPE AND CARDINALS.—

"Some in the Romane Church write, that the Cardinals of that Church are so incorporated into the Pope, so much of his body, and so bloud of his bloud, that in a fever they may not let bloud without his leave."

What Roman writers make this statement, and where? CPL.

QUOTATIONS WANTED.—

"Not in vain the strivings, not by chance the currents flow;

Error merged, but truth directed, to their certain goal they go."

"The passions, prejudices, interests,
That away the meanest being—the least touch
That moves the finest nerve!

And in one human brain
Causes the faintest thought, becomes a link
In the great chain of Nature."

"There, like a shattered column, lies the man."

M. REED.

A Description of the Fates.

"Dash we cup of pity to the tomb,
And quaff our fill of desolation—ere
The morning breaks in brightness o'er the Earth,
And deems us darkness to approaching day.
Oh, never cease to snap this fatal thread,
But gorge and glut beyond satiety
The blood of lovely woman, giant man."

Clytie gazing on the Sun.

"Fair and sumptuous,
Without one jot of prodigality
In form or feature. Soft in step—
More gentle than in earliest infancy."

E. R.

RING INSCRIPTION.—A short time ago a small diamond ring of gold was turned up on a piece of land very near the site of a large and rich priory in Lincolnshire. On the outside of the ring are engraved the names of the three kings of the magi, and in the inside an inscription which in modern characters runs thus:—

"S. MAGA. OTRE. TO. TA. HERCE. LIP. MIN."

Will some one of your readers, who is conversant with such matters, kindly help me to a full interpretation of this? MELCHIOR.

SANDY'S "OVID."—The second edition of this was printed, 1621, 12mo. I should much like to be informed, what was the date of the first?

W. CAREW HAZLITT.

LOST STATUES.—Statues of Alfred the Great and Edward the Black Prince, by Rysbrack, were in Lord Burlington's, Carlton House, after the residence of the Prince Regent. Can any correspondent tell what has become of them?

W. J.

SIR JOHN VANBRUGH'S PLAYS.—As I am reading, for the Philological Society's projected Dictionary, the works of some of the dramatists of the last century, may I ask your readers to explain the following expressions in Vanbrugh's plays, viz. ?—

1. "*Rising of the lights.*"
"Tis a sad thing, Flippanta, when wit's confin'd; 'tis worse than the *rising of the lights.*"—*Confederacy*, Act I. vol. ii. p. 18, ed. 1730.

2. "*He scolds one Rubbers.*"
"Clarissa. I wish he would quarrel with me to-day a little, to pass away the time."
"Flippanta. Why, if you please to drop yourself in his way, six to four but he *scolds one Rubbers* with you."—*Id.* Act II. p. 27.

3. "*A crooked stick.*"
"Ha! her strong box! and the key in't! 'tis so: now Fortune be my friend. What! the duce, not a penny of money in cash! not a chequer note, nor a bank bill! [searches the strong box] nor a *crooked stick!*"—*Id.* Act III. p. 41.

4. "*A Scotch pair of boots.*"
"I see his man and confident there, Lopez; shall I draw him on a *Scotch pair of boots*, Master, and make him tell all?"—*The Mistake*, Act I. p. 166.

5. "*To keep your back hand.*"
"Sir, I would advise you to provide yourself with good friends, I desire the honour to *keep your back hand* myself."—*Id.* Act V. p. 207.

6. "*Norfolk-nog.*"
"Sir Francis. . . . here, John Moody, get us a tankard of good hearty stuff presently."
"J. Moody. Sir, here's *Norfolk-nog* to be had at next door."—*A Journey to London*, Act I. p. 230.

CORNELIUS PAYNE, JUN.

Surbiton Hill.

Queries with Answers.

THE HON. HENRY ERSKINE'S CONVIVIAL POEMS. Was there ever a collection of these made and published? I have a couple of cuttings from some old magazine (name lost), containing a "Parody on Sappho's Ode," and an "Ode to Eight Cats belonging to Israel Mendez, a Jew;" both ascribed to Erskine. The first begins with—

"Drunk as a dragon sure is he," &c.*

The second is of considerable length, and commences—

"Singers of Israel! O ye singers sweet!"

The verses are a little free, but harmless, and

[* From the *Annual Register*, xxviii. 150.]

quite presentable; and it strikes me that the writer of them could do, and did, something much better in the way of *vers de société*.

D. BLAIR.

Melbourne.

[There is an excellent account, accompanied with a portrait, of the witty Harry Erskine, in Chambers's *Dictionary of Eminent Scotsmen*, ii. 243—246; as well as in John Kay's *Series of Original Portraits and Caricature Etchings*, edited by H. Paton, 2 vols. 4to, 1838; and a pleasing notice of him by his relation, Henry David Inglis, in the *Edinburgh Literary Journal*. Few men have enjoyed a wider reputation for wit than the Hon. Henry Erskine, and it is to be regretted that his convivial poems and witticisms have never been collected into a volume, especially those composed after his retirement from professional life, when he was enjoying *otium cum diggins a tatie* (potato). "The greatest treat to me," says Mr. Inglis, "was when, after dinner, he took down from the top of his bookcase, where it lay behind a bust, I think of Mr. Fox, his manuscript book, full of *jeux d'esprit*, charades, bon mots, &c., all his own composition. I do believe, that all the puns and bon mots which have been put into his mouth—some of them, no doubt, having originally come out of it—would eke out a handsome *duodecimo*."

In his latter years Mr. Erskine was very much annoyed at the idea that his witticisms might be collected together in a volume. Aware of this, a friend of his resolved to tease him, and having invited him to dinner, he, in the course of the evening, took up a goodly-looking volume, and turning over the pages began to laugh heartily. "What is the cause of your merriment?" exclaimed the guest. "Oh, it is only one of your jokes, Harry."—"Where did you get it?"—"Oh, in the new work just published, entitled *The New Complete Jester, or every Man his own Harry Erskine!*" Mr. Erskine felt very much amazed, as may be supposed, upon the announcement of the fictitious publication.

To the honour of Henry Erskine, he was never known to turn his back upon the poor man, or to proportion his services to the ability of his employers to reward them. It is said that a poor man, in a remote district of Scotland, thus answered an acquaintance who wished to dissuade him from engaging in a law-suit with a wealthy neighbour, by representing the hopelessness of his being able to meet the expense of litigation: "Ye dinna ken what ye're saying, maister; there's no a puir man in a' Scotland need to want a friend or fear an enemy sae lang as Harry Erskine lives!"

Dean Ramsay has printed a clever impromptu of a judge's lady, produced in reply to one made by our witty advocate. At a dinner party at Lord Armadale's, when a bottle of claret was called for, port was brought in by mistake. A second time claret was sent for, and a second time the same mistake occurred. Henry Erskine addressed the host in an impromptu, which was meant as a parody on the well-known Scottish song, "My Jo, Janet"—

"Kind sir, it's for your courtesie;
When I come here to dine, sir;
For the love ye bear to me,
Gie me the claret wine, sir."
To which Mrs. Honeyman retorted:—
"Drink the port, the claret's dear,
Erskine, Erskine;
Ye'll get fou on't, never fear,
My jo, Erskine."

With all the liveliness of fancy, however, and with all these shining talents, Mr. Erskine's habits were domestic in an eminent degree. His wishes and desires are pleasingly depicted in the following lines by himself:—

"Let sparks and toppers o'er their bottles sit,
Toss bumpers down, and fancy laughter wit;
Let cautious plodders o'er their ledger pore,
Note down each farthing gain'd, and wish it more;
Let lawyers dream of wigs, poets of fame,
Scholars look learn'd, and senators declaim;
Let soldiers stand, like targets in the fray,
Their lives just worth their thirteence a-day:
Give me a nook in some secluded spot
Which business shuns, and din approaches not—
Some snug retreat, where I may never know
What Monarch reigns, what Ministers bestow:
A book, my slippers, and a field to stroll in—
My garden seat, an elbow-chair to loll in—
Sunshine, when wanted—shade, when shade invites—
With pleasant country laurels, smells, and sights,
And now and then a glass of generous wine,
Shared with a chatty friend of 'auld lang syne';
And one companion more, for ever nigh,
To sympathize in all that passes by,
To journey with me in the path of life,
And share its pleasures, and divide its strife.
These simple joys, Eugenius, let me find,
And I'll ne'er cast a lingering look behind."

THE SACRED NAME "JAH" IN THE PRAYER-BOOK.—In a copy of the Book of Common Prayer in 12mo, printed at the Pitt Press, Cambridge, in 1834 (now before me), the word "yea" is substituted for the sacred name "Jah" in the fourth verse of the 68th Psalm, the reading being: "Praise him in his name, yea, and rejoice before him."

I have compared this with several other editions of the Prayer-book, but do not find the same reading occur in any other instance. Is it an error of the press, or is it to be found in any other edition?

WILLIAM KELLY.

Leicester.

[Lewis, in his *History of the Translations of the Bible*, p. 129, ed. 1818, speaking of Cranmer's, or the Great Bible of 1539, says, "According to this translation were the Psalms, Epistles, and Gospels, in our Liturgy, with very little variation, of which this is one, that whereas in this edition of 1539, Psalm lxxviii. 4, is rendered 'Praise Him in his name JAH, and rejoice before Him,' by some

mistake or other the word *Jah*, in the after editions, is printed *Yea*." Consult "N. & Q." 1st S. x. 105, 133, and the *British Magazine*, Oct. 1834, vi. 494.]

"GIVE A DOG AN ILL NAME, AND HANG HIM."
What is the origin and meaning of this well-known proverb? C. S. W.

[The earliest English version of the proverb we have met with is in Ray, where it runs—"He that would hang his dog gives out first that he's mad;" and is thus explained—"He that is about to do anything disingenuous, unworthy, or of evil fame, first bethinks himself of some plausible pretence." The Spanish proverb corresponds exactly with Ray's—"Quien á su perro quiere matar rabia le ha de levantar;" and so does the Italian "Chi vuol ammazzar il suo cane, basta che dica ch'è arrabbiato;" while the French is not very dissimilar, "Qui veut noyer son chien, l'accuse de la rage." The German "Wenn man den Hund schlagen will, find't man bald ein Stecken," comes nearer to our other English proverb, "It is easy to find a stick if you want to beat a dog."]

"BEAUTY, RETIRE!"—Is Pepys's favourite song of this name, which he mentions so often, still extant? And if so, where can it be seen? A copy would much oblige; and would be paid for, if desired, by E. KING, Lympington, Hants.

[The words of the song, those spoken by Solyman to Roxalana, are in *The Siege of Rhodes*, Part II. Act IV. Sc. 2, and are printed in Pepys's *Diary*, ed. 1854, ff. 332 (Dec. 5, 1665). We have never met with the music of the song.]

THE FLUKE.—What is the fish which Manks-men call by this name? ST. SWITHIN.

[This is the flounder, one of the most common of the flat fish, and is found in the sea and near the mouths of large rivers all round our coast. All the bays, creeks, and inlets of Orkney produce it, and it is taken in abundance in different parts of Scotland, where it is called *Fluke* and *Mayock Fleuke*—a term having reference to the flattened form of the fish. At Berwick and Yarmouth it is called a *Butt*—a northern term.]

Replies.

THE EVANGELISTIC SYMBOLS.

(3rd S. ix. 510.)

It is true that there has been much discrepancy in the application of the four living creatures seen by the prophet Ezechiel and by St. John, but for centuries it has been customary to follow the interpretation of St. Jerome, St. Gregory the Great, Venerable Bede, and others, who assign the *Man* to St. Matthew, the *Lion* to St. Mark, the *Owl* to St. Luke, and the *Eagle* to St. John, for reasons which will appear later. The explanation of St. Ireneus was different; but as Horne does not

translate his words very closely, I give them here in the original. The Holy Father is showing that there could be but one Gospel, in four forms; and then he observes that the Cherubim were four-formed, and that their forms typified the various attributes of the Son of God; and he goes on thus:—

Τὸ μὲν γὰρ πρῶτον ζῶον, φησί, ὅμοιον λέοντι· τὸ ἑμ-
πρακτον αὐτοῦ καὶ ἡγεμονικὸν καὶ βασιλικὸν χαρακτηρίζον·
τὸ δὲ δεύτερον ὅμοιον μόσχῳ, τὴν ἱερουργικὴν καὶ ἱερατι-
κὴν τάξιν ἐμφαίνον· τὸ δὲ τρίτον ἔχον πρόσωπον ἀνθρώπου,
τὴν κατὰ ἀνθρώπου αὐτοῦ παρουσίαν φανεράτατα διαγρά-
φον· τὸ δὲ τέταρτον ὅμοιον ἀετῷ πετωμένῳ, τὴν τοῦ
πνεύματος ἐπὶ τὴν ἐκκλησίαν ἐπιταμένον δόξαν σαφηνίζον.
Καὶ τὰ εὐαγγέλια οὖν τοῖς τέσσεσιν, ἐν οἷς ἐγκαθίσταται
Χριστός.—*Adv. Hæres.*, lib. iii. cap. 11.

Literally thus:—

"For the first living creature, he says, was like a lion, signifying his efficacious power, and his principality, and royal dominion; but the second was like a calf, showing forth his sacrificial and sacerdotal order: the third having the face of a man, describing manifestly his coming as man; but the fourth was like an eagle flying, manifesting the grace of the Spirit flying down upon the Church. And therefore the Gospels agree with these, in which Christ is enthroned."

St. Irenæus proceeds to develop these symbols, understanding the *Lion* to typify St. John, the *Calf* St. Luke, the *Man* St. Matthew, and the *Eagle* St. Mark.

St. Augustine explains the four living creatures otherwise. He observes that interpreters before him have for the most part understood them to represent the four Evangelists; but he assigns the *Lion* to St. Matthew, the *Calf* to St. Luke, the *Man* to St. Mark, and the *Eagle* to St. John. See his *Treat xxxvi. on the 8th Chapter of St. John's Gospel*.

St. Jerome, however, is the great authority on this point, whose interpretation has been almost universally adopted. In the following passage from his *Commentary on the first Chapter of Ezechiel* will be found his explanation, and likewise the reasons for it.

"Quidam quatuor Evangelia, quos nos quoque in proemia commentariorum Matthæi secuti sumus: horum animalium putant nominibus designari Matthæi, quod quasi hominem descriperit: Liber generationis Jesu Christi, filii David, filii Abraham, Leonis ad Marcum referunt: Initium Evangelii Jesu Christi filii Dei, sicut scriptum est in Esaiâ propheta: Vox clamantis in deserto, parate viam Domini, rectas facite semitas ejus. Vituli ad Lucæ Evangelium, quod a Zachariæ incipit sacerdotio. Aquilæ, ad Joannis exordium: qui ad excelsum evolans cepit: In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Super quo quid nobis videretur, in supra dicto opere diximus: pleniusque in Apocalypsi Joannis horum animalium species, ac nomina referantur ad quatuor Evangelia."

Of the many other interpretations of these four living creatures, I will mention only that of the learned Bishop Walmesley, in his *General His-*

tory of the Christian Church, deduced from the Apocalypse, and published under the name of Signor Pastorini. He considers these living creatures to represent the four greater prophets. The *Lion*, he says, represents Isaias, of the royal race of David; the *Calf*, the prophet Jeremias, in his character of a priest; the *Man*, the prophet Ezechiel, always addressed as the *Son of Man*; and the *Eagle*, the prophet Daniel, on account of his sublime oracles, soaring to the highest objects.

I presume, however, that the object of the inquirer, J. T. F., is to ascertain the generally received application in symbolical representations of the four Evangelists. Certainly the explanation of St. Jerome may be said to have been generally, if not universally, followed for ages, in every kind of ecclesiastical and artistic decoration. It is found on innumerable fonts, windows, crosses, banners, and illuminated manuscripts; and any attempt at a different appropriation of these symbols would now be rejected as a novelty, only calculated to create confusion. F. C. H.

For the information of J. T. F. I copy the following from the *Handbook of English Ecclesiology*, p. 195.

When placed in square they ran thus:—

S. JOHN.	S. MATTHEW.
S. MARK.	S. LUKE.

When placed in saltire thus—

S. MATTHEW.	S. JOHN.	S. LUKE.
	S. MARK.	

The reason of these symbols is thus explained:—

"Formam viri dant Matthæo
Quia scripsit sic de Deo
Sicut descendit ab eo,
Quem plasmavit, homine.
Marcus leo per desertum
Clamans, rugit in apertum:
Iter Deo fiat certum,
Mundum cor a crimine.

"Lucas bos est in figurâ,
Ut præmonstrat in Scripturâ,
Hostiarum tangens jura
Legis sub velamine.
Sed Johannes alâ linâ
Charitatis, aquilinâ
Formâ, feritur in divina
Puriori lumine.

"Quatuor describunt isti
Quadriformes actus Christi,
Et figurant ut audisti
Sua quæque formulâ:
Natus Homo declaratur,
Vitalus sacrificatur,
Leo mortem depredatur,
Sed ascendit Aquila."

Thus also Hildebert:—

"Matthæum signat vir; bos Lucam; leo Marcum;
Ales discipulum qui sine sorde fuit.
Matthæo species humana datur: quia scripto
Indicat et titulo quid Datus erit Homo."

Os vituli Lucam declarat, quia speciale
 Materiem scripsit de Cruce, CHRISTE, Tuā,
 Effigiat Marcum leo, ejusq. litera clamat
 Quantā surrexit vi, Tuā, CHRISTE, caro.
 Discipulum signat species aquilina pudicum,
 Vox ejusq. nubes transit ad astra volans . . .
 CHRISTUS Homo, CHRISTUS Vitulus, CHRISTUS Leo,
 CHRISTUS

Est Avis: in CHRISTO cuncta notare potes.
 Est Homo dum vivit; Bos dum moritur; Leo vero
 Quando resurgit; Avis quando superna petit.
 Fons distillat:—adhuc verborum consule venas:
 Quatuor hæc justus quilibet esse potest.
 Mente vigens sit vir: mactans carnalia sit bos:
 Dura domans leo fit: summa sequens fit avis."

"Leo vero quando resurgit." This may be illustrated by a passage from an old MS. of Saint-Germain-des-Prés, from which Xivrey gives extracts in his *Traditions Tétralogiques*, p. 596. Writing of lions, the scribe recorded "Quant ilz ont leurs petis leoncenx, ils yssent hors, tous endormys troys jours et troys nuys; puis au brayement du pere ilz se éveillent." ST. SWITHIN.

CLELAND OF CLELAND.

(3rd S. ix. 491.)

Your correspondent X. C. asks "to be put in the way of a pedigree of this family," and to be informed "who at the present time has a right to the principal arms of the family?" The latter query is more easily answered negatively than affirmatively, and this much is pretty clear, that "Cleland of Rath-gael, in Ireland," has no right to the representation, or the arms and supporters (?) of this ancient family, whatever his pedigree, which I observe in Burke, ed. 1846, may say to the contrary. A good local history of the Lower and Middle Wards of Lanarkshire, where the estates of the *genuine* Clelands and their cadets lay, has yet to be written, and it is to be wished that MR. IRVING, who has done so much for the Upper Ward, or some equally competent antiquary, would undertake the task. The only work on the subject is that of Hamilton of Wishaw, first printed by the Maitland Club in 1831, to which I have alluded in an article (p. 83 *ant*) on this very Cleland question. It would be of little use to genealogists, but for the copious notes of its editors. They availed themselves of such portions of the records of the *see* of Glasgow as are yet extant in the General Register House, Edinburgh, viz., a fragment from 1547 to 1555, and from 1600 downwards, for which latter period the record of wills is nearly entire. The more ancient muniments of the *see* were carried off by Archbishop Beaton at the Reformation, and deposited in the Scottish College at Paris, but were unfortunately dispersed in the tumult of the French Revolution. Any information therefore as to the pedigree from this source is comparatively modern. But if X. C.

consults the *Index of Retours*, or the *Register of Charters under the Great Seal of Scotland*, both to be found in every large public library, he might construct a reliable *pedigree* of this family down to the beginning of the eighteenth century, about which time, according to Wishaw (p. 137), their estate passed into other hands. From that time, however, these records would afford no assistance. The Rath-gael pedigree appears to be one of those which have been well described by the author of *Popular Genealogists* as "containing a small germ of truth eked out with a mass of fiction, in the proportion of Falstaff's bread and sack," and in place of informing will certainly mislead X. C. The first portion of it, down to the twelfth "Cleland of that ilk," has been apparently got up from Douglas's *Baronage*, or some other tolerably correct source; but I have little hesitation in saying that from this point it is wholly fictitious. A second or third son of this twelfth laird migrates unaccountably to Wigtonshire, and he and his descendants marry scions of families unknown in Scotland as landed gentry, e. g. Ross of Henning (*sic*), Innes of Benwall, and Murdoch of Camlodden. The fictitious cadency of "Whithorn," which is not an *estate* but a small *town* in Wigtonshire, is mixed up with the genuine cadets, viz., Faskin, Monkland, Gartness, &c. It contains ample evidence of its utter worthlessness, and concludes by asserting that the last male of this illustrious race was descended by marriage (*sic*) from a numerous list of imperial, royal, and noble personages, including Charlemagne, Cedric, Alfred the Great, William the Conqueror, Malcolm Canmore, &c. When such compositions are gravely cited in your columns, I think any one who exposes their falsity is doing a service to historical truth.

I shall take the liberty of correcting two errata occurring on p. 493, in the notice of William Cleland's poems: the first, that he was killed at *Killicrankie*, whereas he fell a few weeks later at *Dunkeld*, as told in the spirit-stirring pages of Macaulay (*History of England*, iii. 374), at the head of Lord Angus's regiment, since known to fame as the 26th Cameronians. The other, that the first edition of his poems was dated in 1658, evidently inconsistent with the fact that Cleland, who was barely twenty-eight when he fell in 1689, could have been born till 1661.*

It is remarkable that so little is known of William Cleland's ancestry or descendants. Macaulay calls him "a linguist, a mathematician,

[* Our authority for the death of William Cleland at Killicrankie was an editorial note in *The Argyle Papers*, 4to, 1834, p. 34, and for the date of the first edition of his *Poems* (1658), the statement of G. D. in "N. & Q." 2nd S. ii. 138. This date is probably that of the original poem, "Hollow my Fancies," to which Cleland made an addition "the last year he was at Colledge, not then fully eighteen years of age."—ED.]

and a poet," and says that he drove Dundee from the Conventions of Estates at Edinburgh, which precipitated the rebellion culminating at Killiecrankie. He was chosen by the Earl of Angus as the first Lieutenant-Colonel of the regiment raised by him in 1680, chiefly among the whig peasantry of Clydesdale and the west of Scotland. In short, he was a man of mark in his day. The allusions in his poem on the Highland Host of 1678, which ravaged Lanarkshire, coupled with his command of the whig regiment, show him to have been a Clydesdale man, and possibly a scion of the family of that ilk; but this, of course, is simply a conjecture. Even Lord Macaulay's researches have thrown little more light on him, except of a negative kind, as regard certain alleged descendants (*Hist. of Eng.*, iii. 276, note). ANGLO-SCOTUS.

CARICATURE PORTRAITS.

(3rd S. ix. 451.)

The portraits inquired after by your correspondent MR. WING are numerous; comprising chiefly Oxford, Cambridge, and City celebrities, although Bath and other places were laid under contribution for occasional additions to the gallery. The whole series bears the name of Richard Dighton, by whom they were "drawn, etch'd, and publ'd," with the exception of very few to which "Junr" is affixed to the name. Of the later ones in the series, T. McLean and Humphrys in succession appear as the publishers. The figures are full-length and coloured, very life-like and spirited. To most of them is appended an inscription displaying the humour of the artist, but without the name of the individual represented. In my series, consisting of nearly fifty, the dates extend from 1790 to 1827; and it was the general custom of the etcher to insert along with his name not only the year, but the month and day of publication. A previous owner of those in my possession has written the names of a considerable number in red ink; but, though I append the list to this communication, I am doubtful whether the information contained in it will be deemed worth the space which it occupies:—

Oxford Series.

1. A View from the Swan Brewhouse, Oxford, June 12, 1807 (Wm. Hall, Esq.).
2. A View from Trinity College, Oxford, June 1807 (Dr. Kett).
3. The Classical Alma Mater Coachman, Oxford, Jan. 1808 (Mr. Bobart).
4. A celebrated Public Orator, Jan. 1808 (Dr. Crowe).
5. A View taken at Oxford, Jan. 1808 (Mr. Smith).
6. A noble Student of Oxford, Jan. 1808 (Lord G. Granville).
7. [No inscription], Feb. 1808 (Dr. Parsons).
8. The Father of the Corporation of Oxford, March 1808 (Alderman Fletcher).
9. A View from Oriel College, Oxford, May 1808 (Dr. Swaleigh).

10. A View taken from Jesus College, Oxford, May 1808 (Dr. Hughes).
11. A View from Magdalen Hall, Oxford, June 1808 (Mr. Ford).
12. A View from Merton College, Oxford, June 1808 (Dr. Kilner).
13. A View from St. Aldate's, Oxford [no date], (Dr. Grosvenor).

Cambridge Series.

1. A View from St. John's College, Cambridge, May. 1809 (Dr. Wood).
2. A View of the Telegraph, Cambridge, May 1809 (Dick Vaughn).
3. A View from Peter House, Cambridge, Jan. 1810 (Dr. Baines).
4. A View from Baxter's Livery Stables, Cambridge, Jan. 1810 (Mr. Baxter).
5. A View from Trinity College, Cambridge, Jan. 10, 1810 (Bishop of Bristol, Dr. Mansell).
6. The Late Right Rev. Dr. Samuel Horsley, Lord Bishop of St. Asaph, Dec. 1809.

City and other Celebrities.

1. "We serve a King whom we love—a God whom we adore."—*Pizarro*. June 1790 (Mr. Kemble).
2. A Lawyer and his Agent, Jan. 21, 1798.
3. [No inscription], (Brook Watson).
4. A good old *Penn* from the wing of a good old *Cock*, Jan. 10, 1804.
5. The Town's End, Dec. 4, 1804.
6. A View taken from Bladud's Buildings, Bath, Jan. 1809 (Counsellor Morris).
7. A View taken from *Portland Place*, Bath, Jan. 1809.
8. A Gentle Ride from Exeter 'Change to Pimlico, 1812, (Mr. Clark).
9. A Master Parson and his Journeyman, May 1812.
10. A Great Man on 'Change, Jan. 1818 (Mr. Rothschild).
11. A View in the Justice Room, Guildhall, 1819.
12. Mr. Liston in "Love, Law, and Physic," August 1819.
13. A Member of the Corporation, 1820 (Sir W. Curtis).
14. "Orange Boven," June 1820.
15. [No inscription].
16. A View of *Hill* near Downshire, 1817.
17. A View of Guildhall to Cannon Street, 1821.
18. A real T. B., 1821.
19. A Thin Piece of Parliament, April 1822.
20. A View of Nugent, July 1822 (Lord Nugent).
21. A Royal Exchange Consul-General, 1823.
22. A View on the Baltic Walk, Oct. 1823.
23. Sir Murray Maxwell, K.C.B., Nov. 1823.
24. [No inscription], Nov. 1823 (Mr. Lowe).
25. "I'll take the Particulars," March 1826.
26. "Write 'em or let 'em alone," March 1826.
27. [No inscription], March 1826 (George Robins).
28. A View on Cornhill, Sept. 1826.
29. An Opposition Right Honorable, 1827 (Mr. Tierney).
30. "If you'd know who this is, *Read*," [no date], (Mr. Read).

It may be added, that these caricature portraits have a value beyond the merit of the general likeness, from the cleverness with which they embody the characteristic attitude and dress of the individuals portrayed. It would interest many readers of "N. & Q." to have some biogra-

phical information of so remarkable a man as Richard Dighton. F. B. Caton.

The account given by your correspondent Mr. W. H. TURNER of Dighton's caricature portraits of Oxford characters, being in several instances inaccurate, I send you what I believe is a more correct report of the subjects of them:—

A View from Brasenose College, Oxford (Bishop W. Cleaver).

A View from Jesus College (Dr. Hughes).

A View from Oriel College (Dr. Eveleigh).

A View from Magdalen Hall (Dr. Ford).

A View from Christ Church Meadows (Dean Jackson and Mr. Webber).

A View from Merton College (Mr. Kilner).

Ditto ditto (Mr. Hartley).

A View from Trinity College (Mr. Kett).

A View from the Swan Brewery, Oxford (Henry Hall, Esq.).

A View taken from the Town Hall, Oxford (Sir William Elias Taunton, father of the Judge).

The Father of the Corporation of Oxford, Omnibus Carus (Alderman Fletcher).

A Celebrated Public Orator (Mr. Crowe of New College).

A View from St. Aldate's, Oxford (Mr. Grosvenor, Surgeon).

Ireland in Scotland, or a trip from Oxford to the Land of Cakes (John Ireland, Esq.).

A Noble Student of Oxford (Lord George Grenville, afterwards Lord Nugent).

A View from Balliol College, Oxford (Dr. Parsons, Bishop of Peterborough).

Mother Goose of Oxford.

The "Doctor" (Mr. James of Magdalen Hall).

A Classical Alma Mater Coachman, Oxford (Mr. Bobart, afterwards one of the Esquire Bedells).

OXONIENSIS.

The names of *Kilner* and *Cleaver* are improperly attached to the several "views" from Brasenose and Oriel. Dr. William Cleaver, Bishop of St. Asaph and Principal of Brasenose Coll., was given in the view from that college; and though I have not the print before me, I have no doubt of Dr. Eveleigh (then Provost) being caricatured in the "View from Oriel."

A. COTEMPORARY.

HONORARY CANONS.

(3rd S. ix. 455.)

When I said "Honorary Canons were instituted by Bishop Denison" of Sarum, I simply meant for his own diocese. It was by certain clergy in his diocese that the question of Precedence was recently mooted in "N. & Q." Honorary Canons at Salisbury are, as in all other Cathedrals, a creation of the statute law. Act 3 & 4 Vict. c. 113, declares—

"That honorary Canonries shall be hereby founded in every Cathedral Church in England in which there are not

already founded any non-residentiary prebends, dignities, or offices."

The words in italics are explained in Act 4 & 5 Vict. c. 39, which enumerates *all* the Cathedrals wherein such Canonries are permitted to be founded.

I believe the case to be simply this: On the suppression of Canonries or Prebendaries (the title varies in different Cathedrals), the funds were placed in the hands of Commissioners as a revenue for improving the incomes of small benefices, &c.; but the stalls which were occupied in the Cathedral Church by the Dignitaries before the incomes attached to them were confiscated, had no longer tenants; and so the expedient was hit upon for filling them with non-residentiary and unpaid Parish Rectors, who were to have an honorary title with little or no pay. If I remember rightly, Bishop Denison, on the institution of Honorary Canons at Sarum, gave about 3% per annum to each non-residentiary Canon for coming up to preach in his turn at the Cathedral Church of the Diocese. With regard to Precedence (the point mooted in "N. & Q."), the Acts quoted above ordain that honorary Canons "shall take rank in the Cathedral Church next after the Canons," i.e. that the dignitaries who keep the pay as well as the title shall sit in the Chapter before those who enjoy the title only. The President in the Chapter is the Dean, i.e. a Dean Urban, for a city must have a Cathedral in it, whereas a Rural Dean presides over a Rural Chapter or Council of some ten parochial incumbents, for the better regulation of Church matters in their own immediate district of the Diocese. The Rural Dean, if he has any *fixed* position in the Cathedral Church, would naturally come next after the Dean Urban, as Honorary Canons, by the statute-law, take rank after the Residentiary Canons. For a Rural Dean to rank after the recently titled dignitaries by Bishop Denison at Sarum, can, as Mr. MUNN observes, hardly be the right position for the holder of an ancient responsible office. The responsibilities of a Rural Dean, *ab initio*, are carefully explained in the *Decanice Rurales* of the late Mr. Dansey, allowed on all hands to be the best authority as to this question for many weeks past discussed in the columns of "N. & Q." The antiquity of the office was also diligently investigated in that learned work, and its existence, both in the Western and Eastern Churches, traced to its origin. The *exact* date of its first institution in the early ages of Christianity, Mr. D., with all his learned research, could not ascertain; but he gives it as his opinion that it sprang out of, if it was identical with, the *Chorepiscopus*, an ecclesiastical assistant to a bishop in his Diocese, anterior to Deans and Canons in a Cathedral Church. If this *dictum* be correct, the question of Precedence is at an end. In a very recent examination of *Decanice*

Rurales, the book which above all others I value in my library, from its being a presentation gift of the author, with his autograph on the cover, I have found many facts, with the early dates attached to them for confirmation, that would further elucidate the ancient origin of Rural Deaneries, appointments *de jure* by the Bishop of the Diocese; but these would be inadmissible in your crowded columns. I cannot, however, forbear from adding an extract describing the responsibilities of the office, in *Parochial Reformation*, written by an eminent divine in a proposal to restore this ancient office in a Diocese where it had fallen into desuetude:—

"The wise election of the *Dean Rural* is a matter of the greatest importance, and requires the greatest care. He must be one that sincerely loves God and the Church, and hath a tender regard to the souls of men. He must also be furnished with sound learning, and with dexterity to manage men and business:—the peace and safety of the Church, the stopping of heresie and schism, the preventing the growth of popery, and chiefly the recovering of decayed piety among the people, depending on the judicious appointment of this officer."

To which the learned author adds—

"All these requisites may not easily be found. Still it is necessary in every appointment to go as near them as possible; but especially to provide men of clear reputation for unblameable behaviour, and of discreet zeal for the honour of God and advancement of religion."

QUEEN'S GARDENS.

HORIZON (3rd S. ix. 492.)—If a person's eye is 5 ft. 4 in. above the level of the sea, his horizon will be three miles distant. If 25 ft. above the water his view will be extended to 6½ miles; and if four times that height, to twice that distance. The approximate rule is to multiply the square root of the height in feet by 1.3, which will give the distance of the visible horizon in miles. Thus at an elevation of 100 ft. multiply its square root 10 by 1.3, which gives 13 miles as the semi-diameter of the visible horizon. The true horizon, not allowing for refraction, which adds to the distance about its twelfth part, is found by the following simple rule:—

The altitudes being 1 4 9 16 25 36 49 64 81 fathoms, The distances will be 1 2 3 4 5 6 7 8 9 leagues, the numbers in the second line being the square roots of those in the first.

Histon Hill.

T. J. BUCKTON.

If the height of the observer's eye is a given number of feet above the sea, the distance seen in miles will be the square root of the number of feet multiplied by $\frac{3}{2}$. Thus, if the observer's eye is six feet above the sea, the distance seen in miles will be the square root of $\frac{6 \times 3}{2}$, or three miles. This formula, though not quite rigorous, is exact enough for all purposes.

J. C. M.

The following popular rule for ascertaining the height of a distant object is sufficient for ordinary purposes; it has to be reversed when the height is given and the distance is to be ascertained, as in F. G. W.'s query. Any mathematician could prove its approximation to the truth by referring to the articles "Depression of the Visible Horizon," and "Curvature of the Earth." Two-thirds of the square of the given distance expressed in miles will give the elevation in feet, subtracting an arbitrary allowance for refraction. For example, assume the distance to an object to be 3 miles; the square of 3=9; two-thirds of which =6; subtract one-ninth of 6 ft. = 8 in.: the height of the object is 5 ft. 4 in. In this example a person's eye 5 ft. 4 in. above the sea can see three miles over the ocean on a clear day. Reverse the above operation by having the height given above the sea, then the distance can be ascertained.

The distance of the visible horizon depends entirely on the height of the eye above the sea, and is a problem easily solved by plane trigonometry. Let h be such height, and r the semi-diameter of the earth, then $h+r$ = the secant of the arc, the tangent to which is the distance sought. See Hull's *Trigonometry*, ed. 1858, p. 80.

A. A.

Poets' Corner.

[We are always most ready to oblige our readers, but we must remark that it is impossible to enter into the wide field of mathematics in such a work as this.—Ed.]

DERBY DOLLS (3rd S. ix. 452.)—The dolls to which your correspondent alludes are the trophies, the *spolia opima*, won by the "noble sportsmen" at the highly intellectual games of "knock-'em-downs," or "aunt Sally," played on the Epsom Downs on the Derby Day. Penny trumpets are also sometimes so paraded. The world progresses! No mention, it is believed, is to be found in any classic author of a Roman noble returning from the hippodrome with a *pupa* in his pileus.

A. A.

Poets' Corner.

ALGIERS (3rd S. ix. 414.)—MR. H. FRANKS will find the following a most complete work, the result of the labour of ten years of travel, research, and residence of my kinsman in Algiers:—

"Itinéraire Historique et Descriptif de l'Algérie, comprenant le Yelt et le Sahara." Par Louis Piesse, Librairie de L. Hachette et Cie., King William Street, Strand, et Paris, 1862."

SEPTIMUS PIESSE.

CHURCH PORCHES (3rd S. ix. 510.)—There does not seem to be any "ecclesiastical objection" to a western porch, but there is an architectural one, for the west front of a small church would be seriously diminished in its apparent size by such an erection. Out of eighty-seven ancient parish churches, of which I have notes, only three have a

western porch. In the case of a cathedral, or other large church, the porch seems to assist the eye in forming an idea of the dimensions.

E. S. D.

"NOTTINGHAM ALE" (3rd S. ix. 512.)—In a work styled *Old and New Nottingham* there is a copy of this song, and it contains five stanzas. The following note by the historian Blackner will show that it was not written by a Captain King at all. He says that—

"A person of the name of Gunthorpe, who, within the memory of persons now (1815) living, kept the Punch Bowl public-house in Peck Lane, Nottingham, sent a barrel of ale of his own brewing as a present to his brother, an officer in the navy, and who in return composed this poetic epistle."

It was a popular song at the end of the last and beginning of the present century, and was one which Goldsmith is said to have relished highly.

W. D. HOYLE.

THE REGIMENTAL KETTLES OF THE JANIZARIES (3rd S. viii. 387.)—On a former occasion I ventured to draw attention to the curious fact of the cooking-coppers of the Janizaries being regarded, by the corps of that force, as the insignia of their respective regiments; to the coincidence of the "brazen lavers" of the Temple being carried in solemn procession; and to parallel instances of honour shown to the cooking utensils amongst the Assyrians, Persians, and Greeks. Although the connection between these several illustrations is by no means clearly made out, I have been struck by the following case of a somewhat analogous kind in the interesting work just published by Mr. Lord on *Vancouver's Island and British Columbia*:—

"When staying at Fort Rupert, I saw by mere chance what the Hudson Bay trader called an 'Indian copper.' He told me that it was only on very high festivals that it was ever produced, and that its value to the tribe was estimated to be 15 slaves, equal to 200 blankets.

"This wonderful 'medicine' was contained in a wooden case, most elaborately ornamented on its exterior with differently shaped pieces of nautilus neatly inlaid, brass-headed nails, and pieces of bone. The inside was lined with the softest kind of cedar-bark. The 'copper' was 2 feet 4½ inches in length, wider at one end than the other—the wider end, 1 foot 6½ inches, and brilliantly painted representing all sorts of curiously shaped devices; interspersed amongst them were eyes of all sizes. It was made from a solid piece of native copper that had been hammered flat. The trader also told me that some imitation 'coppers' had been made for the company, and offered to the Indians, but nothing would induce them either to purchase or have them as a gift. What use this 'copper' is I cannot tell, unless it is a kind of standard similar to our regimental colours. It belongs to the tribe, not to the chief, and is kept by the 'medicine-men' or doctors, rain-makers, and seoundrels in general."—Lord's *Naturalist in Vancouver's Island and British Columbia*, vol. ii. p. 257.

J. EMERSON TENNENT.

PRELATE MENTIONED BY GIBBON (3rd S. ix. 452, 502, 523.)—There can be no doubt, I conceive,

that the prelate referred to by Gibbon, and named in Bishop Horne's Letter, was Warburton. The terms used by Gibbon, in connection with the date of this volume of his history, was clearly intended to apply to some distinguished member of the episcopal bench, who died not very long before 1784. Now, Warburton died in 1779. What other bishop can be pointed out, taking even a range of ten or fifteen years backwards from 1784, from whose character and any other circumstances a fair inference can be drawn that he was the person intended? Then, in addition, Warburton had paid some attention to the history of the famous lady whom Procopius has depicted. There is a long note on Theodora in his edition of Pope (Epilogue to the Satires, verse 144, vol. iv. p. 309—10, edit. 1770), which had not escaped Gibbon, who sneers (Milman's *Gibbon*, vol. vii. p. 73, edit. 1838) at "Warburton's *Critical Telescope*," "without which," he observes, "I should never have seen in the general picture of triumphant vice any personal reference to Theodora."

In the note, therefore, which is the subject of the inquiry, and which occurs some pages before, the historian is very likely to have had Warburton in his mind, but for obvious reasons, though he names him after, could only refer to him by a general description which did not necessarily identify the party. The truth of the anecdote is altogether a different thing, and I for one, from all that I have ascertained of Warburton's character and style of conversation, believe it to be a malicious falsehood, and that his only answer to such a charge would have been that which he adopted, as he says, from honest Father Valerian, "mentiris impudentissime."

It is just such a story as might have come from the mintage of George Stevens's mischievous brain, and which, told by him to Gibbon, perhaps at a meeting of the Literary Club, the historian would only be too glad to seize upon to gratify his spite against the hierarchy in general, and Warburton in particular, and to make his indecent note still more piquant.

JAS. CROSSLEY.

ANGLO-SAXON GUILDS (3rd S. ix. 491.)—I am not aware of any full list of these and other ancient guilds, but CAIRSTON will find a long and explicit account of them, with foundation charters, rent-rolls, and stewards' accounts in *A Chronicle of St. Martin's Church, Leicester*, just published by Bell and Daldy.

IRH.

ZOROASTER (3rd S. ix. 356.)—That there were several of these mentioned in the histories of the Chaldees, Persians, Bactrians, and ancient Assyrians, is admitted, and one of them, about five or six hundred years B.C., is no doubt the person alluded to by Mr. BUCKTON. But it seems there was a Zoroaster of still higher antiquity, from whom the Magi of Chaldees and ancient Persians derived

their notions of the Unity of God. The author of the *Zend Avesta* is asserted to have lived 6420 B.C.; that is, previous to the foundation of either Nineveh or Babylon. Indeed, Zoroaster appears in some degree a mystic personage altogether. Pliny gives the place of his birth as the Isle of Proconessus, and informs us that Eudoxus has recorded that Zoroaster lived about 6000 years before the death of Plato, which happened 383 B.C., and therefore that the former must have flourished at least 6383 B.C.

Mr. Layard, in his *Nineveh* (vol. ii. p. 442), adverts to the uncertainty as to the epoch and birth-place of Zoroaster.

As for the testimony of Mahomet in his Koran, the conversion of Abraham and the conversation with his father Azer, its value seems lessened coming from one who has visited the seventh heaven; and we may consider, perhaps, the Arab traditions of about as much worth.

My further question as to the cradle of the Hebrew race remains unanswered, and also as to whether any traces remain of them in the Mountains of Chaldea. The physique of the Jew is very remarkable, and has remained unaltered for thousands of years. If, then, they were one and the same people with the inhabitants of Chaldea, traces of them must remain amongst the present races in that country. On the contrary, were they even there an isolated people, whence came they? Babylonians and Chaldeans by many are held to be one and the same race, or at all events nearly allied. MR. BUCKTON says physiology is deceptive. Be this as it may, we have this singular people bearing the same distinctive physiological features for at least 4000 years.

A. C. M.

FECKLE: FECK (3rd S. ix. 510.)—To the inquiry of B. NICHOLSON, I would note that in the south of Scotland and the Borders, *feck* evidently has its root in strength; since by the negative *feckless*, weakness is implied. Thus the old adage—"Feckless folks are ay fond o' ither;" i. e. weak, or silly people are always prone to like each other, and consort together.

W. J.

SPANISH SEPULCHRAL INSCRIPTION (3rd S. ix. 490.)—I venture to endeavour to solve CAXON DALTON's difficulty by punctuating, and very slightly modernising, this epitaph as follows:—

"Aqui yace Pedro Miago.—
Qué de lo mio me hago?
Lo que comí y bebí, perdí;
Lo que acá dejé no lo sé;
Y el bien que hice falló."

In English it will then run thus:—

"Here lies Pedro Miago.—

What is the good to me now [what use do I make now] of all that was mine?

What I ate and drank I have no longer [I lost];

What I left here I know not;

And even the good that I did I was faulty in."

Falló I take for the preterite of an obsolete verb *fallir*, similar in meaning to the French *faillir*, and of which the participle *fallido* remains in use.

JOHN W. BONE.

42, Bedford Square.

This inscription well exemplifies the curious change of the Latin *f* into *h* in modern Spanish; for we here see instances of the intermediate forms. The modern Spanish words *hago*, *hice*, are here spelt *fago*, *fice*, which connects them at once with the Latin *facio*, *feci*. The only word which presents a real difficulty is *falló*, which I can only guess to be written for *fallé*, the old form of *hallé*. The phrase *hacerse de algo* is explained in Neumann's *Dictionary* to mean, "to acquire something that one wants." If these assumptions be all correct, the translation becomes—"Here lies Pedro Miago; (I) who become possessed of my own. That which I ate and drank, I lost; that which I left here, I know not; and the good I did, I found." The meaning of this I take to be much the same as in the Latin proverb, "*Hoc habeo, quodcunque dedi*," quoted by Seneca, *De Beneficiis*, lib. vi. cap. 2. Compare also the epigram of Martial (v. 44)—

"Extra fortunam est quidquid donatur amicis;
Quas dederis, solas semper habebis opes."

WALTER W. SKELT.

22, Regent Street, Cambridge.

RODNEY TRIUMPHANT (3rd S. ix. 460.)—I must plead guilty to having quoted the epigram alluded to, at second-hand, from Mundy's *Life of Rodney*, 1870, vol. i. 262. It is there introduced as a note to the following passage in a letter from the Admiral's eldest daughter to her father, under date March 4, 1780:—

"On Thursday night there were northern lights seen; and you will see in the *Morning Post* what fine verses they make upon them to your praise."

This, of course, does not refer in any way to the epigram in question, but it may perhaps guide to its original appearance. I cannot for a moment suppose that General Mundy added a first verse of his own; but I am not at present able to do more towards verifying his quotation.

S. H. M.

"LASCIAI FARE A MARC ANTONIO" (3rd S. ix. 322, 400.)—This extract from Dryden may throw some light on the meaning:—

"Woodall. Would it not be better if you would take the pains to run after Limberham, and stop him in his way ere he reach the place where he thinks he left his mistress: then hold him in discourse as long as possibly you can, till you guess your wife may be returned, that so they may appear together?"

Brainsick. I warrant you: Laissez faire à Marc Antoine. [Exit.]

It is scarcely necessary to point that Dryden, thus using the phrase, does so in *French* not in *Italian*, and reads "Marc" not "Don Antoine."

of accessories, cut out where requisite, and painted on talc or some other suitable medium, and which, never covering the countenance, represented the king at various important periods of his life. A holiday with his family—his equipment for battle—his escape prevented at Carisbrooke—his appearance on his trial—and his execution, were elaborate and most interesting exhibitions of these scenes, and the skill of the artist in delineating them. Mr. Smith has long been dead, and I know not what has become of this precious relic. Having recently read an account of a work of art of a similar kind has recalled this remarkable production (which might have been mine by gift) to my memory.

BUSHEY HEATH.

TOMBSTONE INSCRIPTION.—The following epitaph is on a tombstone in the parish churchyard of Kemnay, in Aberdeenshire:—

"Here lies — Adam,
Sometime gardener in Paradise."

Paradise being the name of what was once, and still is, though now neglected, a beautiful spot laid out as a pleasure-ground near the village of Monymusk.

PALLAS.

MANTLE-PIECE.—The etymology of this word has already received considerable attention and elucidation in the 1st S. of "N. & Q.," ix. 302, 385, 576; x. 153, 334. The following flight of fancy is from a paper by the Rev. Prebendary Jackson in *The Churchman's Family Magazine* for June. He is describing old houses in Yorkshire:—

"Heavy beams of wood sometimes crossed the chimney to which were suspended hams in process of curing. The shepherd from the fold, the traveller soaked in rain and sleet, hung his cloak or mantle to dry within the chimney. Hence the wooden or marble shelf over the fireplace is still called the mantle-piece."—P. 515.

CUTHBERT BEDE.

LONDON INSCRIPTIONS: THE FRENCH CHAPEL. There is an historic importance, as well as a quiet dignity and pathos, about the brief inscription on the easterly gable of this edifice that render it worth recording. It is as follows:—

"D. O. M.
SVB TITULO R.M.V. ANSVNTIATE
SACERDOTES GALLIARVM EXVLES
DEDICAVRNT—A.D. 1798."

This inscription is probably not to be found in any published work, while, on the other hand, the lowly and too mean building itself, in Little George Street, Portman Square, will perhaps not long remain standing.

JOHN W. BONE, F.R.S.L.

PULPIT ANECDOTES.—Most of the stories now current about Mr. Spurgeon were told in the last century of Rowland Hill, and one or two of them may be traced back to Friar Gerund. Most popular preachers, whether of local or general fame,

acquire the reputation of having slid down the pulpit banisters to show the ease of a fall from, and of having slowly ascended the steps to show the difficulty of a return to, holiness. The *Gentleman's Magazine*, lxxxv. 573, in an account of Dr. Priestley's brother Timothy, says that the latter—

"was the preacher (though others have borne the credit of the circumstance) who pulled out of his pocket half-a-crown, and laid it down upon the pulpit cushion, offering to bet with St. Paul that the passage where he says he could do all things was not true: but reading on 'by faith,' put up his money, and said, 'Nay, nay, Paul, if that's the case, I'll not bet with thee.'"

Now, in the preface to *Artemus Ward, His Book*, this story is told of an American divine, Lorenzo Dow.

CYRIL.

MEDICAL LOYALTY.—May not the following be used as a strong argument in favour of the loyalty of all medical men, but of physicians in particular?—

"MEDICAL LOYALTY.

Question.

"Can you explain to me,

Why all Physicians take

A guinea for their fee,

When we no guineas make?"

Answer.

"Oh yes! the reason's plain,

They are loyal, and unwilling

That a sovereign e'er again

Should be left without a shilling."

S. T. P.

THE OLDEST HOUSE IN ENGLAND.—The following paragraph from *The Builder* may be worth preservation in "N. & Q.:"

"The statement made in our last number respecting the destruction of the old house at Sholing, near Southampton, formerly the residence of King John, does not appear to be quite correct. The house has not been wholly destroyed by the recent gales, only a portion of the walls being injured. The palace consisted of two structures, and the portion blown down belonged to the eastern wall of the larger house, and contained but few architectural features to regret. Mr. J. Dutton Smith, a judicious local antiquary, states that the two structures were erected early in the twelfth century, and are acknowledged to be the earliest specimens of domestic architecture existing in England. The building to the right (entering the postern) is 50ft. long and 40ft. broad; it has in the north wall the remains of a fine Norman fireplace, and to the west a doorway, with three windows, with a window and door on the north. There are three ancient fire-places in Southampton—one in this palace (1130), one in the fine vaulted building in Simnel Street (1290), and one at Netley Abbey, a little later in date (1233), equaling anything of the same kind remaining in England, and are worthy of careful investigation. They are all rapidly falling to pieces, and Mr. Smith sees no chance of their proper restoration. The other building to the left is 16ft. long on the western side, and 45ft. in breadth, with a Norman doorway on the south, and a window and door of the same date on this side. The lane (10ft. wide) separating the houses is steep in its descent, and leads direct to a flight of steps at the water's

Miscellaneous.

NOTES ON BOOKS, ETC.

Letters and other Documents illustrating the Relations between England and Germany at the Commencement of the Thirty Years' War. From the Outbreak of the Revolution in Bohemia to the Election of the Emperor Ferdinand II. Edited by Samuel Rawson Gardiner, late Student of Christ Church. (Camden Society.)

Registrum sive Liber Irregularium et Consuetudinarius Prioratus Beate Marie Wigorniensis: with an Introduction, Notes, and Illustrations. By William Hale Hale, M.A., Archdeacon of London. (Camden Society.)

Totally different in character, one from the other, these books exhibit in a striking manner the good service which the Camden Society renders to historical literature. For though both these volumes are unquestionably destined to be much used, and frequently referred to by future writers, no bookseller would have been justified in giving them to the press. Mr. Gardiner's volume throws light over the foreign relations of this country at a period when our knowledge of such relations is very imperfect; and in the editor's introduction will be found evidence how the dissatisfaction of the nation with James's desertion of his Protestant allies affected the course of English history, promoting the second growth of Puritanism, and the anti-monarchical feeling which culminated in the reign of Charles I. Archdeacon Hale's volume, which may be considered a companion to his *Domesday of St. Paul's*, is no whit less important. The documents it contains are of varied character. Some few are of a public nature; others are precedents of forms to be observed upon the vacancy of a bishopric; others again are royal, episcopal, and private charters; but the greater portion of the volume consists of a descriptive rental of the Benedictine Monastery of Worcester in the middle of the thirteenth century. These documents are illustrated with great industry and learning, and much new information as to the relations of the Church to the State and to the land may be gathered from its pages.

Early Dutch, German, and English Printers' Marks. By J. Ph. Berjeau. Part I. (E. Rascol.)

Those who know the remarkable fidelity with which M. Berjeau contrives to reproduce any old engravings on which he thinks proper to try his hand, will readily understand what a very interesting contribution to typographical history the present work promises to be. M. Berjeau has never produced anything better than the twenty-six Printer's Marks which appear in the Part before us.

DEATH OF PROFESSOR CRAIK.—Literature has lost an earnest and conscientious follower, and many men of Letters, a warm-hearted friend, in Professor Craik, whose admirable little book, *The Pursuit of Knowledge under Difficulties*, undertaken at the suggestion of Lord Brougham, is only one of the many useful books with which he enriched our literature. Professor Craik, who was in his sixty-third year, died at Belfast on June 25th.

DEATH OF HENRY JACKSON, Esq.—We have to record and regret the loss of a constant reader, and early and frequent correspondent of "N. & Q." The initials "H. J.," which have so often appeared in our pages, were those of Henry Jackson, Esq., F.R.C.S. of Sheffield, who died on the 26th ult., aged sixty. He was universally esteemed and regretted by his townsmen, many of whom attended his interment in a grave close to that of his friend Joseph Hunter, the accomplished Topographical Historian, in the churchyard at Ecclesfield.

ARCHAEOLOGICAL INSTITUTE.—On Tuesday, July 17th, the opening meeting of the Archaeological Institute will

be held, at 12 o'clock, in the Guildhall, when an address will be presented to the President of the Meeting. The members and their friends will afterwards visit two or three of the most interesting City churches. On Wednesday, after the Sections, short excursions will be arranged to the neighbourhood of London. On Thursday, Westminster Abbey will be examined, and lectures will be given on its history by the Rev. Dean Stanley; and on its structure, by Mr. Gilbert Scott. On Friday the Tower of London will be visited, under the guidance of Mr. Hepworth Dixon, who will read a paper on its history. The Royal Institute of British Architects, in the evening, invite the Institute to a *conversazione*. On Saturday, an excursion will be made to Windsor and to Eton, where Prof. Willis will discourse on the architectural features of the College. On Monday, parts of London, architecturally interesting, will be visited; and on Tuesday members will go to Hampton Court, where Mr. G. Scharf will describe the pictures. The General Concluding Meeting will be held on Wednesday, in the Guildhall.

Notices to Correspondents.

THE GENERAL INDEX to our last volume will be ready for delivery with "N. & Q." of the 21st instant.

T. H. K. will find many articles on the derivation of News in our 1st S. vols. i. li. lii. and v.

GENEALOGICAL QUERIES.—So many Queries on points of genealogy of interest only to the querist now reach us, that we feel compelled to repeat our announcement that for the future no such Queries can be inserted unless there be added to them the address to which the information required may be sent. If we give up space to such Queries it is not fair to our readers to give up further space to information of no general interest.

CORRIGENDUM. There is no charge for the insertion of Queries. All that is required is that they should be of a nature suitable to our columns.

IONA will find some curious particulars of the Scottish kilt and tartan in "N. & Q." 1st S. li. 63, 174, 470; iv. 7, 17, 107, 170, 145; 2nd S. vii. 185.

LETTERDRENCE. Notices of Cloche, or Clowching, a game, will be found in our 2nd S. iii. 367, 417, 517; iv. 34. —Evidences is used by Bishop Lettice, as a term of contempt.

EXTRA JOURNAL will find an account of the scandalous hoax on a respectable lady in Berners Street, Nov. 26, 1810, in our 2nd S. vi. 63.

ERRATUM.—2nd S. ix. p. 223, col. i. line 22 from bottom, for "chaplain" read "captain."

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LONDON, SATURDAY, JULY 14, 1866.

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Notes.

THE THREE SIR WILLIAM PELHAMS OF BROCKLESBY.

In the family of the Pelhams of Brocklesby, in Lincolnshire, ancestors of the Earls of Yarborough, there was a lineal succession of three Sir William Pelhams—one in each of the reigns of Queen Elizabeth, James I., and Charles I.

The first Sir William Pelham—the Sir William of the reign of Elizabeth—stands among the heroic men of that glorious period. The volume of *Leicester Correspondence* published by the Camden Society contains convincing evidence of his reputation as a daring soldier—a reputation which is well borne out by a singular narrative published in that same volume of one of his most resolute achievements, the enforced surrender of Deventer. Nor was his soldiership without some admixture of qualities of a totally different character. Mr. Yeowell has kindly pointed out to me that Sir William contributed the following recommendatory lines prefixed, with others from Drake, Hawkins, Froisher, and others of the most distinguished men of adventure of the time, to Sir George Peckham's *True Report of Sir Humphrey Gilbert's Discovery of Newfoundland*, London, 4to, 1583.

"Like as the Fishes breeding in the deepe,
Through all the Ocean are allowed to raunge:
Not forst in any certain boundes to keepe,

But as their motions carry them to chaunge,
To men like libertie dooth reason giue:
In choise of soile, through all the world to liue.

"To valiaunt mindes each land is a natie soile,
And vertue findes no dwelling place amis.
Regard of honour measures not the toyle,
To seeke a seat wherein contentment is.
That seat, that soile, that dwelling place of rest:
In this discourse, most liuelie is exprest.

"Our forren neighbours bord'ring hard at hand,
Hauue found it true, to many a thousands gaine:
And are inritche by this abounding land,
While pent at home, like sluggardes we remaine.
But though they haue, to satisfie their will,
Inough is left, our cofers yet to fill.

"Then England thrust among them for a share,
Since title just, and right is wholeie thine:
And as I trust the sequell shall declare,
Our lucke no worse, then theirs before hath beene.
For where the attempt on vertue dooth depend:
No doubt but God will blesse it in the ende.

"WILLIAM PELHAM."

This distinguished worthy lies in the church of Brocklesby, which contains a handsome monument to his memory, and that of his wife, the Lady Eleanor, daughter of Henry Neville, Earl of Westmoreland.

The inscription on this monument, for a copy of which I am indebted to the kindness of the Rev. Charles Barnard, the rector of the parish, well deserves to be commemorated in your pages:—

"Hic jacet Gvill. Pelham miles, iuventute sua apud Scotos, Gallos et Ungaros ob militiam celeberrimus, in proveciore etate apud Hibernos regni prefectus, apud Belgas exercitus marischallus, mvnitionis bellicae sub augustis: principe Regina Elizabetha promagister.

"In uxorem duxit D'niam Eleonoram Henrici Comitiss Westmerlandie filiam, qua hic simul sepulta jacet. De ea tres filios totidemq: filias genuit, e quibus tres adhuc sunt superstites, quorum senior Will. monumentum istud in perpetuum parentum memoriam consecravit. Oblit Flissinge mense Decemb. 1587.

"Boathe liv'd at once, but not at once did die,
Shée first, Hee laste, yet boathe together lie;
Hee great in deedes of armes, shee great in byrthe,
Hee wise, shee chaste, both now resolv'd to yearthe;
Needes must ye slender shrubbes expect their fall
When statelie oakes fall downe and cedars tall.
Bragge not of valovre for ye worthy Knighte
Mightye in armes by death hath loste his mighte;
Boaste not of Honovr, nobler was there none
Than Lady Ellenore that now is gone.
Joye not too much in yowthe these children three
Were as yow are, as they are shall yow bee."

The courage of Sir William Pelham was tried not merely in the field, but apparently by troubles both domestic and official. In the course of his employment as Lieutenant-General of the Ordnance he got into difficulties with the government on the subject of his accounts. This was a tender point with the Virgin Queen. The *Leicester Correspondence* and unpublished letters of Sir Wil-

liam contain evidence that not even the memory of his past services could for a long time induce the queen to overlook his mistakes or irregularities in this respect; and his will explains that her majesty's lien upon his lands (which included Newstead and Grace-Dieu) was ultimately enforced under a writ of extent.

When read in connection with the inscription on his monument, his will reveals another source of trouble. The monument commemorates but one of his marriages—that with Lady Eleanor Neville. The will proves that after her death he married Dorothy, a daughter of Anthony Catesby of Whiston, co. Northampton, and widow of Sir Robert Dormer of Ascot, co. Bucks. By this lady Sir William had a second family, but the blood of the Nevilles disdained to intermingle with that of the Catesbys, and the monumental inscription wholly ignores the second marriage and the second family, and thus confirms the suspicion excited by a proviso in Sir William's will that his widow Dorothy should occupy his house at Eythrop, in Buckinghamshire, and enjoy the benefit of her marriage settlement, "without the let of William Pelham," the testator's son and heir.

In the second Sir William Pelham—the Sir William of the reign of James I., and the gentleman who erected the monument upon which we have been commenting—there was united a more decided tinge of study and literature to something of the heroic character of his father. Anthony Wood tells us that, born in London "near or in the Tower"—doubtless in the official residence of his father as Lieut.-General of the Ordnance—he became the fellow-commoner of New College in the beginning of 1582, at the age of fourteen; that he continued "a sedulous student there for at least two years, in a chamber within one of the turrets of the college wall that encompasses the garden," and that afterwards he travelled and improved his learning in the universities of Strasburg, Heidelberg, Wittenberg, Leipsic, Paris, and (Wood adds) Geneva,—which last is not mentioned by the only other authority. After all this experience of foreign scholarship, he returned to Oxford; but "Mars distracted him from the studies of Minerva," as he himself used to say, and, without waiting for a degree, he took service, probably under the Prince of Orange, and was present in many battles, sieges, &c., "not without wounds." "When that planet was set," according to the words of Anthony Wood, he married Anne, daughter of Charles Lord Willoughby of Parham, retired to Brocklesby, and passed a useful life in extricating the encumbered estate of his father out of its pecuniary difficulties, in bringing up the survivors of a family of twenty children, in executing the duties of his station as a magistrate, and in pursuing various literary studies, principally in connection with

the Sacred Scriptures. One of his works, entitled *Meditations upon the Gospel of St. John*, was printed at London, 1625, 12mo; and many others are enumerated upon his monument as remaining in manuscript. I have not seen either the one in print, or those in manuscript.

There is a monument to him in Brocklesby church, and it is a paper relating to that monument which has directed my attention to the present subject. Among certain documents belonging to the series of State Papers in the Public Record Office lately put into a state of arrangement under the direction of the Master of the Rolls, there occurs the original of the following contract or agreement for the erection of the monument alluded to. The instructive minuteness of its details, and the fact that it mentions the name of the sculptor—one of those ingenious men whose works are met with all over the kingdom, but whose names are very seldom recoverable—are among the reasons which induce me to hope that you will deem it worthy of publication. It appears from the manuscript itself that the paper was prepared by Wright the sculptor, with blanks left in it for the name of his customer, the orderer of the monument, the name of the parish church in which it was to be erected, and the several amounts to be paid to him for his work. These particulars were ultimately inserted by Wright himself, and are distinguished by italics in the following copy. In explanation of the interference of Lord Conway, it may be mentioned, that it appears from the return to the inquisition taken after the death of the second Sir William Pelham that, by way of legal protection, all his lands had been conveyed to certain feoffees, of whom Lord Conway, then Sir Edward Conway, was the chief. The paper reads as follows:—

"And in the year 1629, The daye of the month the 20th November.

"It is bargained, Indented, and agreed, betwene *The Right Honorable The Lo. Vycount Conwaie, Lo. President of the Priuie Counsell*, of the one party, and William Wright grauer in stone, of the other party: First of all, William Wright, for himselfe, his executors, administrators, or assings, doeth coenenant (with God's helpe), To and with the saide *Lo. Vycount Conwaie*, his executors, administrators, or assings, That he the saide William Wright shall frame artificially, and worcke substantially, One comely monument, according to a plott drawne by the hands of William Wright in this manner. *Inprimis*, the lower stepp, for the foundation, of Portland stone. The second stepp and botle* of allibaster of the best sorte, upon which is to knelle, in the best of allibaster, and best of workemanship, all the memorable issew, living and dead, of the Right Worshippfull and worthy knight, Sir William Pelham, and of his deare Lady *Ann Pelham*, and likewise euery of them; to be made in such generall habbits, fashions, and attyres, in all kinds skillfully, as direction shalbe giuen: In knelling posture, the hands of those that ar liuing lifted up in shew of prayer, wth 2 bookes and one deske betwene y^e 2 eldest, to be in

* A circular moulding.

high half a yarde. And the younger and the youngest sorte, in diminishing vollem, to shew best to the better contriuing and fittnes of the place. Those that ar dead to haue death's heads in there hands, expressing there departure. And one ech side, or end, for strength and beawty, is to be tow pillasters of allibaster, inlayd with bright shinning tutch, glazed fayrely. And according as it is subscribed in the plott, is to be 3 dessent comely shallow arches, The botle and 4 coynes of the freese allibaster, With 4 lions' heads imboasted outone the same, as it is in the plott. The frese it selfe of blacke shinning tutch. The Tombe is to be maide Aurthurewisse against the wall, and ech end thereof is to be the vnited match of Sir William Pelham, Knight, and the lady Anne Pelham, very fayre in the best allibaster, With boeth Creasts of Honor one the topp of there schochin, to be imboasted forth exceeding artificially, as direction shalbe giuen. Moreover there is to be a beawtfull Cornish ledger hewed forth of blacke shinning tutch, glazed fayrely, one which is to rest the tow liuely portraiture, Sir William Pelham, Knight, and his deare beloued Lady, the Lady Ann Pelham, boeth of them exactly well to be maide, in the best choyce allibaster and cheiffest of workemanshipp: In vpright forme with there hands lifted vp in shew of prayer, resting one cushins imbrodered, Sir William Pelham, Knight, to be maide in his honor of knighthood, All in compleat armor, with his sword gyrtt to his side, and spurrs one his heeles, And helme, if you please vnder his head, With his Crest of honor at his feet also. Furthermore, in the exactest manner likewise, is to be maide in one whole stone of allibaster, The Right wor. Lady, the Lady Ann Pelham, to be maide in the grauest manner, with her vayle and dressing and other ornaments and habitt, in all kind, workemanlike to be maide, as direction shalbe giuen, with her Crest of Honor at her feet also. Boeth partyes to be maide with much care and circumspektion, and as neare as may be according to the direction: to be like there fauors simily and likenes. Moreover for pleasaunt Beawty and necessity, is to be a table of blacke shinning tutch: for the inscription, to be in high 18 inches, and in bredth 3 foote, and such inscription to be ingraued as direction shalbe giuen, with a margent to goe round the blacke shinning table of tutch, of white allibaster. And tow lions' heads for cornelines, as it is in the plott: with a vawse of the best mingled allibaster, one which, within a margent, And within and vnder an halfe rounde arch, in a dainty contriued waye, is to be the cheife paternall Cooft armes, of the honors of the Howse of the Pelhams, with mantle, helme, shielde and crest, to be in width tow foote, and in high tow foote and 7 inches, besides the margent and garnishing. This worcke to be in width seauen foote three inches, besides the saylles of the moulds. And a xi foot and halfe high: All and euery pt to be of the best choyce of allibaster, and best of tutch (excepting the portland stone, which is for the foundation of the lower steep), and cheiffest of workemanshipp: And to be of as pleasaunt and comely proportion; euery thinge to be maide autherwise, and a 3qr. Tombe, against a walle, with the guilding the fillits and casements, the hayre and eyes of the lions' heads. The Cooft armes, matches, Crest of Honors and mantlings cullered and guilt, the inscription after it ingraued to be guilt fayrely. And all the tassells of the children, cushins ingenerall guilt, And the children in generall there garments, to be sadd into mourning culler, blacke or elce otherwise to be dunn, in all poynts according to the direction, with there fasses and hands putt into liuely cullers as neare as may be like them, the fringe and leanes of there bookeles guilt fayrely. Moreover in the most circumspekts manner is to be the face and hands of Sir William Pelham, Knight. And the Lady Ann Pelham, to be cullered in shew of life, and as

neare as may be to be like there fauors simily and likenes with the tassells and imbrodering of there Cushins guilt, with the naylles, buckles, chapp, pommel of his sword, spurrs, and all that belongs to the armor or armes of Sir William Pelham, Knight, guilt, with boeth Creasts of Honor at there feet. And the inscription after it is ingraued guilt, with the hayre and eyes of the lions' heds in the coeptment forme guilt. And, to spencke truely, whatsoever elce shalbe thought requisit and fitt, to be guilt fayrely. All this and besides William Wright is to prouide Chests, nayles, and cariedge by land and by watter, bricke, mortar, and Iron Cramps, dyett and lodging at his chardge. And if any thinge be brocken in cariedge, William Wright is to make it good againe at his chardge. And to that purpose William Wright is to finish all the whole worcke in generall, for goodnes of stone, skillfullnes of worcke, euery thinge, And to be of as dessent and comely proportion, faithfully and honestly. And to be as substantially set up, guilding euery needful thing, and to be finished as aforesaid, with God's helpe, as it ought, at or before Barthellme next in the yeare 1630, for these further considerations, in the psh Church of Brochelsbye, in the county of Lincolne. For all which to be soe faithfully and honestly performed by William Wright, his heyres or assings, The Lo. Vycount Comwage, Lo. President of the Pringe Counsell, for himselfe, his executors, administrators, or assings, doeth coeuenant to paye, or cause to be paide, to him the saide William Wright, his heyres or assings, the full and entyre some of one Hundreth pounds curraunt mony. Whereof giuen in pt the some of Tenne pounds. And when all things shalbe wrought at the howse of William Wright, Then the saide Lo. Vycount Comwage is to paye, or cause to be paide, his second payement, being Forty pounds. And when all things shalbe stroungly sett, neatly clenssed and fayrely guilt and finished, according to William Wright's couenant, then the saide Lo. Vycount Comwage, Lo. President of the Pringe Counsell, is to paye, or cause to be paide, his thirde and last payement, being fifty pounds, to the full satisfaction and contentment of him the saide William Wright, in wittnes whereof ech party hath Interchaungably sett there hands and sealles, according to the daye and yeare first aboue written.

"WILLIAM WRIGHT. (L.S.)"

"Sealed and delivered, in the presents of

W. Weld,
Geo. Rawden,
Fra. Egiocke."†

[Endorsed] "Indenture about Sr William Pelham's Tombe."

The monument thus minutely contracted for, was erected and still remains in Brocklesby church. It answers in every respect to the description in the contract, save that the unanticipated number of Sir William's family rather placed the sculptor in a difficulty. By an awkward little contrivance, he provided for some of the youngest of them in a kind of ledge outside the monument; but after all, was only able to find room for nineteen out of the twenty. The following is believed to be an accurate copy of the inscription, which

* The seal, as well as I can make it out, is a chevron between three spears' heads. I cannot decipher the crest.

† These were all persons in the employ of Lord Conway.

still remains on the table of black shining touch:—

"WILLIELMUS PELHAM nuper de Brocklesby in Com. Linc. eques auratus, in celeberrimis Academiis Strasberg: Heidelberg: Wittenberg: Lipsick: Parisiens: et Oxoniens: magna cum cura educatus, artibus liberalibus imbutus, et linguas Germanicam, Gallicam, Latinam (nec Græcarum rudis) non solum callens sed prompte eloqui edoctus: ab his domiciliis Mars distraxit, ubi post varias pugnas, obsidiones, etc., sed non sine vulneribus, rus se contulit.

"Annam filiam Caroli Willoughby, baronis de Parrham, castam virginem, connubio sibi junxit, ex qua liberos viginti utriusque sexus, Dei benedictione, accepit, quorum septem filii et tres filiae in vivis sunt, vixerunt ceteri. Reliquo tempore consumpto justitiam exequendo, orando, scribendo, pauperes sublevando, sacra Biblia, antiquos patres et neotericos, legendo, magnam gloriam adeptus est, et quod in his profecerit Meditationes in Sti. Johan. Evangelium editæ, Observationes in certos Testamentorum, tam veteris quam novi, libros, et Diatribæ in Sacramentum cœnæ Domini manu sua scriptæ et posteritati reservatæ in perpetuum testabuntur. Hisce rebus et annis circiter sexaginta transactis, fide in Christum constanti, et charitate erga proximos inviolabili, placide in Domino obdormiens spiritum Deo, patri spiritum, corpus terræ matri, in die resurrectionis magna cum incrementis recepturus, commendavit, 13 Julii, anno Domini 1629."

A few words respecting the third Sir William Pelham (the Sir William of the reign of Charles I.) will bring my communication to a conclusion. The notice of this Sir William—and indeed of all three of them—in our peerages is extremely incomplete, and it is only on that account that the following trifling particulars are worthy of notice. The circumstances of the times called forth in the third Sir William all the loyalty if not the indomitable spirit of his grandfather. Probably the complete arrangement of the State Papers of that period, now in progress, will bring some things respecting him to light. At present there is little mention of him save a few notices of the life he led at Brocklesby, before the commencement of the public troubles. In 1636 he was sheriff of his county, and had to clear up the uncollected remainder of a levy of ship-money. The task was a most disagreeable one, and he ventured to interpose some legal doubts whether he was bound to execute it. The Council deemed his suggestions an evidence of disloyalty, and rebuked him sharply—greatly to his grief. Brought up among connexions of the court, and married to a daughter of the Lord Conway before mentioned, a sister of the Lord Conway who commanded the King's Horse at Newburn, when the Civil Wars approached, Sir William's course was a decided one. His wife died early in 1642. When later in the same year the royal standard was displayed, he threw himself energetically into the king's cause: raised a body of cavalry for the royal service, was present at Marston Moor, and, according to a tradition which I have seen in print, although I do not remember where, died shortly afterwards of grief

and disappointment. His will, which contains a provision for the erection of a monument for himself and his wife, was dated July 23, 1642; and was proved in London on February 16, 1647-8. The monument does not seem to have been erected.

Probably some of your correspondents will be able to tell us a great deal more about these three Sir Williams and their monuments.

JOHN BRUCE.

5, Upper Gloucester Street, Dorset Square.

FOLK LORE.

CURE FOR "GOITRE."—I was lately gravely assured by one of my parishioners that there was nothing like a *mole* for the cure of a wen in the throat. Regarding this as a specimen of Gloucestershire folk-lore, I remarked on the superstitious character of many country sayings and practices, adding that it required a rare amount of faith to credit implicitly such a statement. Resenting my *superstitious* theory, two women in the cottage where I was proceeded to give the proofs *sartin* of the healing power of the flesh of the mole in such cases. The curative effects of the application depended on the sex, "a female *want* (mole) warn't no use." The right sex secured, the mole must be cut in two, and the divided parts or halves fastened to the throat, so as to ensure the close application of the bleeding parts, while warm, to the sides of the tumour. One would imagine that the healing virtue was in the warm blood of the animal so dissected. The very interesting sequel of the operation, however, would seem to render this doubtful. The mole "is bound" to be kept fastened to the throat, and must not be removed till decomposition is sufficiently advanced to become insufferably offensive to the patient; in short, a case of "*mole ruit sua*" appears to be the indispensable stage of corruption, to spare, I presume, the necessity of removal! I beg your readers' pardon, I smiled; but my fair *medicos* met me with two well-attested cases of cure, the *infallibility* of which they resolutely defended. A relation of one of the women, who suffered from this somewhat prevalent disease in these parts, and had a hideously enlarged throat, was thoroughly cured by the operation described, my informant herself having seen six or seven moles dug out (for the purpose) before the required sex could be found. The other instance was that of a young girl then present, whose neck certainly showed no trace of the disease, who, while her case was being described, hid her pretty face in her mother's apron, blushing for my *ingulibility*. Of course there was no resisting such evidence. Will any of your folk-lore contributors

relieve a Gloucestershire sceptic of the responsibility of thus imposing on the credulity of your readers?

F. PHILLOTT.

ELM-LEAF FOLK LORE.—It is some ten years since that I noted in these pages the following versical advice on one of the gardening operations of spring:—

"When elm leaves are as big as a shilling,
Plant kidney-beans, if to plant 'em you're willing;
When elm leaves are as big as a penny,
You *must* [plant kidney-beans, if you mean to have any."

An article on "the Sowing of Barley" in *The Field* for April 28, contains a companion piece of folk lore to the above. I extract the passage:—

"Those learned in old saws will remember that the leafing of the 'elmen' tree was made to regulate operations both in the field and in the garden, as thus:—

"When the elmen leaf is as big as a mouse's ear,
Then to sow barley never fear.
When the elmen leaf is as big as an ox's eye,
Then says I, 'Hie, boys! hie!'"

CUTHBERT BEDE.

SHOOTING-STAR SUPERSTITION.—A Huntingdonshire woman was telling me of the death of her baby, on June 5, after five days' illness. She said: "I had a warning that it was to go. The night before it was took I was passing your gate, Sir, and a great star fell down from the sky plump afore me. It did not go into the ground, but burst about a foot above the road. As soon as I got home I told mother about it, and said it was a warning for some one. She said, 'Perhaps it's for grandfather.' I said, 'May be, mother; but I fear it's for some one nigher.' The next day my poor babe was took."

This superstition of the falling or shooting star, thus met with in a remote village of Huntingdonshire, has I think an Eastern origin. Do not the Arabs believe that the falling-star is Azrael's summons for death?

CUTHBERT BEDE.

QUEVEDO'S SONNET ON ROME.*

The epigram of Janus Vitalis has been appropriated by a cotemporary poet, Joachim du Bellay, who has been termed the French Ovid. Du Bellay was born in 1492, and died in 1560—the same year in which Vitalis died. He wrote a poem of thirty-two stanzas on "The Ruines of Rome," which Spenser translated, the third of which is taken bodily from Vitalis:—

"Thou Stranger, which for Rome in Rome here seekest,
And nought of Rome in Rome perceivest at all,
These same old walls, old arches, which thou see'st,
Old palaces, is that which ROME men call.

Behold what wreck, what ruin, and what waste,
And how that she, which with her mighty power
Tamed all the world, hath tamed herself at last;
The prey of Time, which all things doth devour!
Rome now of Rome is th' only funeral,
And only Rome of Rome hath victory;
Ne ought save Tyber hast'ning to his fall
Remains of all. O World's inconstancy!
That which is firm doth flit and fall away,
And that is flitting doth abide and stay!"

Quevedo took his sonnet, as appears to me, not directly from Vitalis but from Bellay, as the two stanzas which follow plainly show: *e. g.* see the allusion to the Palatine hill, and line 65, stanza 5:—

"The corpse of Rome in ashes is entombed."

EIRIONNACH.

THE POEM "MY MOTHER."

In *The Athenaeum* of May 12th appeared a paragraph commending this poem as one of the most beautiful lyrics in any language, but complaining that, after an unequalled description of a mother's care and kindness, the last verse gives as the only reason why a child is never to despise its mother—the fear of God's vengeance. The article complains that the poem "is spoiled by the introduction of what was not uncommon in the little songs formerly written for children, a bit of religion, no matter what, thrust in no matter how; something good, as a piece of form and propriety." Then follows the extraordinary proposal, "that it be remitted to the Laureate, in the name of all the children in England, to supply a closing verse which shall give a motive drawn from the verses which precede, and in accordance with the one immediately preceding." The writer gravely doubts if even the Laureate will find it easy to satisfy reasonable expectation: but hopes he will try.

Surely all this is sadly overdone. The poem hardly deserves praise so extravagant, though it has much merit, and has been a great favourite. No sensible person could approve of thrusting in irrelevant "bits of religion" into songs for children, as a mere "piece of form and propriety;" but no one with a proper sense of the importance of religion would object to a judicious introduction of religious maxims, to help to "train up a child in the way in which he should go." It is by no means difficult in such introductions to keep free of cant and formality, and still to render them both acceptable and profitable to the infant mind.

In the poem, however, before us the last verse is certainly open to much objection. After detailing all a mother's claims to her child's affection, the poem finishes with an abrupt reference to the vengeance which would follow the opposite extreme of contempt:—

* Continued from p. 448.

"For God who lives above the skies,
Would look with vengeance in his eyes,
If I should ever dare despise
My Mother."

The writer in *The Athenæum* proceeded on the supposition that the author of this little poem was not now living. Great was his surprise, therefore, to receive a letter from the lady, who wrote it about sixty years ago—then Miss Ann Taylor, now Mrs. Gilbert—admitting the justice of his objection to the final verse, and sending in its place the following:—

"For could our Father in the skies
Look down with pleased or loving eyes
If ever I could dare despise
My Mother?"

But this, in my opinion, does not fully meet the objection, nor supply what is otherwise required. There is still the abrupt and unnatural transition from the extreme of fondness to its very opposite; and the fear of our heavenly Father is still put forward as the only motive, to the exclusion of His love. Before I saw the author's new verse it had occurred to me that in accordance with the penultimate verse, which supposes the mother to be upon her death-bed, and likewise as expressive of the natural motive of a return of love for long maternal care and affection, the poem might appropriately end with the two following verses:—

And when at last the bitter day
Shall come, when thou art called away,
I'll fondly kiss thy lifeless clay,
My Mother.

And think that my return of love
God, who beholds me, will approve,
And bless us both in realms above,
My Mother.

F. C. H.

MALE AND FEMALE BIRTHS.

The following statement will probably attract the attention of those interested in the statistics of the census. No visible result is more demonstrative of a superintending Providence than the uniform recurrence of a regulated proportion, nearly amounting to equality, between the number of male and of female children respectively born. And even departures (or alleged departures from it) point forcibly to the same conclusion. Thus it has been stated, I know not on what authority, that in France, after the close of the great war, by which the male population had been reduced, the proportion of male births considerably exceeded that of females for some years subsequent to 1815: whilst in Australia, where population was sparse, and for a long period after the formation of the various colonies consisted *mainly of males*, the proportion of female births during the transitional period greatly exceeded

that of males. How far these statements are true I have no ready means of ascertaining.

But the fact to which I wish to call attention, if less suggestive, is not more curious than the above. In the Royal Hibernian Military School at Dublin, which is maintained exclusively for educating the children of soldiers, it is the practice to require from applicants the particulars of the number of their children of both sexes. Thus, in Class iv., the children admitted are the offspring of soldiers, both parents being alive at the time of petitioning; and dates of marriage and births must all be authenticated by attested certificates. From a return which I have had sent to me by Dr. Templeton, the medical head of the institution, showing the numbers of male and female children in the families of soldiers so applying during the last thirty years, from 1836 to 1865, it appears that, in 749 families, the number of male children was 2,120, and that of females 1,341, making a total of 3,461: *being an excess of males above females, in the proportion of nearly two to one.*

And the interest of this result is the more striking, as it is nearly uniform in single years throughout the entire period. Thus:—

In	1836	118	male children	68	female children.
1837	62	"	31	"	"
1838	41	"	32	"	"
1846	48	"	29	"	"
1853	112	"	66	"	"
1860	140	"	86	"	"
1865	143	"	81	"	"

The intermediate dates are omitted, merely to save your space.

It will be observed that by taking this Class iv., in which both parents are living and their offspring particularized, the obscurity of second marriages is avoided, and illegitimate births are excluded. The return includes all born in wedlock, whether living or dead. These facts connected with births in the army seem worthy of further consideration. J. EMERSON TENNENT.

PORTRAITS OF HUMPHREY, DUKE OF GLOUCESTER, AND JOHN KEMP, ARCHBISHOP OF CANTERBURY.—Such is the title accorded in the Official Catalogue of the National Portrait Exhibition to picture No. 27. I apprehend that one of the many advantages of the Exhibition, for which the present and future generations will have to do honour to Lord Derby, will be an opportunity for correcting and properly identifying the titles of supposed, but fictitious, portraits. The picture in question has in its right hand corner the arms of *Tate* impaling *Wood*; and no doubt—since it is clearly an altar piece, or the panel of a tomb—formed part of the memorial erected to Sir Robert Tate, Lord Mayor of Lon-

don in 1489—probably in the Royal Free Chapel of St. Mary de Berking, where he was buried.

To claim these figures as contemporary portraits of the persons described seems absurd under the circumstances. They were formerly in the famous collection at Strawberry Hill, made by Horace Walpole; and on the sale of this collection came into the possession of the Duke of Sutherland, having been lent to the Exhibition by the present Duke. I fear they can have no better claim to the title given them than the whim of the inventive mind of Walpole, or even the unscrupulous device of some clever auctioneer. See the whole subject discussed in *The Gentleman's Magazine* for July 1842, p. 24; and *The Transactions of the London and Middlesex Archaeological Society*, vol. ii. pp. 245-7.

JUXTA TURRIM.

SQUANDERING.—This is a favourite adjective in Huntingdonshire. Its meaning may be gathered from the following examples recently noted by me:—

"It's a great squandering church, too big for such a little parish, and very cold in the winter. It would be a great improvement to put a cieling in" (i. e. a flat, plaster ceiling).

"It's a squandering farm: a field here and a field there. It don't lie together."

"He's a squandering rider. He sits about, all over his horse."

CUTHBERT BEDE.

ROBINET.—There are many families of this name at Yaxley, Hunts, and its immediate neighbourhood. I have been told that they are of French extraction; and French names are to be occasionally met with in that vicinity, as a few persons who had been among the French prisoners at the Norman Cross prison, between Yaxley and Stilton, married and settled near to the scene of their captivity. But is not Robinet an English name, the diminutive of Robin? Drayton, in *The Owl* (1593), has the following couplet:—

"Covering with moss the dead's enclosed eye,
The little Robinet teacheth Charity."

CUTHBERT BEDE.

DRYDEN AND MILBOURNE.—The cause of quarrel between Dryden and Milbourne is, I believe, still unknown, and it is in the hope of throwing a little light on the subject that I venture to make the following note. I have now before me—

"*The Comparison of Pindar and Horace.* Written in French by Monsieur Blondel, Master in the Mathematicks to the Dauphin. English'd by Sir Edward Sherburn, Kt. London: Printed for Tho. Bennet, at the Half-Moon in St. Paul's Churchyard. 1696. 8vo."

This work is not mentioned by Watt or Lowndes. At the end there is a Catalogue of Books printed for Bennet, and amongst others the following is

advertised: "The First Book of Virgil's *Æneis* made English, by Mr. Luke Milburn." Quarto.

No notice of this translation is to be found in Watt or Lowndes, either under the heads of "Virgil" or under "Milbourne," so I presume that the work is unknown to bibliographers.

Probably the failure of his own translation, and the extraordinary success of Dryden's, induced Milbourne to attack the latter so virulently in the *Notes upon Virgil*, 1698.

W. T. BROOKE.

WHITWORTH AND ARMSTRONG.—It is a curious fact that among the Captains of the Finsbury target (men who may be considered as the best shots of the respective years), James Whitworth should appear as prizeman in 1719, and G. Armstrong in 1725. Coming events sometimes cast their shadows before very curiously.

J. BERTRAND PAYNE.

THE HARRINGTONS.—Between fifty and sixty years ago I remember a rather large old house built of stone, standing in a retired part of the then (alas! now how changed) beautiful village of Bourton-on-the-Water, Gloucestershire. At that time it was occupied by the family of a rich farmer named Hall; but, according to the traditions of the village, had formerly been the residence of Lady Harrington, widow of a Sir John Harrington, the particulars of whose history I now entirely forget.

A. C. M.

A REMARKABLE RELIC.—I hardly know under what heading to enter the semi-anecdote I am about to relate. Some years ago I was conversing with a poor woman in Oxfordshire, and, in the course of conversation, she informed me that a friend or relative of her own (I forget which) had been servant to a gentleman, with whom he had travelled in the East: "And among other things which they showed him at Jerusalem and those parts, he saw the pulpit which our Saviour preached in!"

This valuable curiosity appears to me quite worthy of companionship with any of the startling relics of antiquity vouched for by our ancient, worthy, and not too incredulous friend Sir John Mandeville.

HERMENTRUDE.

Queries.

BELL FOUNDER'S NAME WANTED.—There are several bells in the neighbourhood of Bury St. Edmunds, which have the following coat of arms on them: "Ermine, three bells, 2 and 1; the lower one crowned." I should be glad to know where these bells were cast, and by whom? I enclose a copy of the shield.

Δδ.

BURIALS ABOVE GROUND.—I lately saw in the churchyard of Pinner, while driving through the village, a mausoleum raised on arches above the

terre-plein, having apparently inserted through it a stone coffin: one end of which projected through the wall towards the road, and bore an epitaph. I was subsequently informed that the family of the deceased enjoyed a large property, so long as his body remained above ground. I once read (in the *Percy Anecdotes*, as well as I can remember) that a gentleman of Devonshire willed his body should be immured in a tower on the top of a hill, having a furnished apartment in it, in which he was to be placed on a chair in front of a reading-table, and that his wishes were fulfilled. Are there other instances of burials above ground in England? H. C.

CARBON PRINTS.—I observe that the Edinburgh newspapers state that a picture now exhibiting there is to be reproduced by photography instead of engraving, and that the patent process of Mr. Swan, of Newcastle, for producing unchangeable carbon prints is to be employed. I have always understood that light and shade as represented by lines, hatchings, &c., were alone reproducible in the carbon process, and shall therefore feel much obliged if any one will inform me where I can find an account either of Mr. Swan's or of any other process by means of which a carbon print of an oil painting can be obtained. Surely such a process would be the one to employ in copying the portraits now exhibiting at South Kensington. F. M. S.

SIR THOMAS CHALONER.—The following inscription, copied from a portrait of Sir Thomas Chaloner the elder (belonging to Mrs. M. G. Edgar, and numbered 297 in the Exhibition of National Portraits at South Kensington), may be interesting to some of the readers of "N. & Q." The verses were probably written by Sir Thomas himself, who, besides his reputation as a statesman and soldier, is also accredited with having been one of the best Latin verse writers in the reign of Elizabeth:—

"SARDANAPALVS AIT PEREYNT MORTALIA CYNCTA
VT CREPIT P'ES OLICE DISSILIENS
QVÆ PEREYNT IDOI V' VNTQ3 SIMILLIMA FVMO
AVREA QVAN VMVIS NIL NISI FVMVS ERVNT
AT MENS CVLT VRO POST FVNERA LARIOR TAT
D N O M ENT AN VOLANT."

The following may be suggested as a conjectural restoration:—

"Sardanapalus ait. Pereunt mortalia cuncta,
Ut crepitus presso pollice dissiliens:
Quæ percutit tripido (?) vivuntque simillima fumo,
Auræa quantumvis, nil nisi fumus erunt;
At mens culta viro post funera clarior extat
Denuo; verâ manent gaudia, vana volant."

I ought to add that the portrait represents Sir Thomas in the act of snapping his fingers and holding in his left hand a pair of scales, in which

[* See the article "Burial" in the General Index to the 1st and 2nd S. of "N. & Q."—Ed.]

a book radiant with light outweighs a gold cl and a winged world.

Perhaps some one who is in possession of Thomas Chaloner's *De illustrium quorundam comitis Miscellanea, cum Epigrammatibus ac Japhis nonnullis*, will be able to supply "N. & Q." with a copy of the epigram in question. J. E.

St. John's, Cambridge.

CHRISTIAN ALE.—In—

"The Virgins' Complaint for the loss of their Hearts by these present Wars, and their now long tude, and keeping their Virginities against their v Presented (to the House of Commons) in the names behalves of all Damels both of Country and (January 29 (1642-3), by sundry Virgins of the Cit London,"—

occurs the following:—

"Since the departure of the lusty young Gentle Courtiers and Cavaliers, and the ablest prentices handsome journeyemen, with whom we had used to v to Islington and Pimlico to eat Cakes and drink C tian Ale on holy daies," &c.

To what custom does this allude, and what Christian ale? E.

Somerset.

DEVONSHIRE DIALECTS.—Together with R. F. WEYMOUTH, I am engaged in compiling Glossary of the Dialects of Devon. We have already received much help and the promise more. It is possible that among your readers there may be some able to render us assistance who are yet ignorant of our work. I shall be happy to send to any such who will favour with their names and addresses a copy of printed letter describing our objects. I shall be obliged by any communication from your correspondent whose note, signed BUSHY HEATH, appeared in "N. & Q." 3rd S. ix. 320.

JOHN SHELL

Frankfort Chambers, Plymouth.

"**ECCLESIA OMNIUM SANCTORUM VOCAT. : MANES-CHURCHE, LONDON.**"—To which of the many *Hallows* in the city of London does this relate? It occurs in certain documents to John and Hen. III. Juxta Turri

GREEK REMAINS IN INDIA.—In Dr. Vincent's translation of the *Voyage of Nearchus and Periplus of the Erythraean Sea*, Oxford, 1800, the following passage:—

"In this kingdom of Minnagar several memorial the expedition of Alexander are still preserved, such ancient temples, fosses of encampments, and magnific wells."—P. 198.

Have any vestiges of these Greek works been discovered since the British acquired possession India, and what is the modern name of Minnagar? H. C.

HERALDIC WORKS.—Wanted, the names of periodical publications concerning heraldry:

genealogy which are now being published, and those which have been, during the last five years; besides Nichols's *Herald and Genealogist*, Colman's *Inder*, Marshall's do., Walford, Burke, and Lodge's works. GENEALOGIST.

HILDEBERT.—I have a copy of Burns, with numerous MS. notes, which are better than the impertinences usually scribbled in margins. After the epitaph—

"For G. H., Esq.

"The poor man weeps, here G—n sleeps,

Whom canting wretches blamed;

With such as he, whose'er they be,

May I be saved or damned"—

is written—

"Exactly the same thought is in Hildebert, whose writings were unknown to Burns."

So they are to me. The only Hildebert of whom I have read was Archbishop of Tours in the early part of the twelfth century. Not a likely person to express such a wish. Did he, or any other?

E. N. H.

EMANUEL HOWE.—Was there any connection between Emanuel Howe, brother of the first Viscount Howe, and the Rev. Thomas Howe, Nonconformist minister, who died at Great Yarmouth 1784; born 1733, probably at Northampton? THETA.

MEANING OF "HOWARD."—Mr. Isaac Taylor, in his *Words and Places*, tells us that the name "Howard" was originally Hogwarden. When I read this, the fact came to my memory that, in Bedfordshire, the impounder of cattle is still called "the howard." I should be glad to know whether this word is used in any other county as the title of the impounder of cattle. W. W.

LA VENDÉE.—When did the name of *La Vendée* first come into use? I cannot recollect its use by any French writer of the age of Louis XIV., nor indeed previous to 1789. S.

LEPROSY IN ENGLAND.—I should be glad to know of any good account of, or monograph on, the disease of leprosy (especially in England) in mediæval times? Judging from the old records of leper hospitals, it must have been a terrible scourge, and terribly frequent. W. H. S.

POETICAL CANON.—Is it not a canon of poetical criticism that a comparison should be *à minore ad majus*, and not *à majore ad minus*? [Do not nearly all the comparisons of both Homer and Dante sin against this canon, if such canon there be?]

H. HARRIS, M.A.

COLONEL BULLEN RHEMES.—What is known of this member of parliament in 1661? J. C. J.

RULE OF ST. BENEDICT.—Is the following extract true? And if so, where is the sole copy of the rule of St. Benedict to be found?—

"Il y avait dans le convent (le petit pic-pus) un livre qui n'a jamais été imprimé qu'à *exemplaire unique*, et qu'il est défendu de lire. C'est la règle de Saint Benoît—arcane où nul œil profane ne doit pénétrer. *Nemo regulas, seu constitutiones nostras, externis communicabit.*"—Victor Hugo, *Les Misérables*, livre vi. chap. v.

Δ5.

SELLING A WIFE.—In a late number of *The Athenæum*, the reviewer, speaking of New Cross in Manchester, says:—

"It is in some sort historical ground, for at this Cross was held in old times a market, at which the rough Doric citizens sold their wives for a shilling and a pot of beer."

The subject was brought forward in some of your early volumes, and has been made a text for many homilies not very complimentary to the County Palatine. The fact is, nobody has really explained the matter, or seems to have been acquainted with its true meaning.

After the close of the war in 1815, many soldiers and sailors on their return found their wives married again, with a family to which they had no claim. There can be no doubt that generally all the parties had acted innocently; the wife had received news of her husband's death, and in due time had taken a fresh one. What could be done? The law was plain enough; an action for *crim. con.* in the Civil Courts, followed by another in the Ecclesiastical, and concluded by a separation *a vinculo* by Act of Parliament, would have done the business in the good old style; but the parties concerned might doubt whether the sin incurred would be made less sinful by these processes, even with the payment of some thousand pounds, and a much easier and quite as effectual a way was found out to set things right. It was declared to be lawful to sell a wife in open market, the first husband being then free to marry again, and the second marriage standing good, *ipso facto*.

These sales took place at that time all over the country, but especially in Birmingham and Manchester, as these had sent most men to fight our battles. It would be worth while, if materials exist, to ascertain how the notion originated: the magistrates, like prudent men, did not choose to interfere, and there are, no doubt, at the present day, many who firmly believe in the legality of such a sale. JANNOK.

SOUTHEY'S ESSAY.—Robert Southey wrote an essay on the advantage of the use of words derived from the Anglo-Saxon in writing English. What was the exact title of this Essay, and where is it to be found? F. X.

SWALLOWS BUILDING IN LONDON.—Is not this a very unusual circumstance? In one of our busy thoroughfares, where Upper Seymour Street joins the east side of Great Cumberland Street, two swallows' nests may now be seen. There are several blank windows on the north side of the house fronting Seymour Street, and two of these

recesses contain a nest a-piece. The Serpentine, nearly three-quarters of a mile distant, must be the nearest spot where the birds can have found building materials for these nests. JAYDEE.

TERRA-COTTA.—A collection of various works of ancient and mediæval art, formed by the eminent Italian goldsmith, Signor Castellani, was recently sold at Paris. One gem of this collection was a portrait-statuettes in terra-cotta of the second half of the fifteenth century, the work of a Florentine artist, and probably of a painter rather than a sculptor. It was entitled "La Chantreuse," and it accordingly represents a youthful female in the act of singing. I desire to record in the pages of "N. & Q." the existence and the present whereabouts of this statuette, because of its extraordinary excellence as a work of art, executed in a material which I hope to see brought into much more general use amongst ourselves. This statuette shows that the most exquisitely poetic creations of the plastic art may be rendered with perfect success in terra-cotta. It is happily in excellent preservation, and, as a model for suggestive study, it may be said to be without a rival. It was purchased by a Parisian gentleman, M. André, for 332l. I conclude with the query—Why is not this real gem in the British Museum or at South Kensington, where it might have been for less than half the sum I have just specified?

CHARLES BOUTELL.

Queries with Answers.

ENGLISH NURSERY TALES: HICKATHRIFT AND HURLOTHRUMBO.—Among "the forgotten oral tales" must we not rank "Hurlothrumbo," and "John Hickathrift"? In a pretty wide search among contemporary children's books I failed to find them, but I have heard old people mention them. CYRIL.

[Our correspondent will find much learned and amusing matter on the subject of Tom Hickathrift, who, armed only with his axletree and cartwheel, drove the giant out of the common field, called Tilney Smeeth; and of Tom's connection with the great Northern champion Grettir, in the admirable article on "The Antiquities of Nursery Literature," contributed to the twenty-first volume of *The Quarterly Review*, by the late Sir Francis Palgrave. Tom's gravestone in Tylney churchyard is still pointed out, but is we fear in a very dilapidated state: perhaps some local antiquary would favour us with a note of its present condition. The story of Hickathrift formed one of the series of old English popular tales, edited by Ambrose Merton, and published many years ago by Mr. Cundall under the title of *Gammer Gurton's Story Books*.

Our readers will, we are sure, forgive us if we take this opportunity of quoting at second-hand from the *Quarterly Review*, vol. xii. p. 169, the following exquisite passage

on our nursery tales, which will be found in *The Paradise of Coquettes*, pp. 11, 12:—

"Tales of my nursery! shall that still lov'd spot,
That window corner, ever be forgot;
Where thro' the woodbine when with upward ray
Gleam'd the last shadow of departing day,
Still did I sit, and with unwearied eye
Read while I wept, and scarcely paus'd to sigh?
In that gay drawer, with fairy fictions stored,
When some new tale was added to my hoard;
While o'er each page my eager glance was flung,
'Twas but to learn what female fate was sung;
If no sad maid the castle shut from light,
I heeded not the giant and the knight.

"Sweet Cinderella, e'en before the ball,
How I did love thee—ashes, dirt, and all!
What bliss I deem'd it to have stood beside
On every virgin when thy shoe was tried!
How long to see thy shape the slipper suit!
But, dearer than the slipper, lov'd the foot."

Some account of *Hurlothrumbo*, a comedy by that eccentric dancing-master, Samuel Johnson, will be found in "N. & Q." 3rd S. i. 411, 456.]

LORD BRAXFIELD.—In the first edition of Lockhart's *Life of Scott*, an anecdote is told of Robert Macqueen, Lord Justice-Clerk Braxfield, which has obtained an objectionable notoriety in Scotland, as regards the humanity of that distinguished judge. I am curious to know how much of truth there may be in the story. Why has it been omitted in the second edition of Scott's *Life*? SPAL.

[The anecdote rightly belongs to Lord Kames, who tried Matthew Hay, with whom he used to play at chess, for a murder at Ayr in September, 1780. When the verdict of Guilty was returned, Lord Kames exclaimed, "That's checkmate to you, Matthew!" Lord Cockburn, who relates the anecdote in the *Memorials of his Time*, p. 117, adds, that, "besides general and uncontradicted notoriety, I had this fact from Lord Hermand, who was one of the counsel at the trial, and never forgot a piece of judicial cruelty which excited his horror and anger. Scott is said to have told this story to the Prince Regent. If he did so, he would certainly tell it accurately, because he knew the facts quite well. But in reporting what Sir Walter had said at the royal table, the Lord Chief Commissioner Adam confused the matter, and called the judge Braxfield, the crime forgery, and the circuit town Dumfries; and this inaccurate account was given by Mr. Lockhart in his first edition of *Scott's Life*, chap. xxxiv. Braxfield was one of the judges at Hay's trial, but he had nothing to do with the checkmate."

The anecdote is to be found in all the editions of Lockhart's *Life of Sir Walter Scott* (vide edit. 1839, v. 47; 1845, p. 313); but after the first the name was suppressed, and the words "a certain judge" substituted.]

PEELER.—The word *Peeler*, as applied to a policeman, is well known to have its origin from

Sir Robert Peel. The other day I was rather amused at finding the word used by Hollinshead in his *Scottish Chronicle* (first published at London in 1570), in a sense the very opposite of the modern one just mentioned. He is relating how a number of thieves and robbers had been committing depredations in the Merse and Lothian, about 1057, till one Patrick Dunbar, of Dunbar, "delivered the countrie of these *peelers*," i. e. robbers. What is the derivation of the word in this signification? Is it from *peel*, a name applied to a border fortress?

A. F.

[*Peeler* is from the French *pillier*, to pillage, to plunder, to ransack. In this sense the word also occurs in Froissart, *Chronicle*, vol. ii. c. 110: "For the chefe company of them, and such as were most renoméd to use grete robbery and *pillery* were of Bierne, and of the countie of Foix." The words *peeler* and *peel*, to plunder, were used both by Milton (*Paradise Regained*, book iv.) and by Dryden in his Homer's *Iliad*.]

DR. PATTISSON.—I have in my possession a manuscript volume written by Dr. Pattisson, date 1777, originally belonging to Mr. B. Strutt, to whom some of the letters, &c. &c. were addressed. Also some MSS. by J. G. Strutt. Can you oblige me by any information respecting the said Dr. Pattisson or Pattesson? EDWARD MASKALL.

1, Copenhagen Street, N.

[The writer of the letters in the manuscript volume possessed by our correspondent was no doubt Jacob Pattisson, M.D., originally of Witham, in Essex. To prosecute his medical studies, he removed early to Edinburgh, where he died in 1782. There, too, he was buried; and a monument was raised for him at the expense of three societies of which he was President—the Royal Medical, the Speculative, and the Physical. He contributed two papers to the Speculative Society. (1.) On the Origin and Influence of the Crusades; (2.) On Sleep and Dreaming. A manuscript volume of his "Familiar Letters, written during a Journey through the Highlands of Scotland, 4to, 1780," occurs in the Catalogue of the Manuscript Library of the late Dawson Turner, lot 369, sold by Puttick and Simpson on June 8, 1859.]

QUOTATIONS.—Whence are taken the following lines?—

"Every one
According to the gift that bounteous Nature
Hath in him closed."

[Shakespeare, *Macbeth*, Act III. Sc. 1.]

"Our remedies oft with ourselves do lie,
Which we ascribe to Heaven."

[Shakespeare, *All's Well that Ends Well*, Act I. Sc. 1.]

"The last infirmity of noble minds."

[Milton, *Lycidas*, line 70.]

"No farther seek his merits to disclose,
Or draw his frailties from their dread abode."

[Gray's *Elegy*, the Epitaph.]

M. REED.

A WARTERN.—*The Times* of June 10, mentions that the Yorkshire weavers are on strike in the West Riding for an advance of one penny per *wartern*. What is this? E. K.

[A *whartern* (to spell it correctly) means 6 lbs. The weavers and spinners are paid for the weight of woof or weft which they weave into their piece of goods, and this is reckoned at so much per *whartern*, or 6 lbs. weight.]

Replies.

EPITAPHS ABROAD: THE CARMICHAELS OF THAT ILK.

(3rd S. ix. 513.)

The mention of Beaugé and Verneuil in the notice of this once noble and still knightly Lanarkshire house recalls the following difficulties that have at various times occurred to me, connected with their crest. It is matter of history that at Beaugé a Scottish knight charged and wounded with his lance the Duke of Clarence, brother of Henry V.; and it is said that John Stewart, Earl of Buchan, afterwards Constable of France, slew the Duke with his battle-axe. The question next arises, who was the knight? In the course of my reading, I have met with the following claimants: Sir John Swinton, of Swinton; Sir John Carmichael of that Ilk; Sir Alexander Buchanan of that Ilk; and last, though not least, Sir Alexander Mac Auslane, of Glenduglas, Dunbartonshire.

On behalf of Swinton, and his compatriot Buchanan, we have the authority of Sir Walter Scott in his *Tales of a Grandfather*, and also in *The Lay of the Last Minstrel*, canto v.:—

"And Swinton laid the lance in rest,
That tamed of yore the sparkling crest
Of Clarence's Plantagenet."

Their pedigree in Burke (ed. 1846), however, claims the exclusive honour of the feat for Swinton, and misquotes the "*Lay*." I am not aware if it is assigned to Swinton in any other authentic history, nor does their crest allude to the fact. The Carmichael claim, however, rests on the authority of Fordun, and is supported by the evidence of the crest; as well as by the unvarying tradition of Clydesdale, commemorated by its poet, Wilson, who, in his *Clyde* (Leyden's Collection, Edinburgh, 1803), p. 50, says of the House of Hyndford (the extinct title of the Carmichaels):—

"Their honourable crest shall ever tell,
By whom the dread of France, Great Clarence, fell."

In a quotation of this sort, one poet is as good as another—whatever the relative merits of the poetry may be. And as Sir Walter Scott was a connection of the Swintons, and therefore not an uninterested party in the cause, it may be fairly concluded that the Carmichael claim, supported

by the historical evidence of Fordun, is the better of the two. The Christian name of the knight is not material; but there is a "William of Carmichael, Lord of that Ilk," who witnesses a charter by the Prior of St. Andrews in 1410 (*Reg. Priorat. S. Andreae*, p. 427), who may have been the hero of Beaugé.

The next claim, of Sir Alexander Buchanan, seems to rest solely on the pedigree of "Buchanan-Hamilton of Spittal, Leny, and Bardowie" (Burke, ed. 1846, p. 44), where it is said that he—

"Slew the Duke of Clarence, brother of King Henry V., at the Battle of Beaugé, in 1421: in return for which heroic action, he received from the Dauphin of France an augmentation to his armorial bearing, viz. a double tressure flowered and counter-flowered; and for crest, a hand, coupée, holding a Duke's coronet, within two laurel branches. He afterwards fell at the Battle of Verneuil (anno 1424) unm."

One does not exactly see how the Dauphin could bestow a not unimportant part of the royal insignia of Scotland on a Scottish subject; and it would be interesting to know if, and when, this honourable augmentation (which is borne, it is needless to say, by all the scions of the clan, whose name is legion in the West of Scotland) received the countenance of the Lord Lyon. Judging from the statement at the outset of the pedigree that the first of the family received, *circa* 1016, from Malcolm II. as a coat of arms—"Or, a lion rampant sa. armed and langued gu."—the whole story seems very doubtful. The black lion bears a suspicious likeness to the ruddy and royal beast first assumed by King William the Lion, nearly two centuries later than this grant; till which time armorial bearings were scarcely known in this island, and certainly not used by the Scottish kings. As this pedigree is stated to be compiled exclusively from the work of the family historian, Buchanan of Auchmar, who wrote about 1723 (a gossiping and totally unreliable performance), the Buchanan claim seems inadmissible.

The remaining competitor, Sir Alexander Mac Auslane, may be still more easily disposed of. His claim also seems to rest exclusively on the *Irish genealogy* (Burke, vol. ii. p. 790) of "Mac Auslane of Strabane," which bears to be made up from the Buchanan pedigree. The latter family's coat (royal tressure of course included), crest, and two out of their *five* mottoes, are borrowed; and the following account is given of the origin of the crest, thus differing somewhat from the Buchanan legend:—

"This crest was conferred by the Dauphin of France upon Sir Alexander Mac Auslane, one of the Scottish Lairds of the Family, for his distinguished bravery at the Battle of Beaugé in Anjou, anno 1421, where he is said to have slain Thomas Plantagenet, Duke of Clarence,

the brother of King Henry V. The French Commander in that engagement was the Marshal de la Fayette, ancestor of the late celebrated General de la Fayette."

This last sentence as to the Marshal seems to be thrown in, as the lawyers say, *in majorem evidentiam*. He does not appear to be noticed in any other account of the battle. The Dauphin, it will be noticed, is more chary in this augmentation than in the Buchanan case. Any one who knows Dunbartonshire will bear me out in saying that none of the "Barons Mac Auslane," who adorn this last pedigree, were ever heard of in that county as landowners of note. The name, which is common enough among the lower orders there, will be looked for in vain in the chartulary of Lennox, where the Buchanans, to give them their due, frequently appear as vassals of the great Earls of Lennox, though their early ancestry is on the whole too apocryphal for belief. To sum up, as it is unlikely in those chivalric days that all four knights could be simultaneously "charging" the unlucky Clarence, we must dismiss the chiefs of Buchanan and Mac Auslane—"brethren in arms, but rivals in renown"—and, in the present state of the evidence, conclude that the gallant Carmichael was most probably the hero of Beaugé.

Is there no account of the battle in Michel's *Les Ecosais en France*? I should be inclined to look there.

If MR. CARMICHAEL can instruct a legal connection between the St. Michaels and his family, he will certainly carry back the ancestry of the latter at least 150 years prior to their settlement in Douglasdale about 1370. I am sorry I cannot help him here, however; but his inference from the Carmichael alliance is excellent as to their being an established race when they first appear. I do not think, however, that John St. Michael was the grantee of the Barony of Carmichael, for this reason:—Fordun (Goodall's edit. vol. ii. p. 348) says, that he and his accomplices slew Sir David de Berkeley, in 1350, at the instigation of Sir William Douglas (the Knight of Liddesdale), then a prisoner in England, in revenge of the deaths of his brother John of Douglas and his father Sir James of Douglas, elder, of Dalkeith, whom the said David had slain. De Berkeley was a friend of William, afterwards first Earl of Douglas (who granted the Carmichael charter), and, as we know from Fordun (*loc. cit.*) that the Earl assassinated the Knight of Liddesdale in 1353, partly for his share in procuring De Berkeley's death, it is not likely he would grant lands in his immediate neighbourhood to St. Michael, the actor in that deed.

To what county is Johannes de S. Michaeli assigned in the Ragman Roll? This might guide MR. CARMICHAEL in further researches.

ANGLO-SCOTUS.

D'EWES.

(3rd S. ix. 294.)

I now send you the remaining extracts relating to the D'Ewes family, taken from the Stowlangtoft registers; and where possible I have added a reference to the *Autobiography of Sir Simonds D'Ewes*, edited by J. O. Halliwell, Esq., 2 vols., London, 1845:—

1615. Richardus (D'Ewes*) filius Pauli D'ewse equitis baptizatus fuit ultimo die Octobris. [Auto. vol. i. p. 68.]

1617. Elizabetha filia Pauli D'ewse equitis fuit baptizata quinto die februarii.

1618. Cecilia D'ewse generosa sepulta fuit sexto die Augusti (uxor Pauli D'ewse armigeri†). [Auto. i. 118.]

1623. Cicilia filia Gulielmi Elliot militis (et Joannæ uxoris ejus filie senioris Pauli D'ewse armigeri) baptizata fuit vicesimo die Augusti. [Auto. ii. 11.]

1625. Gracia D'ewse filia nati secunda Pauli D'ewse Armigeri matrimonio coniuncta erat Wiseman Bokenham Armigeri, filio unigenito et heredi apparenti Domini Henrici Bokenham, de Thornham magna in comitatu Suffolciæ militis, die Jovis 22^o Septembris. [Auto. ii. 13.]

1626. Simonds D'ewes Eques auratus Londini die Mercurii die sexto Decembris a Rege Carolo hoc anno 1626 inauguratus, Filius et heres apprens Pauli D'ewse de Stow Langtoft in comitatu Suffolciæ Armigeri: duxit in uxorem Annam Clopton filiam unicam et heredem Willielmi Clopton, nuper de Kentwell in Comitatu Suffolke Militis, die Martis, die vicesimo quarto Octobris inter horas undecimam et duodecimam, in Ecclesia Nigrorum Fratrum London. [Auto. i. 322.]

1631. Paulus D'ewes Armiger Londini mortuus in ecclesia parochiali de Stowlangtoft sepultus 26 April. [Auto. ii. 11. He died March 14.]

1635. Sir William Poley of Bockstead, knight, and Elizabeth D'ewes of this parish, gent., were married with License y^e 20th of March. [Auto. ii. 19 and 141.]

1636. Clopton D'ewes, sonne of Sir Symonds D'ewes, knight, buried May 9. [Auto. ii. 145, May 10.]

1647. Maria filia Simonds D'ewes equitis aurati et Baronetti et Elizabethæ secundæ suæ conjugis obiit Camberwellæ prope Londinum die Jovis die 9^a Septembris a^o Dñi 1647 annuū unum menseis duos et aliquot dies nata et sepulta fuit in Cancellâ Ecclesiæ parochialis Stowlangtoftæ die Dominica proximo sequenti die 12 mensis ejusdem.

1650. S^r Simonds D'ewes, knight and baronet, was buried in the chancel of the parish church of Stowlangtoft the 7th of June. An. Dom. 1650.

1672. Willoughby filius Willoughby D'Ewes Baronetti et Duæ Priscellæ conjugis suæ baptizatus fuit decimo nono die Septembris Anno Dñi 1672.

1676. Elizabeth the daughter of S^r Willoughby D'Ewes and Dame Precilla his wife, was baptized the 2 of November, 1676.

1685. S^r Willoughby D'Ewes, Barronet, died at Stow hal. And was Buried in y^e chancel of this church June y^e 16th, 1685, Anno 88.

April the second, 1688. Jermyn D'Ewes, the son of S^r Simonds D'Ewes, Bart. And of the Lady De-la-reverer his wife, was Baptiz'd in this church.

Mrs. De la reverer D'Ewes, daughter of S^r Simonds D'ewes, Bart., And the Lady D'ewes his wife, was baptiz'd July y^e 3, 1689.

* (D'ewes) inserted by a later hand, and in a different ink.

† In a later hand.

‡ In a later hand.

1690. March y^e 17th. Mr. Willough D'ewes, son of S^r Simonds, Barronet, and De la reverer his Lady, was baptized.

1691. May y^e 2th. Mr. Simonds D'ewes, son of S^r Simonds D'ewes, was baptiz'd.

July y^e 12, 1693. Mr. Simonds D'ewes was buried.

1694. Thursday, May y^e 24th. M^{rs} Mary D'ewes, second daughter of S^r Simonds D'ewes was baptized.

1695. Octb^r the 10th. M^{rs} Priscilla D'ewes, was baptized.

1696. Octob^r y^e 31th, 1696. Mistres Susanna D'ewes was born, baptized Nov. y^e 30.

Dec. y^e 20, 1696. Miss Susanna D'ewes was buried.

1697. March y^e 24th, 1697. Tho: the son of S^r Simonds D'ewes and of Dame De la reverer his Lady was baptized March y^e 26 : 98 : M^r Tho: D'ewes the infant above named was buried.

Octob^r y^e twelf, 1698. M^r Willoughbie D'ewes his body was brought from Westminster and interred in y^e chancel of this parish church.

March y^e 15th, 1698. Henrietta Maria D'ewes, the Daughter of S^r Simonds D'ewes, was baptized privately being ill as was affirmed.

July y^e 6th, 1700. Merelina D'Ewes, the daughter of S^r Simonds D'ewes and of Dame Delareverer his Lady, was Baptiz'd.

1703. April the 9. Mis Priscella D'ewes, a child, was buried.

1708. The Honourable Dame De la Riviere D'Ewes, the wife of S^r Simonds D'ewes, Baronet, was buried Februar 12.

W. T. T. D.

ST. MICHAEL.

(3rd S. ix. 139, 181, 415, 462, 517.)

I must retract the assertion that St. Michael is nowhere styled in Holy Scripture an archangel. I forgot at the moment the passage in St. Jude, and can only offer in extenuation the poor excuse of *humanum est errare*. But I adhere to the other assertion, that there are more archangels than St. Michael. E. A. D. considers it most probable that St. John's expression of the "seven spirits" before the throne (Apoc. i. 4) refers to God the Holy Ghost. The Fathers of the Church from the earliest times have not been of that opinion. St. Clement of Alexandria, who died about the year 220, distinctly says,—

"There are seven, whose power is the greatest, the first-born princes of the angels."

"Ἑπτα μὲν εἰσιν οἱ τὴν μεγίστην δύναμιν ἔχοντες, πρωτόγονοι ἀγγέλων ἄρχοντες.—Strom., lib. vi. 16.

That this Father held also that there was more than one archangel, is evident from what he says in the same book, speaking of Almighty God, "who Himself also is separated from the archangels."

Καὶ ἀρχαγγέλων αὐτὸν κεχωρισμένον.—N. 7.

St. Cyprian also, who was martyred in 258, expressly says, in allusion to this very passage of the Apocalypse:—

"Ut septem spiritus et angeli septem qui assistunt et conversantur ante faciem Dei."—S. Cyp., *Ep. ad Fortunatum*, n. xi.

And in another place he cites the parallel passage in the Book of Tobias:—

"Ut angeli septem qui assistunt et conversantur ante faciem Dei, sicut Raphael angelus in Tobia dicit, . . . et spiritus septem, et candelabra in Apocalypsi septem."—*Testimoniorum auct. Judaeos*, lib. i. n. 20.

St. Irenaeus, martyred in 202, enumerates in many places the various angelic orders, and always mentions among them *archangels*; so that he could not have restricted that term to St. Michael exclusively. In one of these he expressly says,—

"Enarrant numerum angelorum, et ordinem archangelorum."—*Adv. Haeres.* lib. ii. cap. 54.

Again, speaking of God the Son, he says,—

"Semper revelat Patrem, et angelis et archangelis."—*Ibid.*, cap. 55.

And again,—

"Quoniam enim sive angeli, sive archangeli, sive throni," &c.—*Ibid.*, lib. iii. cap. 8.

St. Jerome, on Daniel viii. 16, observes that Gabriel appeared to the prophet, not as an angel, or an *archangel*, but merely as a man:—

"Videtur autem Gabriel non angelus vel archangelus, sed vir."

The Holy Father thus clearly intimates that the character of an archangel belonged to St. Gabriel, though he appeared in this instance only as a man.

Theodoret, who flourished in the fifth century, speaks of *archangels*, and consequently did not confine that title to St. Michael. He represents them as presiding over nations:—

Οἱ δὲ ἀρχάγγελοι τὰς τῶν ἐθνῶν ἐπιστοχὰς ἐνεπιστεύθησαν, ὥς μακάριος ἐδίδαξε Μωσῆς.—*Theodoret in Daniel*, x. 13.

But he speaks more completely to our point in another place, and distinctly styles Saint Gabriel an *archangel*:—

Καὶ πρὸς τοῦτοις Γαβριὴλ τὸν ἀρχάγγελον ἀναθεματίξεν ἐτόλμησε.—*Ibid. Reprehensio XII. Capit. Cyrilli. Anathem.* 9.

Surely the voice of antiquity is decisive as to a plurality of archangels.

I had referred to the Litany of the Saints as of "very high antiquity," but E. A. D. takes the liberty to doubt if it can be found in any genuine Liturgy of the first four centuries. The Liturgies contained the Order of the Mass, and the Litany had no place there; but the invocations of angels and saints in the Litany were in use in the sixth century, if not earlier.

MR. JOHN A. C. VINCENT, who first opened the question indirectly, by inquiring for a distinctive emblem for St. Michael, tells me that he should have felt more flattered if I had allowed the possibility of his being acquainted with the ancient Litany of Saints, and that he said what he did, in reality, in consequence of this acquaintance; for

that "the sense of the Church, and the language of the Holy Fathers, are of very varying weight with one person and with another." This means, I presume, that with him their weight is very small. But I paid him in reality a much higher compliment; for I gave him credit for preferring the long testimony of centuries in the Church of Christ to any private views; and I regret that I was mistaken. I am at a loss to reconcile this indifference for the voice of antiquity on the number of the archangels, with such professions of regard for it on the mere question of an emblem for the chief of them. However, had I known what I now discover, I should have spared myself the trouble of suggesting what has been received so ungraciously. If the names and emblems of various other spirits, styled archangels without authority, are inserted in the *Emblems of Saints*, it should be remembered that such insertion involves no approbation of their titles; and that the book is intended rather for artists and antiquaries than for theologians. F. C. H.

Without entering into any theological discussion, I think it may be worth remarking that the Jews admitted four chief spirits:—

"There are four armies of angels of ministry singing praises before the Holy and Blessed One. The first, that of Michael on his right hand; the second, that of Gabriel, on his left; the third, that of Uriel, in front of him; the fourth, that of Raphael, behind. (Pirke, Rabbi Eliezer. iv. init.)"

These are stated to have had the same standards as the four divisions of the Jewish army (cf. Numbers, chap. ii.). For the above I am indebted to Donaldson's *Christian Orthodoxy*, at p. 136.

At p. 376 he makes another important remark:—

"Virtually his (i. e. the Archangel Michael's) functions, since the earliest centuries of the Church, have been absorbed into those of our national patron St. George."

I am not aware that this point has been as yet fully investigated by any ecclesiologist, but I think it will probably explain the symbolism of the Church of the Holy Angels alluded to by F. C. H.

Can any of your correspondents inform me what are the usual symbols for St. Michael in the Greek churches of Russia, where he plays an important part?

I remember some years ago noticing the figure of the Archangel in the church of St. Michael, Vienna, but I cannot recall to mind any special symbols accompanying it, nor have I any book of reference at hand to refresh my memory.

SCISCITOR.

STARBOARD AND LARBOARD.

(3rd S. ix. 501.)

It would surely be very curious if the slang or *patois* of Italian boatmen, leaving their own country without a trace of its ever having existed, and neglecting France, which has had at all times a very close intercourse with Italy, should have come to take up its home exclusively among us. We all know how deceitful are apparent analogies and resemblances of languages; and I would submit to your correspondent A. A. that neither *ability* or *travel* is at all times sufficient to enable one to dig out the origin of a word derived from the customs of the past.

In the infancy of navigation, when sails were merely auxiliary: when a ship—using the term generically—never attempted to beat to windward, *weather* and *lee* were terms of very little significance as designating the sides of a ship; and to “keep his weather eye open” would have no meaning to a steersman who had no weather leech of the sail to watch as he was keeping the ship “full and by.” Hence the side at which the steer-oar was fixed was purely conventional; and convention appears, for some reason best known to our forefathers, to have fixed it as the right-hand side.

For the arguments (necessarily somewhat long) in support of this statement, I would refer to *Archéologie Navale*, par A. Jal, 1840, vol. i. pp. 171, 181, *et seq.*; and I would say that, from a familiar and practical knowledge of the paddle, I fully agree with M. Jal's interpretation of the passage from Wace on which he lays so much stress:—

“Aval le hel si curt senestre,
Ensus le hel pur curt à drestre.”

Perhaps M. Jal's paraphrase of this couplet suggests the real origin of the word *port*, as applied to the left-hand side of the ship: “S'il veut courir à gauche, le timonier pousse en bas le helm, et il le porte en haut pour aller à droite.” The suggestion given by the clearly drawn distinction between “pousse” and “porte” is backed by the usage of the word *port* till very recently. It was only in (I think) the year 1845 that it was adopted by the Admiralty and ordered to be used in all H. M. ships instead of “larboard;” thus doing away with a certain liability to confound two words so much alike in sound, so different in meaning, as “starboard” and “larboard.” Before then, the word *port* was little used except with reference to the helm: in such phrases for instance as “port your helm,” though it had perhaps, in later years, been slowly creeping in—preparing the way, as it were, for its official recognition.

And as to “larboard,” I would offer a guess for the consideration of better Norse scholars than myself: *højre*, or in *patois* *hogre*, which in strict-

ness means *higher*, has the signification of *right*. Can *lavere* (or *langere*) = *lower*, ever have borne the signification of *left*? I cannot help thinking that here we have the origin of our word; at the same time, I most thoroughly admit that I have no authority for doing so.

S. H. M.

PRINCESS PONIATOWSKI: THE RYVES' CASE (3rd S. x. 1.)—Notes from the *Gent.'s Mag.*, v. 37:—

“The Princess Poniatowski, sister to the King of Poland, arrived at St. James's.”—Sunday, July 19, 1767 (p. 381).

“The Princess Poniatowski, sister to the King of Poland, and the Prince de Ligne, who accompanied her, visited Oxford, and expressed great satisfaction.”—July 31, 1767 (p. 426).

S. H. H.

On turning over some old numbers of the *New Monthly Magazine* (vol. iv. p. 36 and 161, 1822), two contemporary notices of Mrs. Serres and her case will be found. One is in the third of a series of letters, entitled “Milk and Honey, or the Land of Promise;” being an account of the sayings and doings of a family called Barrow, who are supposed to have emigrated to America in consequence of the “bad times” in the early part of the reign of George IV.:—

“But don't let me lose what I meant to express,
Before I left England I saw a Princess!
She lodges in Fleet Street, next door to Hone's shop—
Two lions that make all the passengers stop.
Papa and ‘The Ex’* think her case very hard;
Says he to me, ‘Lyddy, we'll both leave a card;
Two kings are her consins, girl, hold up your neck;
Depend on it, Lyddy, it's not a bad speck.’
Like a dutiful daughter I did depend on it,
Went up to my bed-room to put on my bonnet,
And, as the sun promised a morning of dryness,
I walk'd, without pattens, to wait on her Highness.
A man op'd the door, in coat which, I think,
Was dyed, like the rest of the Family's, pink.
But when Papa ask'd if the Royal Princess
Was at home, and the Chamberlain answered him
‘Yes.’

And civilly told us to walk up together,
A child might have knock'd me down flat with a feather!

Her Highness, sweet soul! made us sit on two chairs,
And let us, at once, into all her affairs:
She told us, her foes held her there by a *capias*,
She meant, as she told us, to move for her *habeas*,
But has not—perhaps on account of the *corpus*,
For her's, *entre nous*, is as big as a porpus.
She mention'd, with pride, how on last Lord Mayor's Day

Her countenance drew all the people away;
But own'd, while they dubb'd her the general charmer,
It might be because there were no men in armour.

“Adieu! royal dame, falsely call'd Mrs. Serres;
For you and your sire are as like as two cherries;—
Farewell, injured daughter of Poniatowski,
You soon should be let out if I held the house-key!”

* Ex-Sheriff Parkins.

In the same volume, in an article called "Grimm's Ghost," Letter 7, p. 161, is the following:—

"London under Water.

"On Friday, 28th Dec. 1821, Mark Lane, Mincing Lane, and Billiter Square . . . Mrs. Serres, attended by a water-bailiff, rowed from her residence in the last-mentioned place, to the *King's Head* in the Poultry, and the *Cumberland Arms* in the City-road; she then touched in *Poland Street*; but her expectations being damped by the humidity of the atmosphere, she returned to the hosier's at the corner of *Fleet Street*."

Could any of your readers inform me as to the authorship of the above articles, which were very popular at the time? I have heard them attributed to W. and Horace Smith, but have never seen them in any collection of their works. The American letters are very original, and must have been written by some one who had visited that country.

A. A.

Poets' Corner.

CEALCHYTH (3rd S. x. 19).—Two curious mistakes have been made in this communication: "this group seems as likely as any," should be "this guess." Winwick was not the "birth-place," but the death-place of St. Oswald, according to the well known Leonine verses on the Church, beginning:

"Hic locus, Oswalde, quondam placuit tibi valde."

The particular spot is still pointed out, and agrees with the description given in some of the old chronicles.

JANNOK.

TRUCK (3rd S. ix. 520) simply means, both as substantive and verb, barter. Nicholas Bailey and Johnson sufficiently explain the word. *Ménage* (*Dict. Etymol.*)—

"Troquer, Lat. *permutare*. Les Espagnols disent aussi *trocar*. Les Anglo-Saxons disoient *truche*. Voyez *Mérimé Casaubon*, p. 364, de sa *Dissertation sur l'Ancienne Langue Angloise*. Ce qui donne sujet de croire que ce mot est Alleman d'origine, et que le François *troquer* et l'Espagnol *trocar* viennent de ce mot Alleman."

The truck system is, therefore, bartering labour for provisions, clothing, &c., instead of money wages. *Truck* = handcart, is evidently from another source, and probably connected with the Greek *τροχός*.

JANNOK.

THE "MIDNIGHT REVIEW" (3rd S. ix. 463, 502).—The ballad which has been inquired after will be found in *Erlach's Volkslieder der Deutschen*, vol. v. p. 341. Its title is "Die Nächtliche Heerschau," and it begins—

"Nachts um die zwölfte Stunde
Verlässt der Tambour sein Grab,
Macht mit der Trommel die Runde,
Geht emsig auf und ab."

The Emperor arrives with his staff—

"Er trägt ein kleines Hütchen,
Er trägt ein einfaches Kleid,
Und einen kleinen Degen
Trägt er an seiner Seit."

After the Review he gives the word—

"Das Wort geht in die Rinde,
Klingt wieder fern und nah:
'Frankreich' ist die Parole,
Die Lösung 'Sankt Helena!'"

The author is Von Zedlitz, and it has been set to music by various composers. JANNOK.

PORTRAIT OF BARNEVELDT (3rd S. ix. 495).—In "N. & Q." of June 16 is an inquiry by J. M. as to the whereabouts of certain portraits of Olden Barneveldt. I have in my picture collection—I can hardly call it gallery—an interesting portrait of him painted by his friend Mierevelt, which may possibly be one of those inquired for. It is surrounded by the names and titles of the twenty-four judges who condemned him to death, or, as I think, helped Prince Maurice to murder him, and an inscription assumes that they were bribed with as many hundred guilders for their subserviency.

I shall be very glad to show it to your inquirer, but do not wish to part with it. The picture is at my house in Twickenham. HENRY G. BOHN.
4, York Street, Covent Garden.

WALKING UNDER A LADDER (3rd S. ix. 501).—I think the superstition about the ladder must owe its origin to the fact that something is likely to fall on him who passes between one and the house against which it rests. The superstition is connected with ladders only, for no one, that I ever heard of, objects to go under a wooden support, or prop, such as we see occasionally against houses. There is such a prop on Ludgate Hill, and it reaches nearly across the pavement. I took the trouble the other morning to watch the people as they came to this. I can safely say that of the hundreds who passed whilst I watched, not one went out of his way to avoid going underneath the support.

I have also inquired amongst bricklayers and others who are much about ladders, and, as far as my limited researches go, I find that they have no fear of ill-luck beyond that which might be occasioned by a falling tile or brick.

C. S. REVELL.

EPITAPH AT OAKHAM (3rd S. ix. 276).—The epitaph quoted by your correspondent was written by Samuel Crossman, and is published in his *Young Man's Meditation; or, Some few Sacred Poems upon Select Subjects and Scriptures*, 1664. There are seven verses in the original, of which Mr. Smirke quotes the first and part of the last. The concluding stanza is as follows:—

"Put on, my soul, put on with speed,
Though the way be long, the end is sweet;
Once more, poor world, farewell indeed,
In leaving thee, my Lord I meet."

For the remaining stanzas and further information as to Crossman, I must refer your correspondent to the reprint of his *Poems*, in the form

of a sixpenny pamphlet, published by Mr. Sedgwick of Sun Street. W. T. BROOKE.

CITATIONS FOR VERIFICATION (3rd S. ix. 195.) Probably the hero is Theseus and his guilty friend Hercules.

Οὐδέτε δὲ θνητῶν ταῖς τύχαις ἀκέραιος,
Οὐ θεῶν, ἀοιδῶν εἴπερ οὐ ψευδεῖς λόγος.
Οὐ λῆκτρα τ' ἀλλήλοισιν, ὧν οὐδέτε νόμος,
Ξυνῆψαν; οὐ θεομοῖσι διὰ τυραννίδας
Πατέρας ἐκκληίδωσαν; ἄλλ' οἰκοῦσ' ὁμῶς
Ὀλυμπον ἠέσχατον θ' ἡμαρτηκότες.

Hercules Furens, vv. 1305-10.

The passage in Lucian is,—

Μοῖσος. Πάνν γοῦν μυστηρίων, ὦ Ζεῦ, δεῖ ἡμῶν, ὥς
εἶδέναι θεοὺς μὲν τοῖς θεοῖς, κυνοκεφάλους δὲ τοῖς κυνο-
κεφάλους.—*Deorum Concilium*, c. xi. t. ix. p. 187, ed.
Bipont.

Perhaps some one better read in *Æschylus* than I am will tell us whether or not he said "that Jupiter infused more badness into men than the fire of Prometheus could burn out." I do not remember anything to that effect. H. B. C.

U. U. Club.

LETTERIST: BLUE (3rd S. ix. 540).—LETTERIST (the rage for coining new words is much to be lamented), speaking of the title "blue stocking," says, "founded on, or suggestive of, what is beyond my comprehension." The name originated in a literary society gathered by the learned Mrs. Montague, which was commonly known as the "Blue Stocking Club." The title is said to have been gained by Mrs. Montague's remark to a gentleman, that so little attention did the members pay to dress in comparison with the cultivation of the mind, that he might, if he pleased, appear in blue stockings without exciting remark; in other words, that he might attend the meetings in the ordinary morning country dress—blue or grey worsted stockings. H. P. D.

Your correspondent LETTERIST has been misled by the orthography of *parbleu*, *morbleu*, &c. They are corruptions of "par Dieu," "mort de Dieu;" just so *palsambleu* for "par le sang de Dieu;" *tête bleu* for "tête de Dieu;" *sacré bleu* for "sacré Dieu;" *corbleu* for "corps de Dieu;" *vertu bleu* for "vertu de Dieu;" and lastly, *ventre bleu* for "ventre de Dieu." The words are an evil legacy of the Middle Ages: probably few, if any, of those who use them are aware of their true import. The corruptions of oaths in common speech would form an interesting subject of discussion. Not many years ago I remember an article appeared on some French novel of the day in *The Saturday Review*, in which the reviewer mistook the common French expression *dame* (i. e. "par Notre Dame la S^{te} Vierge") for the common English *damn*. SCISCITATOR.

EPIGRAM ON FREDERICK THE GREAT (3rd S. ix. 532.)—The following is an admirable translation of the epigram on the King of Prussia. It is given in the *Poetical Farrago*, with the date 1746, but no author's name is attached to it, nor is it even stated to be from the French:—

"King, hero, philosopher, author, musician,
Freemason, economist, bard, politician;
If a Christian, how happy would Europe have been;
And, alas! if a man, how transported his queen."

H. P. D.

43RD LIGHT INFANTRY (3rd S. ix. 325.)—Is there not a mistake in the date? Ought it not to be "Horse Guards, Jan. 1, 1766, instead of 1866?" ΔΔ.

ABRACADABRA (3rd S. ix. 541.)—The passage quoted by F. O. H., and alluded to by T. J. BUCKTON, will be found in vv. 944-949 of the poem of Samonides (Weber's *Corpus Poetarum Latinorum*, p. 1186).

N.B. In Smith's *Dictionary of Biography*, iii. 787, s. v. "Serenus," for "115 hexameter lines," read 1115. P. J. F. GANTILLON.

BEACONS (3rd S. ix. 516.)—MR. ATKINSON expresses a hope that information may be sent to "N. & Q." regarding the various Beacon Hills in this country. It may also be worth while to collect accounts of beacons raised on buildings or church towers. As a beginning, I may mention that, not long since, a friend of mine saw on the top of the steeple of Hadley church an iron pitch-pot, designed to be fired as a beacon in case of invasion. Is it known when, or during what troubles, this beacon was raised? Pennant writes that the word *beacon* is derived from the Saxon *becnian*, to call by signs. Before the time of Edward III. alarm-signals were given by firing great stacks of wood; but in the eleventh year of this reign it was ordered that pitch-pots be placed on poles or on elevated buildings. H. C.

ALMACK'S (3rd S. ix. 138, &c.)—I referred to a passage from Chambers's *Encyclopædia*, in explanation of the name, and have found the circumstances identified in the following:—

"The celebrated Dr. Cullen was originally a surgeon in Hamilton. He had two sisters, one of whom became waiting-maid to the Duchess of Hamilton. In the course of time, the waiting-maid was married to the Duke's valet, whose name was Macall. As they were both favourites of the family, the Duke set them up in a hotel in London; where, finding the Scottish name of Macall rather unfashionable, they changed it to Almack."

This is introduced as an incident told concerning the origin of Almack's in Rev. C. Rogers's *Familiar Illustrations of Scottish Life* (eighth thousand), London, 1866, p. 112. E. M.

I have been unable to find whether Mr. Almack ever changed his name. We think not. I will write to a lady who would certainly know. M.

grandfather married a niece of Mr. Almack, who left the business to my grandfather upon his retiring.

THOS. WILLIS.

Willis's Rooms, July 9.

"CONVERSATIONS ON CHURCH POLITY, BY A LADY" (3rd S. ix. 531.)—I was living in Hampshire when this book appeared, and was in constant communication with respectable Dissenters. It was pretty well understood among us that the work was written by Miss Gunn, a lady residing at Christchurch, and of the Independent denomination.

PELONI.

TELEGRAM AND PHOTOGRAM (3rd S. ix. 530.)—Without in any way reopening the bygone "telegram" controversy, I wish to remark that *γραφη* (if the termination *graph*, in telegraph, be taken as a noun) has more senses than your correspondent T. C. appears to admit. On turning to Liddell and Scott (3rd edit.), I observe references to *Soph. Trach.*, 683; *Thuc. i.* 129, in the senses of writing and letter. Rost and Palm supply a large number of quotations, from Plato and elsewhere.

Before the celebrated innovation "telegram," we had in our language monograph by the side of monogram. I do not know if the history of these two words has been accurately traced. I may also add, that the quotation for *γραφμα* should be *Cratylus*, not "Critias" (431 c.). SCISCITATOR.

"LAZY LAWRENCE" (3rd S. ix. 541.)—"Lazy Lawrence" is, I think, the best heading to adopt for this discussion, as it is the expression to which we should "hark back."

It is an expression I have known from my childhood. It so happens that my childhood was passed in the east of Somersetshire—(by the bye, I remember "Lawrence" being pronounced "Larence," which Mr. Brayley, in his *Graphic Illustrator*, writes "Larence")—but I do not think it likely that the expression is peculiar to the south-west of England; indeed it would seem to be, virtually at least, used "both in Cambridgeshire and Hertfordshire"—being most likely ubiquitous enough.

I would conjecture that it originates from St. Lawrence being represented as bearing a clasped book. The book's being shut would suggest the jocular saying, "Lazy Lawrence." From St. Lawrence (to whom, by the bye, about two hundred and fifty English churches are, it is said, dedicated) being patron of the most famous church in the Isle of Wight—famous as the smallest of English churches—people who lived on "the south coast of Hants" would, for "Lawrence," substitute "The Isle of Wight Man." *Voilà tout!*

The ingenious conjecture that there is "a play upon the words 'Isle o' Wight' and 'idle wight'" thus becomes unnecessary. Nor, to

waive my explanation, would it account for the introduction of the word "Lawrence." This difficulty has not escaped the notice of the propounder of that solution of the problem.

JOHN HOSKYNs-ABRAHAM, JUN., M.A.
Coomb, near Woodstock.

There is a line in Barnabe Googe's translation of *Naogeorgus*, under the head of "Helpers," which I copy from Brand (vol. i. p. 363, Bohn), considering that the proverb may be a provincial corruption of a phrase applied originally in an opposite sense:—

"And Laurence from the backe and from the shoulder
sicknesses puttes."

Now, the sickness of the idle man is in the unwilling back and lax shoulder: so that, instead of Lawrence having hold of him, he was perhaps ironically told to go to St. Lawrence, and call upon him, as another supplicant, for cure for his lazy bones. I have often heard the saying in London, but knew not whence imported. I think there is but one church dedicated to this saint in the Wight, as I believe that there are but two in London, and those of old formation—St. Lawrence in the Jewry, and St. Lawrence Pountney, in the lane of that name.

J. A. G.

CURSIVE HEBREW (3rd S. ix. 510, 540.)—PELONI will find the cursive Hebrew alphabet in most school books printed for the use of Jewish children in Germany. I have several of these printed in Vienna by Anton Schmidt. The title of one of them which contains the *Jüdische Schrift* is *Limude Hakria* (למוד הקריא). He will find the cursive character difficult to read owing to the great number of abbreviations used in it.

A. RUSSELL.

SPANISH DOLLARS (3rd S. ix. 497.)—The Spanish dollars with the head of the king of England stamped on the neck of the king of Spain passed for four shillings and ninepence. I have heard, but cannot cite any authority, that a ship loaded with them was captured. The following, if it has not already appeared in "N. & Q.," may be worth insertion:—

"The times are out of joint we all must own,

When two kings' heads combined aren't worth one crown."

E. N. H.

HALL AND BENEFIELD (3rd S. ix. 535.)—There are two mistakes in the reply, (1) Quaint and learned Hall was never "Dr.;" (2) his *Exposition* of Hosea, xiii. 12—16, supplementary to Jeremiah Burroughs on the preceding portion of the prophet, was published in 1659-60, 4to. Burroughs and Hall along with Bishop Reynolds on chap. xiv., making a complete "commentary" on the whole book, was edited and republished by the late excellent Mr. Sherman in a portly royal 8vo,

which forms now one of Mr. Nichol's series of Puritan Commentators. Hall designed no more than the above little supplement on Hosea. His book has all his characteristics of original thought and insight, and scholarship. A. B. G.

"THE RULE OF THE ROAD" (3rd S. ix. 521.)—I was taught by my father upwards of fifty years ago the following:—

"The rule of the road is a paradox quite
In driving your carriage along;
If you go to the left, you'll be sure to be right,
But if you go right—you go wrong."

It is slightly different from that in No. 234 of "N. & Q.," but to my mind more appropriate. C.

Aberdeen.

"POOR MAN'S CATECHISM" (3rd S. ix. 372, 421, 542.)—I have several editions of this useful work, but have not seen the one published by Richardson and Son spoken of by Mr. J. W. Bone. He may well not know what such initials as A. S. R. mean; for they have no meaning. They are a strange misprint for O. S. B., which letters of course mean of the Order of St. Benedict, the author having been a Benedictine monk, as stated in my former communication. F. C. H.

QUOTATION WANTED (3rd S. ix. 533.)—In reply to the query of W. H. Williams, I beg to state that the expression occurs in a poem written by Anstey, author of the *New Bath Guide*. I remember, many years ago, seeing a 4to volume of poems written by him, in which, describing himself, he says:—

"O Granta! sweet Granta! where, studious of ease,
I slumbered seven years and then lost my degrees."
P. Q.

The original source whence English poets have drawn such phrases as "studious of ease," &c., is to be found in Virgil, *Georgics*, iv. 564:—

"Ille Virgilium me tempore dulcis alebat
Parthenope, studiis florentem ignobilis ott,"

E. WALFORD,
Church Row, Hampstead, N.W.

The line (3rd S. x. 8)—

"So like a shatter'd column lay the King,"—

which is, possibly, the quotation referred to by your correspondent, occurs in Tennyson's *Morte d'Arthur*, s. f. J. B. SHAW.

"The passions, prejudices, interests," &c., &c.

These lines are in the second part of Shelley's *Queen Mab*.

N.B. For "the least touch," read "the weak touch." J. W. W.

HUMAN FOOT-PRINTS ON ROCKS (3rd S. viii. 434.)—The mosque of Omar, which stands on the site of the Temple of Solomon, contains a piece of rock called the Hadjr-el-Sakhara, or the locked-

up stone, on which are shown the prints of the angel Gabriel's fingers (who, it is said, brought it from heaven), and the mark of Mahomed's foot and that of his camel: two more of whose foot-prints are to be seen in Egypt and Arabia, and a fourth at Damascus. GOLUNDAUZE.

THE OSTRICH FEATHER BADGE (3rd S. x. 8.)—Allow me to refer Mr. BOUTELL to three articles in the *Archæologia* (xxix. 50, xxxi. 350, and xxxii. 332), where the subject is discussed by Mr. John Gough Nichols and Sir Nicholas Harris Nicolas. EDWARD FOSS.

SYNOBLE: SINOPE (3rd S. ix. 380.)—I regret to have parted with some notes I made upon this subject a few years ago, and at present can only lay my hand on the following items respecting it:—

"The' *Vert* be the French word for Green, the French heralds instead of it use *Sinople*, from a town in the Levant, where the best materials for dyeing green are found. Let us now see what Colombiere says of this colour and its signification, thus: *Synopsis* is so call'd from the Latin word *Synopsis*, which is a sort of clay, or mineral, found in the Levant, very proper for dyeing green."—*Coats's Dictionary of Heraldry*, 1739.

Sinopsis, however—and *rubrica sinopica*, I believe—are used by Vitruvius to mean a sort of red stone or ruddle.

We cannot rely on heraldic writers for correctness in matters of natural history or science; but a more trustworthy authority, Landais, gives as a meaning of *sinople*, "sorte de craie verte." He adds: "on donne ce nom en Hongrie à une mine d'or" (*Dictionnaire Français*). The word has not in the French the meaning of the English *sinople*.

Chambers, in his *Cyclopædia*, under the word "SINOPE, or SENOPE," published 1783, cites Pliny and Isidore as meaning, by *color sinopicus*, a brownish red. He adds a derivation of the heraldic term that I think can only be glanced at as ingenious, but not maintainable, as follows:—

"F. Menestrier derives the word from the Greek, *praxina hopla*, green armories, by corruptedly retrenching the first syllable *pra*: which is no new thing among oriental words, witness *Salonica* for *Thessalonica*."

JOHN W. BONE.

42, Bedford Square.

A LOST NOBLEMAN (3rd S. ix. 473.)—J. W. W. asks who was the nobleman or person of whom this incident is related? Possibly it may refer to the following:—In the spring of 1809 my great uncle, Mr. Benjamin Bathurst, being employed as Envoy Extraordinary on a secret mission to the Court of Vienna, was returning to England, and rested for a short time at an inn at Perleberg. His carriage was waiting for him when, leaving the house (before going to it) he from that moment disappeared, and his family up to the present time, have never received any satisfactory ex-

planation of his disappearance. Every possible inquiry was made. Government offered a reward of 1000*l.*, his relatives offered another 1000*l.*, but all to no purpose.
HENRY BATHURST.

DERBY DOLLS (3rd S. x. 15).—A. A.'s answer hardly meets my inquiry. I can recollect that, as long as upwards of thirty years ago, "knock 'em down" were common on race-courses, and also at fairs in Scotland. The prizes, however, consisted of snuff-mulls, pipe-cases, and boxes of lucifers—but no dolls. I am also informed that these dolls were not introduced at Epsom till about ten years ago: so that my question, as to their origin, still remains unsolved. RUSTICUS.

TENNYSON AND W. R. SPENSER (3rd S. ix. 531).—The author of the well-known lines to Lady Anne Hamilton, was the Hon. William Robert Spencer, not Spenser, as MR. JOHN TAYLOR spells the name. He was of the family of the Duke of Marlborough, whose surname is Spencer Churchill.
J. C. HUDSON.

ST. PANCRAS (3rd S. ix. 534).—Among the celebrated persons interred in the churchyard of Old St. Pancras Church, you mention Mary Wolstonecraft Godwin; but you have omitted to mention her husband William Godwin, author of *Caleb Williams*, *Political Justice*, &c., &c., who was buried there in 1835 or 1836. I state this on my own knowledge, having been one of the four friends who attended his funeral.

J. C. HUDSON.

Miscellaneous.

NOTES ON BOOKS, ETC.

Messiah the Prince: or the Inspiration of the Prophecies of Daniel. By J. W. Bosanquet, F.R.A.S. (Longmans.)

In this loosely written, but still interesting volume, Mr. Bosanquet endeavours to mediate between the rival criticisms of Dr. Pusey and Dr. Williams. He stoutly maintains the genuineness and inspiration of the main portion of the Book of Daniel; but confesses that it was for long excluded by the Jews themselves from the Canon of Scripture. He rejects all arguments against its authenticity derived from the employment of some Greek terms for musical instruments in the earlier part of it; but he acknowledges that much of its latter part belongs to the times of the Maccabees; being first inserted as marginal comment, and afterwards incorporated into the text. To this date he would refer the whole of the 11th and part of the 10th chapters.

Memorials of the Tower of London. By Lieut.-General Lord De Ros, Lieut.-Governor of the Tower. With Illustrations. (Murray.)

It is pleasant to find a nobleman of Lord De Ros's high station and attainments devoting himself to the task of relating the varied story of the great national monument entrusted to his charge. The book before us comprises a history of the Tower of London, interwoven with graphic

and gossiping sketches of the illustrious and unhappy prisoners who have lingered within its dreary walls. It appears at a happy moment. A few hours will make the reader master of its contents, and, if he should be one of the many who will visit the building next week under the guidance of the Archaeological Institute, will enable him to enjoy with a double zest his examination of a spot so fertile with historical associations, and to listen with increased interest to the promised lecture of Mr. Hepworth Dixon. We ought to add that the volume is nicely illustrated, and has a good Index.

Apollonius of Tyana, the Pagan Christ of the Third Century. An Essay of Albert Réville, Pastor of the Walloon Church in Rotterdam. (Hotten).

This little volume is got up with a luxuriousness of type and paper which reminds us of Pickering's. But M. Réville's little brochure is not likely ever to take the place of an English classic, nor does it require such a stoutness of paper as would fortify it against the daily thumbing of an admiring reader. The *Life of Apollonius* is simply one of the curiosities of literature. The attempt of expiring Paganism (or of a few court ladies, if our author will have it so) to set up a pattern man of their own creation against Jesus of Nazareth, fell dead upon the world at the time, and will not bear resurrection now-a-day.

Miscellanea Genealogica et Heraldica. Edited by Joseph Jackson Howard, LL.D., F.S.A. Part I. (J. E. Taylor & Co.)

Dr. Howard, who has long been known as a diligent and successful student of the "Gentle Art," here presents us with the first number of a new journal devoted to the circulation of information upon heraldic and genealogical subjects. It contains grants, wills, pedigrees, in short, every thing of interest to those engaged in genealogical pursuits; and this first number furnishes proof of the great variety and value of the materials at Dr. Howard's command.

Aunt Judy's Magazine. Edited by Mrs. Alfred Gatty. Nos. I., II., and III. (Bell & Daldy.)

Those who know Mrs. Gatty's *Parables from Nature*, *Aunt Judy's Tales*, and other writings, will admit that few know better what are the "literary wants" of the young, or are better qualified to cater for them in a wise and kindly spirit. A magazine for the young, conducted by Mrs. Gatty, must command the success which it cannot fail to deserve.

MESSRS. MOXON will shortly publish *Lyra Eloquentiarum*, a collection of some of the best specimens of *Vers de Société* and *Vers d'Occasion* in the English Language, by deceased Authors, edited by Frederick Locker.

Notices to Correspondents.

THE INDEX TO OUR NINE VOLUMES will be issued with next Saturday's Number.

PENYAGON is referred to our last week's Notices to Correspondents.

C. will find an account of the Hon. Archibald Gray in "N. & Q." 1st S. xi. 147; Collins's Peerage, iii. 329; and for a pedigree of the family, see Nichols's Leicestershire, iii. 682.

ERRATUM.—3rd S. x. p. 3, col. i. line 32, for "Friday" read "Thursday."

A Reading Case for holding the weekly Nos. of "N. & Q." is now ready, and may be had of all Booksellers and Newsagents, price 1*s.* 6*d.* or, free by post, direct from the publisher, for 1*s.* 6*d.*

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The Subscription for SEVEN COPIES for six Months forwarded direct from the Publisher (including the Half-yearly LEADER) is 1*l.* 4*s.*, which may be paid by Post Office Order, payable at the Strand Post Office, in favour of WILLIAM G. SMITH, 25, WELLINGTON STREET, STRAND, W.C., where also all Communications for the EDITOR should be addressed.

"NOTES & QUERIES" is registered for transmission abroad.

LONDON, SATURDAY, JULY 21, 1866.

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Notes.

PASSAGE IN SHAKESPEARE'S SECOND PART OF "KING HENRY IV." ACT IV. SC. I.

"Archb. My brother general, the commonwealth,
To brother born an household cruelty,
I make my quarrel in particular."

This passage has certainly been, as DR. NICHOLSON remarks, a long-abiding *crux* with the commentators, and it has admittedly baffled the comprehension of a large proportion of them, even down to our own days. In the Variorum edition of 1821 is a string of remarks upon it from the pens of Warburton, Johnson, Steevens, Monck Mason, and Malone; and in the great folio edition by Halliwell, 1861, one still longer, detailing the observations of Warburton, Johnson, Steevens, Seymour, Malone, Collier, and B. Field; and, further, the new Cambridge edition of 1864 presents the additional remarks of Singer, Julius Lloyd, and Spedding, summed up by the editors themselves, Clark and White, in the following accents of despair:—

"On the whole, we are of opinion that several lines have been omitted, and those which remain [have been] displaced, and that this is one of the many passages in which the true text is irrecoverable."

Even Mr. Dyce, one of the acutest of the critics, confesses himself equally foiled, and is driven to declare (edit. 1857, iii. 509), that "the pas-

sage, being plainly mutilated, defies any satisfactory explanation."

The idea that a line or lines have been lost appears to have been first suggested by the circumstance that two lines, since restored, were actually dropped out by the printer of the first folio.

Mr. Singer suggested that, after "commonwealth," a line had been lost, something to the following effect—

"Whose wrongs do loudly call out for redress."

Mr. Spedding also thinks that some lines have been lost.

Mr. Julius Lloyd was "sure the lines are transposed, and should be read thus—

"I make my quarrel in particular

My brother; general, the commonwealth."

At the same time regarding "the doubtful lines,"

"And consecrate commotion's bitter edge
To brother born an household cruelty,"

as "plainly continuous."

Dr. Johnson would have rectified a supposed error by altering "My brother general" to "My quarrel general."

Monck Mason suggested that "general" was the substantive noun, and that "My brother-general" meant Mowbray the Lord Marshal. To this Malone was at first disposed to assent; but afterwards recognised the evident counter-position of the brother *general* and brother *born*.

Mr. Charles Knight, in his *Pictorial Shakespeare*, 1839, imagined that the obscurity might be removed by altering the punctuation of the first line to—

"My brother, general! the commonwealth!"

with this explanation—

"The Archbishop is impatient of Westmerland's further question; and, addressing him as General, exclaims—My brother! The Commonwealth! These are sufficient causes for our hostility."

But this reading has not met with any acceptance, or even notice, from the later editors.

After all, I now venture to express my conviction that the passage is complete and as the poet wrote it, and that it requires no amendment, but merely explanation, to render it intelligible. For that purpose, the speech of the Earl of Westmerland, to which the Archbishop replies, should also be taken into view.

"Westmerland. When ever yet was your appeal denied?

Wherein have you been galled by the King?
What Peer hath been suborn'd to grate on you?
That you should seal this lawless bloody book
Of forg'd rebellion with a seal divine,
[And consecrate commotion's bitter edge?]

Archbishop. My brother general, the Commonwealth,
[To brother born an household cruelty,
I make my quarrel in particular.]

The lines marked [] are the two that were dropped from the folio.

Now, the last three lines are undeniably a puzzle, but one which, like other puzzles, no longer seems so inscrutable when once disclosed; and that disclosure may be effected by tracing the clue of their grammatical construction. The misapprehensions into which one reader or another may chance to fall will arise principally from the inverted order into which, for the sake of his metre and sententious expression, the poet has thrown his words. Hence substantives have been mistaken for adjectives, and adjectives for substantives.

As to the verb of the sentence, there can be no dispute, for there is but one verb, "I make," in the third line. But which is the noun substantive following that verb in the accusative case? There are several; but the first, and principal, is "the Commonwealth." The Archbishop makes the Commonwealth, what?—his quarrel. And how does he designate the Commonwealth? as his "brother general," or general brother. And why does he quarrel with that brother? Because that "brother general" had proved itself a household cruelty to his brother born, or brother by birth. So that commonwealth, quarrel, brother, and cruelty, are all in the accusative after the verb *make*.

The Earl of Westmerland had asked the Archbishop how either his sovereign or any of his peers could so far have injured or offended him, that he, a churchman and a prelate, should proceed to such extremities as even to set the seal of his holy function to open rebellion, and to sanction the bitter severity of civil war. The Archbishop replies that the Commonwealth, or government at large, had been the cruel enemy of his house; wherefore, he aimed at no individual adversary, whether peer or monarch.

It is observable that this sense is equally perfect without the line omitted in the folio: thus—

"My brother general the Commonwealth
I make my quarrel in particular—

only that the cause of the quarrel is not assigned. Supposing that the poet had at first written—

My brother's enemy the Commonwealth
I make my quarrel in particular—

there would even then have been his favourite antithesis. But he could not resist the temptation that occurred to him to introduce a second figure of the same kind. The common wealth was a *general* brother, which might be pitted against one's personal brother or brother *born*. The speaker was made to attribute his loss of the latter to the cruelty of the former.

The characteristic tone of this conceit is perceived and recognised by Mr. Spedding; whilst it is surprising that so many others of the critics have ignored it. Its existence in this place is a proof that the transposition suggested by Mr

Julius Lloyd, and seconded by Dr. Nicholson, is inadmissible. Mr. Spedding's remarks are:—

"The opposition between *brother general* and *brother born* reads to me like Shakespeare, and not likely to have come in by accident: and though the transposition of the lines [suggested by Mr. Lloyd] is ingenious and intelligible, and in another context might be natural, it does not come naturally in the context proposed."

Among the old commentators, George Steevens long ago pointed out that Shakespeare attributed the Archbishop of York's rebellion to his vindictive feeling on account of the loss of his brother the Lord Scrope; and that the poet had introduced a previous allusion to that occurrence in his *First Part of Henry IV.* Act I. Sc. 3:—

"Worcester. Your son in Scotland being thus employed,
Shall secretly into the bosom creep
Of that same noble prelate, well belov'd,
Th' Archbishop—

"Hotspur. Of York, is't not?
"Worcester. True: who bears hard
His brother's death at Bristol, the Lord Scrope."

The person meant is indisputably Sir William Scrope, Earl of Wiltshire, Lord Treasurer to Richard II., who had been beheaded in 1399, on the first triumph of the House of Lancaster. *He was not really Archbishop Scrope's brother*; but we must not quarrel with Shakespeare for this error, for it was among those which he derived by unsuspectingly following Hall's *Chronicle*, in which may be found this passage:—

"They devised certain articles by the advice of Richard Scrope, Archbishop of Yorke, brother to the Lord Scrope whom King Henry caused to be beheaded at Bristow, as you have heard before."

The error arose thus: the Archbishop was brother to Stephen second Lord Scrope of Masham; but that brother survived him, and died in Jan. 1405-6. The Lord Treasurer beheaded in 1399 at Bristol was brother to Roger second Lord Scrope of Bolton. Those two Lord Scopes were second cousins, and consequently the Lord Treasurer and the Archbishop of York stood in the same relationship. See Sir Harris Nicolas's *Memoirs of the Scopes*, and their Pedigrees, published in *The Scrope and Grosvenor Controversy*, 1832, ii. 59, 135.

I do not find that any of the late editors have been at the pains to look into this historical point, and to apprise their readers of the mistake, in either passage where the poet has committed it; yet Mr. Courtenay, in his *Annotations on Shakespeare*, published in 1840, had pointed it out in a note at vol. i. p. 121.

In his *Richard II.* Shakespeare had mentioned the same unpopular minister by his higher title—

"The Earl of Wiltshire hath the realm in farm"
(Act II. Sc. 1)—

and again in Act II. Sc. 3, and Act III. Sc. 4 of that play.

Sir Bernard Burke, in his *Dormant and Extinct Peerage* (new edition, 1866), has correctly placed the Archbishop of York among the brothers of Lord Scrope of Masham, p. 482; but he has also inadvertently left his name among the brothers of the Earl of Wiltshire in p. 480.

Returning to verbal criticism, it may perhaps be fairly alleged that the obscurity of the passage is heightened by the phrase "I make the Commonwealth my quarrel" being introduced for "I make my quarrel, or complaint, against the Commonwealth." Yet there can, I think, remain no doubt that the poet advisedly adopted this phraseology. There were so many similar expressions, still familiar to us, in frequent use—as, "I make the country my choice," "I make money my friend," "Fortune my foe," and so on—that he might well say, "I make the commonwealth my quarrel;" meaning, I make the commonwealth my object of complaint. Dr. Johnson, in his *Dictionary* (4to, 1818), gives as the 4th sense of Quarrel, a cause of debate, quoting Shakespeare in *Henry V.*—

" . . . his quarrel honourable."

It may be worth while to add a few further remarks on the terms "brother general" and "brother born." They remind me of some that we meet with in old law treatises, where, following the Latin, the adjective is placed after the substantive. In the poet's time it was very customary to use the word "born" after a substantive. A native of the metropolis was "London born," and Shakespeare himself "Warwickshire born." The term "gentleman born" for a gentleman by birth was in common use, and is more than once introduced by Shakespeare, particularly in his humorous discussion on the designation of Gentleman in the *Winter's Tale*, Act V. Sc. 2.

The various terms of relationship, particularly Father and Brother, were generally adopted for many other reasons than actual consanguinity. Not only those we still regard as brothers-in-law, but also the parents of a married couple would call themselves brothers and sisters, and even the baptismal sponsors of a child accepted the fraternal relationship in a sacred sense. Then there were sworn brothers in friendship, brothers by trade or fellowship, and brothers in arms—

"We few, we happy few, we band of brothers,—
For he to-day that sheds his blood with me
Shall be my brother"—

as Shakespeare makes King Harry exclaim on the eve of the field of Agincourt. All such varied acceptances of the designation "brother" would cause the "brother born," or brother by birth, to be a more necessary distinction than we now esteem it. On the other hand, the expression "brother general" accords with the extended ap-

plication of the term which is familiar in Holy Scripture, and may be compared with that attributed to the Almighty as the Common or Universal Father.

The phrase "an household cruelty" is again somewhat strained, making "household" an adjective: still it may be defended by a modern parallel,—our family grievances.

And so this long-drawn yarn I end,
Which to the critics I commend;
And with this Envoi beg to send,
Beseeching them, as from a friend,
That first they strive to comprehend
The whole their Poet may intend,
Before their hands profane they lend
His sacred structure to 'amend.'

JOHN GOUGH NICHOLS.

BISHOP STAPLETON.

Gregory Stapleton was born in 1748, at Carlton in Yorkshire, and was educated at the English College at Douay. The Rev. Alban Butler, who was president of the English College at St. Omer's, dying in 1773, Dr. Stapleton succeeded him in the presidency of that college. When the French Revolution broke out, he was made prisoner with the whole college, who remained in close custody in three places in succession at Arras. While there, Dr. Stapleton found means to procure a large and timely remittance of money from his friends, which he sent by a trustworthy person to his old fellow collegians of Douay, who were then suffering severe privations in their imprisonment in the citadel of Dourlens. On May 15, 1794, Dr. Stapleton and the members of his college were removed to Dourlens, and imprisoned in the citadel with those of the college of Douay. In the following October they were permitted to return to St. Omer's, and were confined in the French college there, which, however, adjoined their own.

In the beginning of 1795, Dr. Stapleton obtained leave to go to Paris, to present a petition for the release of both colleges. After many repulses, he at length, by remonstrances, intreaties, and money, obtained an order from the Directory for the release of both colleges, and for passages to England. On the 1st of March he left St. Omer's, with all the members of both colleges, being thirty-two from Douay, and sixty-two from St. Omer's; and all were conveyed to England in an American vessel, and landed at Dover on March 2, 1795.

Soon after his arrival in England, Dr. Stapleton, in company with Bishop Douglass, the Vicar Apostolic of the London District, waited upon the Duke of Portland and Mr. Pitt to solicit their approval of a plan for converting the school at Old Hall Green, near Ware, into a regular college. They were graciously received by both.

The Duke had previously known Dr. Stapleton; but both he and Mr. Pitt promised them favour and encouragement. Dr. Stapleton then conducted his students to Old Hall Green, arriving there on August 15, 1795. The house, with the addition of a building close by, was fitted up for the reception of the students, and Dr. Stapleton was appointed president. A few days after, on the 19th, the first stone was laid of the new college of St. Edmund. Dr. Stapleton presided over it till the autumn of 1800; when, having accompanied the Rev. Mr. Nassau to Rome on important business, he was appointed Vicar Apostolic of the Midland District, November 7, 1800. He was consecrated Bishop of Hierocæsarea in *partibus*, by Bishop Douglass, at Old Hall Green, on March 8, 1801; and soon after took up his residence at Long Birch, near Wolverhampton. In the following year he paid a visit to St. Omer's, and died there May 23, 1802, aged fifty-four.

F. C. H.

THE SO-CALLED GAINSBOROUGH PORTRAITS AT COMBERMERE ABBEY.

At vol. i. p. 332, of the recently published *Life of Lord Combermere*, I find the following paragraph, under the date of 1817:—

"In accordance with custom, Lord Combermere received, together with his appointment, two full-length pictures of George III. and his consort, copied by Gainsborough from the originals of Sir Joshua Reynolds. These pictures are now at Combermere Abbey. It is related of Gainsborough that George III. entertained such a dislike to him, on account of his private character, that when the former was appointed Serjeant-Painter, the King never could be induced to sit to him for the picture, which, in virtue of his office, he was bound to paint. The only resource, therefore, left to Gainsborough was to sketch an outline of the King's face when he attended the theatre, and to trust to memory to fill in the details."

Here is a beautiful crop of blunders! 1. Gainsborough was never king's painter; 2. Gainsborough disliked Sir Joshua so cordially that nothing would have induced him to copy a picture of the President's; 3. Gainsborough had no occasion to resort to this method of getting a likeness—both the king and the queen sat to him; 4. George III. entertained no dislike to Gainsborough. On the contrary, the Princess Augusta told Leslie that he was a great favourite with all the royal family; and there is reason to believe that on one occasion he stayed at Windsor Castle for at least a month, during which time he painted no fewer than seventeen portraits of the princes and princesses.

The post of King's Painter was held by Allan Ramsay, who reaped the first harvest of these portraits of George and Charlotte, and accumulated a fortune. At his death, in 1784, he was succeeded by Reynolds, who also drove a thriv-

ing trade in them. Lawrence came after Reynolds, and Wilkie after Lawrence. The work is now I suppose done by photographers.

The question, however, suggests itself, Why was not Gainsborough appointed to succeed Ramsay instead of Reynolds, whose skill the king never appreciated, and towards whom it is well known he felt a certain amount of aversion on account of his intimacy with Wilkes and others?

CHITTELDROOG.

ARABIAN OPINIONS ON THE SOURCES OF THE NILE.—I possess a scarce old book, entitled—

"The Egyptian History, treating of the Pyramids, the Inundation of the Nile," &c. "According to the Opinions and Traditions of the Arabians. Written originally in the Arabian Tongue by Murtadi, the Son of Gaphiphuz. Rendered into French by Monsieur Vattier, Arabick Professor to the King of France: And thence faithfully done into English by J. Davies of Kidwelly. London, 1672."

This volume, which I have no doubt contains genuine translations, is replete with much curious and interesting matter. The following extract relates to the sources of the Nile:—

"A barbarian Egyptian of the inhabitants of Copta, skilled in the history of Egypt and what concerns the nature and properties of the country, told me that he found it written in one of their ancient books that the Nile of Egypt hath its rising out of a lake in the most remote countries of the west, on both sides whereof the kings of the Moors have their habitations; and that by the lake there is a great mountain always covered with snow, winter and summer; out of which there falls down water, besides many springs that are in the lake, and which do also supply some; and that it is thence the water of the Nile comes, which is afterwards augmented by rains, which augmentation happens in regard the rains fall in summer in the country of the Moors; whence it comes that the Nile overflows in summer and not in winter in Egypt."—P. 150.

There is a strange legend on the same subject at p. 8:—

"There was heretofore in ancient Masre (which is Emsos) a king-priest named Gaucaru, of the race of Gariac, the son of Aram, of whom the ancient Egyptians tell several stories, part whereof are beyond all likelihood. He lived before the Deluge, which he by his science foresaw: whereupon he commanded the Demons who accompanied him to build him a palace beyond the Equinoctial Line, which the ruins of this universe could not reach. They built the castle seated on the descent of the mountain of the Moon, which is the Castle of Brass, where are the Brazen Statues, in number eighty-five, out of the throats whereof issues the water of the Nile, which falls into a fen of gravel, whence the water of the Nile flows into Egypt and other climates, distributed and proportionably compassed; for were it not for that, it would spread over the greatest part of the earth."

H. C.

TENNYSON: JOB.—

"Consider well, the voice replied,
His face that two hours since hath died;
Wilt thou find passion, pain, or pride?"

"His sons grow up to bear his name,
Some grow to honour, some to shame;
But he is chill to praise or blame."

Tennyson, *The Two Voices*.

"Thou prevailest for ever against him, and he passeth :
thou changest his countenance, and sendest him away."

"His sons come to honour, and he knoweth it not ; and
they are brought low, but he perceiveth it not of them."

Job, xiv. 20, 21.

ACHENDE.

Dublin.

Queries.

COLUMBUS.

Where did Columbus die? When I visited Valladolid, a short time ago, I was shown the very house in which it is believed that the illustrious navigator breathed his last. It is now a private residence, in the "Calle de Colon," Num. 2, Parrochia de la Magdalena. Columbus is always called *Colon* in Spanish. Washington Irving, in his *History of the Life and Voyages of Columbus* (vol. iv. ed. London, 1828, p. 45), seems to leave the question as to the place of his death undecided: for at p. 29 (vol. iv.), the writer represents Columbus making a journey to Segovia, in order to have an interview with Ferdinand; and then, at p. 45, he tells us that Columbus died on May 20, 1506; and in the next page, "that his body was deposited in the convent of San Francisco, and his obsequies were celebrated with funeral pomp in the parochial church of Santa Maria de la Antigua de Valladolid," &c. There seems to be no mention made by Washington Irving, of Columbus having left Segovia, after his interview with Ferdinand, for Valladolid.

After the death of Columbus, Ferdinand ordered an inscription to be placed on his tomb, in the monastery of the Carthusians at Seville, where the body had been translated in 1513.

W. Irving gives the following as the correct form:—

"Por Castilla y Por Leon,
Nuevo Mundo halló Colon."

But some Spanish writers give another form, slightly different, thus:—

"A' Castilla y á Leon,
Nuevo Mundo dió Colon."

Can any of your readers tell me which is the correct one, and if the inscription is still to be seen in Seville? J. DALTON.

Norwich.

ADOLPHUS'S "GAMMER GURTON'S GARLAND."—I have heard that the late John Adolphus had nearly ready for the press at the time of his death a new edition of Ritson's *Gammer Gurton's Garland*. Can any one inform me whether this is true, and if so what became of the materials?

P. B. H.

CAMBRIDGE ACADEMICS.—In Ackermann's *History of the University of Cambridge* (vol. ii. p. 312), published 1815, the examples of costume are known to have been portraits of persons then resident in the University. I name some, and perhaps your Cambridge correspondents may be able to complete the list: after the lapse of another half century it may not be an easy work to fill up these blanks:—

Dr. of Divinity, in Ermine Cope (Dr. Milner, D.D., President of Queen's, Dean of Carlisle).

Dr. of Divinity, in Scarlet Gown (Dr. Chafy, D.D., Master of Sidney Sussex College).

Dr. in Physic (Sir Isaac Pennington).

Dr. in Music (Dr. Hague).

Non Regent M.A. (Rev. Professor Farish).

There are many examples of academical habit yet to be named, as will be evident on examining the original work. The traditions of the present generation may throw some light on the subject.

E. W.

DUTCH BIBLIOGRAPHY.—Wanted the title and date of any work on Dutch bibliography similar to our English works of Watt, Lowndes, Alibone, &c. &c., containing a Catalogue of books printed in Holland and its colonies, and works written in the Dutch language.

R. INGLIS.

GERMAN HYMN, "MEINE LEBENSZEIT VERSTREICHT."—Can any correspondent tell me who is the author of the hymn beginning—

"Meine lebenszeit verstreicht,"

and in what publication it has been printed?

GEO. E. FRERE.

HOBBS'S PORTRAITS.—Is there no means of ascertaining who is the painter of any of the portraits of Hobbes in the National Portrait Exhibition, especially the admirable one belonging to Sir Walter Trevelyan, No. 975; which, I presume, is the portrait so frequently engraved? But let me remark, at the same time, that this picture from its condition does not seem to be so well cared for by its worthy owner as it deserves. Is it from this picture that the engraving in Sir W. Molesworth's edition of Hobbes was taken?

C.

SIR JOHN MANDEVILLE.—Weever states that he saw the tomb of this famous traveller at Liège, in the church of the Guillemites, and the year of his death inscribed upon it was 1371. In several foreign works I find the date mentioned as 1372. In Guicciardin's *Description des Pays-Bas* (1625), after a brief account of the Knight's preference for Liège as a residence, he mentions:—

"Il y mourut l'an 1372, et fut honorablement mis en sépulture au Couvent des Frères Guillemins, hors la porte Auren, et encore, à présent, on peut voir son tombeau avec de beaux épitaphes," &c.

I should be glad to know which of these dates is correct, and if any detailed account is preserved

of the church in which Mandeville was buried at Liège. The building was, I believe, destroyed during the French Revolution. W. J.

MUSCHAMPS.—What or where is Muschamps, in Middlesex? By inquisition of jury, May 11, 1631, Sir John Cooper, Bart., died possessed "in Middlesex of a messuage in Holborn, called the Black Bull, and divers tenements in Muschamps" (Collins's *Peerage*, by Brydges, iii. 547). C.

PASSAGE ATTRIBUTED TO MACROBIUS.—

"We require higher authority than that of Macrobius to believe that Osiris made a profession of Pantheism, as strong and much plainer than Spinoza's. Whatever might be their secret doctrine, if they had any, the priests would have declined to utter what would have put an end to their trade."—*A Short Examination of the Divine Legation of Moses*, by a Layman, London, 1756, pp. 164 (p. 29).

Macrobius may be a slip of the pen for some other author. I cannot find any such passage in this work, nor in Warburton's. Can any of your readers assist me? J. H.

PEDANTS WANTED.—In *Anecdotes of History and Literature*, London, 1803, pp. 192, it is stated:—

"One pedant described Adam's coat of arms, another catalogued the books of a library before the Deluge, and a third wrote a full-sized volume to prove that Latin was the language spoken before the Fall."—P. 66.

Who were they?

J. K.

QUOTATIONS WANTED.—

"A want of occupation is not rest,
A mind that's vacant is a mind distressed."

"Satire should, like a polished razor keen,
Wound with a touch that's scarcely felt or seen."

T. W.

Where can I find the well-known remark, that "the English took their pleasure sadly, after their fashion"? CALIDORE.

Where can I find the poem which contains the following lines, which I quote from memory, and probably inexact?—

"The Ethiops' Gods have dusky cheeks,
Thick lips, and woolly hair.
The Grecian Gods are like the Greeks,
As calm-eyed, cold, and fair."

I am desirous also of obtaining the ballad or ode on "Mary," of which this is a portion:—

"She's like the keystone to an arch,
That consummates all beauty;
She's like the music to a march,
That sheds a joy on duty."

I saw it once in an old American magazine, but no author was named. E. M.
Brighton.

THE PORCELAIN TOWER AT NANKIN.—I have read in a French work that this interesting pagoda, which was erected by the Chinese in 1277, was

recently destroyed by the rebels. As I have not met with any printed account of its destruction, will you kindly inform me of the truth of this statement, and if true where an account may be found? W.

SABBATH QUERIES.—Who first used or revived the word sabbath as applied to the Lord's Day? In all the Breviaries and Missals *sabbatum* signifies the day we call Saturday, and *dominica* Sunday. In fact *sabbato* is the vernacular Italian for seventh day, and *domenica* for the first at present.

Who first considered the Sunday commences at midnight on Saturday? In all Roman Catholic countries it begins as the Jewish sabbath began, at sunset. English visitors at Rome used to be surprised to find the opera closed on the Saturday night and open on the Sunday. There surely must be some record of such important changes as these. S. N. M.

THE THUMB.—The thumb is a very "suggestive" subject, as the pseudo-scientific phrase goes. Shakspeare's "Do you bite your thumb at me, sir?" has, of course, much ado with it (*vide* three hundred commentators), but many of its other attributes are by no means threatening. *Ex gratiâ*, it is stated that if a couple intent on marriage happen to find themselves at church without the ring, the key of the church door is made a substitute on the emergency, and the symbol is put over the bride's thumb. There is also a pretty simple Scottish love ballad, the first line of which is—

"There's my thumb, I'll ne'er beguile thee,"

which exalts that member of the hand to be a pledge of constancy equal to the whole hand. It is, Witness my thumb; not, as in other cases, "Witness my hand."—To be under any one's thumb is however equivalent to being in a slavish subjection; and Tom Thumb is the noblest hero of Dwarfdom. Whence all these meanings?

BUSHEY HEATH.

THE TILL FAMILY.—I shall be much obliged to any of the readers of "N. & Q." who will inform me where I can see a pedigree, or find any other authentic source of information, respecting the family of Till of Tilhouse in Devonshire. The arms are, Argent, a fesse per fesse indented or, and gu. in chief 3 trefoils sa.* WALTER J. TILL.
Manor House, Croydon.

WASTE PAPER.—I saw in a newspaper some time back an advertisement for waste paper; I have also heard that some of the ragged schools who have collecting-carts for rags, bones, &c., will be glad to call and remove waste paper. I, however, neglected to make "notes" of this at the time, but I have a sackful of odds and ends of

[* Pole's *Devon*, p. 175, contains some account of this family.—Ed.]

paper. I fill nearly a basket per week, what with printed circulars, letters torn up, &c. I should feel very thankful to be informed, through the columns of "N. & Q.," which would be the most useful means of disposing of the same. SUBSCRIBER.

Queries with Answers.

"NOBODY'S FRIENDS."—Can any one furnish a clue to obtain information regarding a society which is believed to have existed in the last century by the name of "Nobody's Friends"? The writer of this inquiry will be grateful for any particulars showing the origin and nature of the society, the date of its existence, and the name and other particulars connected with its founder, believed to have been one William Stevens, born on March 2, 1732, in the parish of St. Saviour's, Southwark. W. H. W.

[The history of "Nobody's Friends" will be found in the *Memoirs of William Stevens, Esq., Treasurer of Queen Anne's Bounty*, by Sir James Allan Park, one of the Judges of the Court of Common Pleas, 8vo, 1812,* 1814, 1823, and 1859—a work deserving a place on the same shelf with the inimitable biographies of Izaak Walton. In short, William Stevens has been justly denominated the Izaak Walton of the eighteenth century: for, whilst cultivating the things that are lovely and of good report, he constantly placed before him as a pattern the mild virtues and sober piety of that venerable man. Both were tradesmen as hosiers, and acquired learning under difficulties during commercial life; both were remarkable for their uniform and habitual cheerfulness, for their lively and inoffensive wit; and both were happy in the enjoyment of the friendship of men renowned for their wisdom and learning, for the sanctity of their manners, and the unsullied purity of their lives.† Their honoured names, with those of John Evelyn, Robert Nelson, Joshua Watson, James Heywood Markland, Henry Hoare, and, if we may be permitted to add, William Cotton, will ever be endeared to the memories of the members of the Anglican portion of the Church Catholic.

It was owing to the unremitting exertions of Mr. Stevens, the Hon. Justice Park, and the Rev. Dr. Gaskin, that the removal of those disqualifications that pressed so heavily on the suffering Scottish Episcopalians were ultimately

achieved, when the royal assent was given to a bill for their toleration on June 15, 1792. Upon the repeal of the penal laws the same gentlemen were foremost in raising one fund for making a moderate addition to the incomes of the Scottish Bishops and the most necessitous of the clergy, and another for the relief of their widows and orphans.

The principles of religion and polity which guided the conduct of William Stevens in times of spiritual apathy and lukewarmness, and of political restlessness and anarchy, became the groundwork of a society, deriving its singular title from the modest name by which he called himself, and which has become known to posterity as "Nobody's Friends." This club was not to meet so often as to make the attendance burdensome, nor so seldom as to allow it to become neglected. Accordingly, three meetings were to be holden every year, at the end of November, the beginning of March, and the 29th of May. At the first meeting in the spring of the year 1800, it was composed of persons of the highest station for talents and worth in the three learned professions, and others of a literary character, who delighted in the conversation, admired the principles, and honoured the prominent and active virtues of Mr. Stevens's character. The society consists of an equal number of clergy and laity—the cream of the English Church—and probably owes much of its usefulness, permanence, and welfare, to this combination; and, notwithstanding its humble origin, still remains unimpaired after a lapse of sixty-six years. The names of its members since its foundation are printed in the Appendix to the *Memoirs of William Stevens*, edit. 1859, pp. 168—213; and in glancing over this list, it is gratifying to find many eminent literary characters of recent times who have enriched the pages of "N. & Q." for the benefit of its readers, with their valuable contributions.]

MILTON'S "PARADISE LOST" IN PROSE.—The following is from the Catalogue of Palmer, Catherine Street. Is there any authority for the commendatory notice?—

"MILTON'S PARADISE LOST.—State of Innocence, and Fall of Man rendered into PROSE, with Historical, Philosophical, and Explanatory Notes, from the French of Raymond de St. Maur, by a Gentleman of Oxford, 8vo, bound, rare, 8s. Aberdeen, 1770.

"King George III. having expressed regret that Milton had not written his immortal work in PROSE, this rendering was published. It is now very rarely to be met with, except in the libraries of the curious."

J. R.

[The *State of Innocence* was first published by Tom Osborne in 1745, and it is not likely that George III., then in the seventh year of his age, would "express regret that Milton had not written his immortal work in prose." This new version of the *Paradise Lost*, which was conceived to "bring that amazing work somewhat nearer the summit of perfection," was the production of George Smith Green, an eccentric watchmaker at Oxford, and author of two unacted plays, *Oliver Cromwell*, 8vo, 1752, and *The Nice Lady*, 8vo, 1762, as well as of a

* Our copy of the first edition of this work, published anonymously, and without the name of any bookseller, but "Printed by the Philanthropic Society, Goodman's Fields," contains the autograph of the Hon. Justice Park.

† Izaak Walton wrote the *Life of Bishop Sanderson* in his eighty-fifth year, when, "silvered o'er with age," he had a just claim to a writ of ease. William Stevens had attained the age of sixty-eight, when in 1800 he edited in 12 vols. 8vo an edition of the *Theological, Philosophical, and Miscellaneous Works* of William Jones of Nayland, to which he prefixed a Life of that remarkable man—"a man," says Bishop Horsley, "of quick penetration, of extensive learning, and the soundest piety."

poem, entitled *The Parson's Parlour*, 8vo, 1756. Isaac D'Israeli has wisely remarked that the above work is "one of the singular literary follies practised on Milton, and that Green's new version has utterly ruined the harmony of Milton's cadences." The notes which are added to the text by this "Gentleman of Oxford," and said to be "from the French of Raymond de St. Maur," are by Nicholas Francis Dupré de St. Maur, whose translation of Milton's *Paradise Lost*, in prose, 4 vols., 12mo, 1729, with Addison's Notes, obtained for him admission into the French Academy in 1733.]

TANAQUIL FABER.—Who was Tanaquillus Faber? His name occurs occasionally in the magazine literature (if so I may call it) of the latter part of the seventeenth century; and a criticism of his on a passage in Hesychius is cited in a letter of John Fabricius, in *Notitia Eruditorum*, Amsterdam, 1697, p. 86. He is also mentioned as the author of *Capella Coronata*. I cannot find his name in any biographical dictionary. J. R.

[Tanaquil Faber will be found in English dictionaries under Tannegui le Fèvre, and in the French under Lefèvre. This distinguished French scholar was born at Caen in Normandy in 1615. He was educated at the Jesuit College of La Flèche; but refusing to take orders in the Roman Church, he left Normandy for Paris, where he was appointed by Richelieu inspector of the press of the Louvre. After the Cardinal's death he retired to Langres, and finally to Preully, where he openly professed the doctrines of the Reformed faith. He was immediately offered a chair in the Academy of Saumur, which he shortly afterwards exchanged for a more eligible appointment in Heidelberg, where he died Sept. 12, 1672. Le Fèvre is best known as the father of Anne Dacier, who edited the classics for the use of the dauphin.]

Replies.

NURSERY RHYME.

(3rd S. ix. 350, 401, 499.)

The specimens given do not meet the query of C. P. L., who seems anxious to know where the rhyme is to be found in print. Towards the end of the last century, there was published a Scottish ballad, which became a great favourite with the country people, and continued to be so till that generation had passed away, and then it only remained in the recollection of a few old people, the writer of this being one of them, now an octogenarian! It was known by the name of "Captain Wedderburn's Courtship," and commences thus:—

"The Lord of Rosslyn's daughter
Walked through the wood her lane,
And hyc cam' Captain Wedderburn,
A servant to the king;

He said unto his serving man,
Were it not against the law,
I wad tak' her to my ain bed,
And lay her neist the wa'.

"I'm walking here alane, she says,
Amang my father's trees;
And ye maun let me walk alane,
Kind sir, now, if you please;
The supper bell it will be rung,
And I'll be missed awa'.
Sae I winna lie in your bed,
Either at stock or wa'."

Then, after a lengthened parley—

"He lighted aff his milk-white steed,
And set the lady on,
And a' the way he walked on foot,
And held her by the han'."

Till they arrived at his lodgings in Edinburgh, where she is introduced to his landlady, who, being captivated by the appearance and beauty of the lady, proposes to make her up a down bed, and lay her at the wa'. The lady thus exostulates—

"O hand awa' frae me, she says,
I pray you let me be,
I winna gang to your bed
Till ye dress me dishes three:
Dishes three ye maun dress for me,
And I maun ha'e them a',
Afore that I lie in your bed,
Either at stock or wa'."

"It's ye maun get to my supper,
A cherry without a stane,
And ye maun get to my supper,
A chicken without a bane,
And ye maun get to my supper,
A bird without a ga';
Or I winna lie in your bed,
Either at stock or wa'."

Then here comes what is called the Nursery Rhyme, the cherry in the blossom, the chicken in the shell, and the bird (a dove), which is said to have no gall. But the lady is still persistent, and puts the six following questions:—

"What's greener than the greenest grass?
What's higher than the trees?
What's waur nor an ill woman's wish?
What's deeper nor the seas?
What bird sings first, and whereupon
First doth the dew down fa'?
Ye'll tell afore I lay me down
Either at stock or wa'."

These are all answered in similar rhyme. Thus, (1) vergris, (2) heaven, (3) the devil, (4) hell, (5) the cock, and (6) the cedar-tree.

"Sae we'll baith lie in ae bed,
And ye's lie neist the wa'."

As a last and crowning resource she says:—

"Ye maun get to me some summer fruit
That in December grew,
And ye maun get a silk mantel
The waft was ne'er cad through;
A sparrow's horn, a priest unborn,
This night to join us twa,
Or I'll nae lie in your bed,
Either at stock or wa'."

All which can be procured: his father has the fruit, his mother the silk mantel, and the sparrow's bill and claws are of horn; and—

"The priest is standing at the door
Just ready to come in,"

who had been taken from his mother's side by a surgical operation. Thus the courtship ended, and—

"Little ken'd Girzie Sinclair
That morning when she rose,
That it would be the very last
O' a' her maiden days;
But now there's no within the realm,
I think, a blyther twa;
And they baith lie in ae bed,
And she lies neist the wa'."

The ballad consisted of eighteen or twenty double stanzas, and consequently much too long for insertion; and even after this curtailment it may still be unsuitable for "N. & Q.," which remains for the editor to determine. PAX.

Montrose.

"PEE-WIT" PRONOUNCED "PEWET."

(3rd S. ix. 511, 543.)

I have heard the name pronounced *puit* in scores of instances, and have seen it written *puit*, though where and by whom I cannot now recall. I should say that in many parts of Essex and Suffolk the pronunciation of the word is *puit*. Here the name is *tuft* (the *u* sounded much as the French *u*), or *teeafit*, with the *ee* not dwelt upon, and the *a* slurred.

"The false lapwing, alle full of trechirie,"

is Chaucer's description of the bird in question, (*Assembly of Fowles*, l. 348). I should be very glad to discover if there be any remainder of English folk-lore illustrative of that uncomplimentary line. Chambers (*Popular Rhymes of Scotland*, p. 160), speaks of the "dolorous cry" of the lapwing or *peesee-weep*, and of a "traditionary antipathy to the bird in certain parts of Scotland;" adding, that it is "held as unlucky on account of its having sometimes served, during the persecuting times, to point out the retreats of the unfortunate Presbyterians" in hiding "for conscience' sake."

But it is certain that the ill-name was affixed to the bird before the date referred to by this author, as is evident indeed from Chaucer's words, and further still from Northern legends, of which I append one or two:—

"When our Lord was a wee bairn he took a walk out one day, and came to an old crone who was busy baking. She desired him to go and split her a little wood for the oven, and she would give him a new cake for his trouble. He did as he was bid, and the old woman went on with her occupation, sundering a very small portion of the dough for the promised recompense. But when the batch was drawn this cake was equally large with the rest. So

she took a new morsel of the dough, still less than before, and made and baked another cake, but with the like result. Hereupon she broke out with—'That's a vast over muckle cake for the likes o' you; thee's get thy cake anither time.' When our Lord saw her evil disposition his wrath was stirred, and he said to the woman—'I split your wood as you asked me, and you would not so much as give me the little cake you promised me. Now you shall go and cleave wood, and that too as long as the world endures.' With that he changed her into a Weep (*Vipa*.) So the weep fares betwixt heaven and earth as long as the world lasts; and fare where she will, she says other words never save *Klyf red! klyf red!* (Cleave wood, cleave wood)."*

Again:—

"While as our Lord hung yet upon the cross, there came three birds flying over. The first was the stork, who cried *Styrk ham! styrk ham!* (strengthen him); and hence the bird's name, and the blessings which go with her. The second cried *Seal ham! seal ham!* (cool or refresh him); so she came to be called the swallow, and is also a bird of blessing. But the last was the weep, who shrieked *Pün ham! pün ham!* (pine him, make him suffer); and therefore she is accursed for ever down to the last day."—*Thiele's Danish Traditions*, ii. p. 304.

Again:—

"The weep is an accursed bird, who may never be left unmolested, but must ever fly restlessly about abusing all as thieves and receivers."

Compare Chambers's *Rhymes*, p. 161:—

"Peese weep! peese weep!
Harry my nest, and gar me greet!"
"Thieves geit—thieves geit!
Harry my nest, and awa' wi't!"

"The origin of this ill condition," continues Thiele, "is that the weep was once on a time a servant girl, and much trusted by her employers; but it so chanced that she stole a pair of gold scissors from her mistress, and when charged with the theft, wished that if she had done any such thing she might become a bird, and be doomed to fly about in the air, scolding all men for thieves and robbers, and producing her offspring in morasses and reed beds. So she was changed into a weep then and there, and for a token of the offence which had drawn the punishment upon her, the weep's tail feathers resemble a pair of scissors, and with her ceaseless cry, *Tyrit! tyrit!*† she flies with all as thieves."—*Id.* 304.

Molbeck (*Danish Dialect Lexicon*) says that in one district of Denmark the peese-weepers are held to be metamorphosed old maids; the extinct old bachelors being still to be found in the form of green sandpipers. The former fly restlessly about the bogs and moors, which are the common dwelling-places of themselves and the sandpipers, pitifully and unceasingly exclaiming "*Hvi vi' do it? hvi vi' do it?*" (Oh! why wouldn't you?) Whereupon the sandpipers (to whom the plaintive question is addressed), in their turn, and on the wing too, reply "*Fo we turr it, fo we turr it*" (Because we durst not), with the closing peal of

* Hyllén-Cavallius's *Wärend och Wirdarne*, p. 346. Grimm refers to this story as told of the red-headed woodpecker in Norway. See Dasent's *Norse Tales*, p. 245.

† It is remarkable that this form of the bird's cry coincides exactly in sound with our Cleveland *tuft*.

insulting laughter "haa! ho! hoo!" which is constantly heard from the birds in question.

J. C. ATKINSON.

Danby in Cleveland.

Pewit writes Bewick; good old Bailey and Johnson, *pewet*, and *puet*; and quaint old Plot, in his Staffordshire, *pewit*. And he gives an account of these birds that may amuse some readers of "N. & Q."

"The *Pewits*, being of the migratory kind, come annually to certain pools in the estate of the right worshipful Sir C. Skrymsher, Knt., to build and breed, and to no other estate in or near the county, but of this family, to which they have belonged *ultra hominum memoriam*, and never moved from it, though they have changed their station often. They anciently came to the old *Pewit* pool above mentioned (p. 215), about $\frac{1}{2}$ a mile S.W. of Norbury Church, but it being their strange quality (as the whole family will tell you, to whom I refer the reader for the following relation) to be disturbed and remove upon the death of the head of it, as they did within memory upon the death of James Skrymsher, Esq. to Offley Moss, near Wood's-Eves, which Moss, though containing two gentlemen's land, yet (which is very remarkable) the *Pewits* did discern betwixt the one and the other, and built only on the land of the next heir, John Skrymsher, Esq.; so wholly are they addicted to this family. At which Moss they continued about three years and then removed to the old *Pewit* pool again, where they continued to the death of the said J. Skrymsher, which happening on the Eve to our Lady Day, the very time when they are laying their eggs, yet so concerned were they at this gentleman's death, that notwithstanding this tie of the law of nature, which has ever been held to be universal and perpetual, they left their nests and eggs, and though they made some attempts of laying again at Offley Moss, yet they were still so disturbed that they bred not at all that year. The next year after they went to Aqualate, to another gentleman's estate of the same family, where (though tempted to stay with all the care imaginable) yet continued there but two years, and then returned again to another pool of the next heir of J. Skrymsher deceased, called Shebben Pool, in the parish of High Offley, where they continue to this day, and seem to be the property, as I may say (though a wild fowl) of the right worshipful Sir C. Skrymsher, Knt., their present lord and master."—(Pp. 231, 232.)

Plot then describes the time when the *pewits* came to the islands which are prepared for them in the pools, by cutting down the reeds, &c.; the manner in which they make their nests; the number of their eggs, and the time of incubation; and then tells us that—

"About a month after, the young are almost ready to fly, which usually happens on the third of June, when the proprietor of the pool orders them to be driven and caught, the gentry coming in from all parts to see the sport. The manner is thus. They pitch a rabbit-net on the bank side in the most convenient place over against the hafts (islands), the net in the middle being about ten yards from the side (of the water), but close at the ends in the manner of a bow; then six or seven men wade into the pool beyond the *Pewits* over against the net, with long staves, and drive them from the hafts, whence they all swim to the bank side, and landing, run like *Lapwings* into the net, where people, standing ready, take

them up, and put them into two pens made within the bow of the net, which are built round about 3 yards' diameter, and a yard high or somewhat better, with small stakes driven into the ground in a circle, and interwoven with broom and other raddles."—(Pp. 232, 233.)

"In which manner there have been taken of them in one morning 50 dozens at a driving, which, at 6s. per dozen (the ancient price of them) comes to 12l. 10s.; but at several drifts that have anciently been made in the same morning, there have been as many taken as have been sold for thirty pounds, besides what have been given as presents."

Plot adds, that three days of driving within fourteen days of the 2nd of June were usual, and that it had been observed that—

"When there is great plenty of them, the Lent corn of the country is so much the better, and so the cow pastures too, by reason they pick up all the worms and the fern flies, which though bred in the fern, yet nip and feed on the young corn and grass, and hinder their growth."—(P. 233.)

At the same page there is a very good plate, showing the pool and the catching of the *pewits* as described.

Is there any other instance known of *pewits* breeding in company in the manner thus described? As far as my own experience goes, they breed separately; generally in land which wants draining, and about July they congregate in large flocks or knots, like starlings; and at that time of the year a sportsman of the olden time, when I was a boy, used to take them in their haunts on the banks of the Trent with nets, which he set with stuffed birds as a lure, and to which he had a rope, by which he pulled the nets over the birds.

C. S. G.

Under the reference (p. 543) it is shown, as might be expected, that Tennyson had authority for using *pewit* as a rhyme to *cruet*. Bailey also says "*Pewet*, a bird, a *puet*." Its more general pronunciation, however, is in accordance with the bird's cry—two long syllables, *pee-wit*, or rather *pee-weet*, by which name they are often called by country people, the *weet* being strongly accented. In the Midland Counties I have heard the bird called *bewitched*, its cry being supposed to express the sound of that word, an extra stress being here also given to the second syllable. Thus, the bird is named from his cry, like the cuckoo that "told his name to all the hills," and the American "whip-poor-will" and the goat-sucker's "Willy-come-go," "who-are-you," and "work-away."

CUTHBERT BEDE.

This bird of many an *alias* is called in Lincolnshire (Tennyson's county) a *plover*, and by the lower class a *puvipe*. Near Lincoln there is a public-house going by the name of the *Piwi* Inn. There is a strange legend respecting the name of Tyrwhitt. After some battle, the founder of this

Lincolnshire family was nearly lost in a morass, when these birds led friends to his assistance by flying about the spot with the cry "Tyr-whit! tyr-whit! tyr-whit!" In grateful remembrance the family have ever since borne in their arms three plovers.

O. K.

I send an extract from Yarrell's *British Birds* (vol. ii. p. 418):—

"The French in imitation of the sound of its note, call this bird *dixwit*. . . . Charles Anderson, Esq., of Lea, near Gainsborough, sends me word that a very ancient Lincolnshire family, the Tyrwhitts, bear three peewits for their arms; and it is said from a tradition that it was in consequence of the founder of their family having fallen in a skirmish wounded, and being saved by his followers, who were directed to the spot where he lay by the cries of these birds, and their hovering over him."

JOHN PIGGOT, JUN.

The words *pew-itt*, *'pee-witt*, and *tew-itt*, are all used with the word *plover* in the Fylde, Lancashire.

H. T. C.

NAUFRAGIUM JOCULARE.

(3rd S. x. 8.)

The "Greek comic sketch" to which De Quincey refers, in the extract here quoted, occurs in the epitome of the second book of the *Deipnosophistæ* of Athenæus (cap. 5); and has been very literally as well as spiritedly rendered by Mr. Yonge, in his version of the jovial old philosopher of Naucratis, published in Bohn's *Classical Library*. For the benefit of such readers of "N. & Q." as may neither be acquainted with the original Greek, nor have Mr. Yonge's translation at hand, I am tempted to insert the passage from the latter here:—

"Timæus of Tauromenium relates that there was a certain house at Agrigentum called the Trireme on this account:—Some young men got drunk in it, and got so mad when excited by the wine as to think that they were sailing in a trireme, and that they were being tossed about on the sea in a violent storm; and so completely did they lose their senses that they threw all the furniture, and all the sofas and chairs and beds, out of window, as if they were throwing them into the sea, fancying that the captain had ordered them to lighten the ship because of the storm. And though a crowd collected round the house, and began to plunder what was thrown out, even that did not cure the young men of their frenzy. And the next day, when the prætors came to the house, there were the young men still lying sea-sick, as they said; and, when the magistrates questioned them, they replied that they had been in great danger from a storm, and had consequently been compelled to lighten the ship by throwing all their superfluous cargo into the sea. And while the magistrates marvelled at the bewilderment of the men, one of them, who seemed to be older than the rest, said: 'I, O Tritons, was so frightened that I threw myself down under the benches, and lay there as low down and as much out of sight as I could.' And the magistrates forgave their folly, and dismissed

them with a reproof and a warning not to indulge in too much wine in future. And they, professing to be much obliged to them, said: 'If we arrive in port after having escaped this terrible storm, we will erect in our country statues of you as our saviours in a conspicuous place, along with those of the other gods of the sea, as having appeared to us at a seasonable time.' And from this circumstance that house was called the Trireme."

In further reference to this adventure, which has served as a theme to comic writers of modern times, I may adduce a remark made by Brydone in his *Tour through Sicily and Malta*, first published in 1773. In his description of Agrigentum he notices its ancient character for luxury and conviviality, and, alluding to the plight of the pseudo-mariners just recorded, which seems to have existed as a standing joke of the place, he proceeds to descant on the phases of drunkenness as exemplified in his own time, and thus remarks on Irish bacchanalianism:—

"In Dublin I have been told there are more than one triremes; and that this frolic, which they call throwing the house out of the window, is by no means uncommon."

D. B.

Maida Valc, London.

The "Greek comic sketch" of De Quincey is in the Epitome of Athenæus (ii. 5) who introduces this story apparently to show that drunkenness takes its form from the habits of the drunkard: hence we may infer that they were in this instance seamen. Empedocles, a native of the same city, says that "the Agrigentines built as if they were to live for ever, and feasted as if they were to die on the morrow."

T. J. BUCKTON.

Brixton Hill.

THE PRINCESS PONIATOWSKI.

(3rd S. x. 1, 35.)

I am greatly obliged to S. H. H. for his reference to the *Gentleman's Magazine* (vol. xxxvii. pp. 381, 426), in which mention is made of the "arrival at St. James's" of the Princess Poniatowski, "sister of the King of Poland;" as he has thereby supplied a date which I was anxious to ascertain. It now appears that Mrs. Serres' "fiction" had thus much "fact" to rest upon, that a Princess Poniatowski actually visited England, if not in 1749 in 1767, only eighteen years afterwards. Our old friend Sylvanus Urban may have led her into this mistake she made about the lady being "a Sister of the King of Poland," for Sylvanus' account of her visit is incorrect in several curious particulars. In the first place the *Gentleman's Magazine* speaks of the lady's arrival "AT St. James's." But on referring to *Lloyd's Evening Post*, July 20—22, 1767, I find it stated:—

"On Sunday (19th July) arrived in St. James's Street, the Princess Poniatowski, sister to the King of Poland."

While from the following number of the same

journal it appears that "the Princess Poniatowski, just arrived here from Warsaw, is *Consort of Count Poniatowski, brother of the King of Poland*"—not a sister, therefore, but a sister-in-law; and who, if she had married Dr. Wilmot, would have added another to the many bigamies which enrich Mrs. Serres' romance.

In the same journal of July 31 we are told "the visit of a foreign Princess to this country is conjectured by many people to be of a more important nature than a tour of curiosity;" and it is followed by a paragraph stating, that the arrival of the Prince de Ligne "in town, is to open an immediate channel of accommodation between this Court and the Court of Portugal."

These illustrious *diplomats* visited Oxford (from Nuneham) on August 1, and thence proceeded to Blenheim on a visit to the Duke of Marlborough.

We have here, doubtless, the germ of Mrs. Serres' romance: the fact being a *visit* to Oxford, in 1767, of a Princess Poniatowski, *sister-in-law* of the King of Poland, who only became King in 1764; the fiction based on it telling of the *residence* in Oxford in 1749 of a *sister* of such King, who, in 1749, was not King Stanislaus Augustus, but Count Poniatowski.

This Count Poniatowski's visit to England took place in 1754—not in 1749, as Mrs. Serres imagined; and the reader will find a very amusing account "of the most extraordinary declaration of love" made to him by the then Duchess of Gordon in Walpole's letter to Chute of May 14, 1754 (Cunningham ed., vol. ii. p. 383).

A. A.'s mention, at the same page, of ex-Sheriff Parkins's connection with Mrs. Serres, affords me an opportunity of showing what was the opinion of that lady, which the ex-Sheriff ultimately avowed. Whether at first he really believed her story, or only, like too many others, supported it as a means of annoying the then government, may be doubted. But in Oct. 1821 he laid before the public the following curious statement:—

"I visited Mr. Thomas Wilmot at Coventry, who in the most candid and honourable manner informed me that he always understood, and firmly believed, Mrs. Olivia Serres to be his sister, and that his uncle the Rev. James Wilmot made his will in 1802, and died in 1807, leaving a small property of about 3000*l.*; the interest of which was to be paid to his and Mrs. Serres' father, Robert Wilmot, during his life, and at his death to be equally divided between his *nephews* the said Thomas Wilmot and his *niece* Mrs. Olivia Serres, both described as such in his will; and that, on the division of the above paltry sum, she had quarrelled with him, and so ill and disgracefully conducted herself, that he had dropped all correspondence with her; and that she was not to be trusted or believed in anything she said or did, and that he would have given her 100*l. per annum*, to live on a common or heath, where she could not injure or annoy any of her neighbours, and that she was such a *firebrand* that he would not for all the world allow her to come

within the door of his house on account of his family; and that he should be glad if she could prove her relationship to any one else, as he wished to cut all connexion with her."—*Gent. Mag.*, vol. xcii. p. 37.

WILLIAM J. THOMS.

SIR JOHN VANBRUGH'S PLAYS.

(3rd S. x. 9.)

The terms here referred to do not seem very difficult of explanation. They are to be interpreted, I believe, as follows:—

1. *Rising of the lights*.—This is a popular expression for some obstruction in the lungs, or derangement of their functions. *Lights* is an old term for the lungs, derived, as it would seem, from their specific lightness when distended with air as contrasted with the other parts of the body.

2. *He scolds one rubbers*. The word *rubber*, in one of its significations, means a contest, a game, or a set of games. A familiar use of it occurs in the expression "a rubber of whist." There is also an old phrase "rubbers of bowls." The passage adduced from Sir John Vanbrugh is evidently a metaphorical allusion to a contest at bowls or cards.

3. *A crooked stick*.—This seems to be a reference to the old story of the lady who was ordered to walk through an avenue of trees with permission to choose any one she might fancy, but under the condition that what she had once rejected she should never be able to take again. She set out on her journey, and looking at each tree as she passed, was unable to find one entirely to her mind, but kept on hoping that she might at last light on something unexceptionable. Nothing absolutely perfect, however, could be fixed on, and she at last found herself at the end of the grove and her power of selection, one scraggy, crooked stem at the very extremity being the only thing left for her to take. She thus "got the crooked stick at last"—a phrase which has become proverbial in reference to a woman who, after receiving and rejecting numerous eligible offers, is at last fain to accept the addresses of a much inferior or less desirable personage. I may mention in addition, that I have occasionally heard the expression "not a crooked sixpence," a crooked sixpence being, as is well known, often put at the bottom of a new purse for good luck, and only parted with at last under the pressure of some dire emergency.

4. *A Scotch pair of boots*.—An allusion evidently to that horrible implement of torture the *boot*, which figures so prominently in the records of the persecutions of the Covenanters in Scotland in the reigns of Charles II. and James II. Vanbrugh flourished in the period immediately succeeding the Revolution, when these atrocities must have been fresh in the public mind, and frequently

adduced by the Whig party as demonstrative of the arbitrary and ferocious principles of their adversaries.

5. *To keep your back hand.*—This is a phrase taken from some game, possibly of cards, but I am unable to say what. Or it may be of tennis, as, in reply to Toledo in the passage quoted, Lopez says: "Tis very kind indeed. Pray, sir, have you ne'er a servant with you could hold a racket for me too?"

6. *Norfolk-nog.*—*Nog* is defined by Mr. Wright in his *Provincial Dictionary* as "strong ale." In America *egg-nog* is a composition of wine or spirits with eggs and sugar. The word is said to be a diminutive of *noggin*, a jug or tankard. Some genial compound with ale as a basis seems to be what John Moody recommends to his master.

D. B.

Nog is a sort of strong heady ale, supposed by Forby (who wrote in Norfolk) to be peculiar to Norwich. The expression may perhaps be still in use in Norfolk, but I have never heard it there nor in the adjoining county of Suffolk.

W. H. S.

By the first she means the *globus hystericus*.

2. *Scolds one rubbers.*—A bowling-green expression, when the balls rub.

3. *A crooked stick.*—An old-fashioned Exchequer tally.

4. *A Scotch pair of boots.*—Those used for the torture in the privy council at Edinburgh. See Walter Scott's *Old Mortality*.

5. *To keep one's back hand.*—He expects the hero, Don Lorenzo, to be attacked by bravoes, and makes this offer that is to prevent his being stabbed in the back. Lorenzo answers, "Pray, sir, have you ne'er a servant who could hold a racket for me too?" The expression seems to be borrowed from the tennis court, where the principal player was backed up by others.

6. *Norfolk-nog.*—A very strong heady ale peculiar to that county. See Holloway's *Dictionary of Provincialisms*, sub voce.

A. A.

Poets' Corner.

"Lights" here clearly means "lungs," as it does in old English; and "rising of the lights" means a morbid obstruction or congestion. Compare this old phrase, "rising of the mother;" for which see Richardson's *Dictionary*.

LYTTELTON.

Not having a copy of these plays to refer to in order to correct explanation by context, I think I can, nevertheless, answer two of MR. PAYNE'S queries. A *Scotch pair of boots* is no doubt the well-known instrument of torture to extort the

confession of guilt, and called indifferently "the boots," and "the bootekins." I am not so sure of *To keep your back hand to myself*; but, if the context allows it, I would take the meaning to be, I decline your further friendship or acquaintance. "The back of my hand to ye" signifies precisely so much in the Scottish Border dialects.

BUSHEY HEATH.

CLUB AND CLUB.

(3rd S. ix. 411, 496.)

You will see by the enclosed cutting from *The Examiner* that MR. ANDREWS'S question as to the grounds for his opinion was immediately answered by the critic who, in the course of a review of Mr. Timbs's *Club Life in London*, gave distinct derivations to the two senses in which the word is used. You will see that the critic has nothing to do with the clerical error or misprint in quoting what he said, which causes one of your correspondents in "N. & Q." of June 16, p. 496, to look down from so sublime a height upon his ignorance of Anglo-Saxon.

"CLUB AND CLUB.

"In a late number of our excellent and useful neighbour *Notes and Queries*, Mr. Alexander Andrews has quoted a passage from a review in this journal of Mr. Timbs's pleasant volumes of *Club Life in London* to found on it a question to the reviewer. In the passage quoted it was said that 'the word club in its social sense coincides in its spelling only by an accident with the quite different word club that means a bludgeon or a cudgel,' and that 'the social ideal of clubbing, applied to the division of expense among several persons—as when Steele wrote in the *Tatler*, "we were resolved to club for a coach"—is from the Anglo-Saxon cleofan, to cleave or divide.' Mr. Andrews asks what we take to be the derivation of the word 'club' as applied to a bludgeon, and whether the root here given for the word in one of its senses will not serve also for the other use of it. Certainly a stout oak cudgel, well laid on the skull, may prove a cleaver. But the etymologists connect that sort of club with Sanscrit *cūla*, a lance or club, Latin *clava*, a knotty branch or club, German *klüppel*, and its ally *klopfen*, to knock, and nearer home with kindred of the giants that Jack killed, in the Welsh, *Clwppa*, a club.

"According to Mr. Hensleigh Wedgwood, there is a remote common ancestor to club and cleave in the notion of a lump.—Welsh *clob*, a knob, *clobyn*, a lump, Latin *glob-us*, a ball, and *gleb-a*, a clod. A lump suggests cohesion, 'cleaving to,' or division into separate parts, 'cleaving.' And the idea of lump and knob has also been applied to a stout cudgel. We may observe that in Danish *klub* is a club, and *kløver* a cleaver; but *kløver* is the name of the club in a pack of cards. This Danish use of cleaver in the sense of club, and our use of club in the sense of cleaving or division of expenses, point undoubtedly to an analogy, but not quite in the way here suggested. For *kløver* is also Danish for clover, and trefol was the original name of the suit of clubs. The plant is named from its cleft leaf, and there is precisely as much or as little kindred between the words club, meaning a bludgeon, and club, meaning an arrangement for division of expenses. Some kindred there may be to establish an etymological relationship between the shamrock and shillelah.

"Faith in this common origin rests, it will be seen, on acceptance of an ingenious but fanciful theory of relationship based on analogies drawn from the cohesiveness and the divisibility of lumps. No man who has walked over a wet clayfield will doubt the cohesiveness of lumps, yet he is not bound to accept all the etymologies that can be extracted by the alchemy of the philologist out of the clay upon his boots. It is true that wig is derived from pilus—pilus, pelo, peluco, paruik, periwig, wig. It is true that one and one in such a sentence as 'one cannot please every one,' are two different words, with perfectly distinct etymologies—one from *homme*, *homo*, *humus*, the ground; the other allied to *un-us* and *évós*. Within our own historical period, at any rate, that dissimilar origin of like words is the case with club, the bludgeon, and club, the community. Club, the bludgeon, is the elder word, and it comes to us from Celts or Scandinavians, probably Scandinavians, soon after the purely Anglo-Saxon times. It is first met with, we think, in the early romance of *Havelok the Dane*. Club, the community, on the contrary, we take to be a word descended from the Anglo-Saxon *cleofan* or *clufan*, to divide. That may be all wrong. Etymology is the playground of letters."

AN OLD READER OF "N. & Q."

DR. WATT'S "DIVINE AND MORAL SONGS FOR CHILDREN."

(3rd S. ix. 493.)

It is true that the date of 1720 has been assigned to the first edition of this charming little book; and among those who have been of that opinion, may be named the late Josiah Conder. See his *Poet of the Sanctuary*, 12mo, 1851. A reference, however, to an early edition of those "Songs," affords good ground for believing that the first edition was printed in the year 1715.

A copy of "the tenth edition" is now before me: "Printed for Richard Ford, at the Angel in the Poultry, near Stocks Market," 24mo, "1720." It has prefixed to the Hymns, "The Dedication," in thirteen pages, and a "Preface" of four pages. As the former is rather long, I venture to ask you to insert only a few extracts from it, which may aid MR. RIGGALL in his inquiry, and be not uninteresting to some of your readers. "The Dedication" begins as follows:—

"To
MRS. SARAH
MRS. MARY and } ABNEY,
MRS. ELIZABETH }

Daughters of Sir Thomas Abney, Knt., and
Alderman of London.

"My Dear Young Friends,

"Whom I am constrained to love and honour by many obligations. It was the generous and condescending Friendship of your parents under my weak circumstances of health, that brought me to their Country-seat for the benefit of the air; but it was an instance of most uncommon kindness, to supply me there so cheerfully for two years of sickness with the richest conveniences of life."

After paying a tribute of gratitude to Sir

Thomas and Lady Abney for their kind attentions, the Doctor proceeds to say to his young friends:—

"Under the influence of two such examples, I have also enjoyed the pleasure and convenience of your younger services according to the capacity of your years. . . . And if it would not be suspected of flattery, I could tell the world what an acquaintance with Scripture, what a knowledge of religion, what a memory of Divine things both in prose and verse, is found among you."

And then, adverting to these Songs, he adds:—

"The honour you have done me in learning by heart so large a number of the *Hymns* I have published, perhaps has been of some use towards these greater improvements, and gives me rich encouragement to offer you *this little present*."

The Doctor closes his "Dedication" by imploring spiritual and temporal blessings for his youthful friends, and thus ends:—

"May the grace of God make you so large a return of all the kindness I have received in your family as may prevail above the fondest hopes of your parents, and even exceed the warmest prayers of

"Your most affectionate monitor
and obliged Servant, in the
daily views of a future world,

"Theobalds, June 18,
1715."

"I. WATTS."

As the *eldest* of these three daughters of Sir Thomas Abney, "Sarah," was born in the year 1703, her age, and that of her younger sisters, would seem to indicate that the date of the first edition of the "Divine Songs," especially when taken in connection with the foregoing "Dedication," may be fairly assigned to the year 1715, and not to 1720.

X. A. X.

OBsolete TERMS OF MERCHANDISE (3rd S. ix. 450, 537.)—A further investigation of the Acts of Tonnage and Poundage gives the following results:—

Cutes, not a sour wine. The Act says:—

"And every Butt or Pipe of Muscadels, Malmasies, Cutes, Tents, Alicants, Bastards, Sacks, Canaries, Malagases, Maderases, and other Wines whatsoever, commonly called *Sweet Wines*, of the Growth of the Levant, Spain, Portugal, or any of them, or any of the Islands, or Dominions of them," &c., &c.

Bankers of Verdure, the dozen pieces. Old subsidy, 4l.; a further subsidy, 4l. Cannot be cushions of grass, &c.

Battery, not planks. The Act says: "Battery, Bashrones, or *Kettles*." The hundred-weight, containing 112 lbs., 9l. old and 9l. new subsidy.

Beaupers (not hats), the piece containing 24 or 25 yards; old subsidy, 1l. 5s.; a further subsidy, 1l. 5s.

Botanoes, per piece, 10s.; do. do.

China Pease paid 13s. 4d. the pound—also, *China Roots*: old subsidy, 4s. 10s.; further do., 1l. 10s.

Parrasin (vide *Frankincense*).

Rashes, voc. Bridges or Senden Rashes: the

single piece, containing 15 yards; ditto the double piece; and Cloth Rashies.

Tikes. Brazeil tikes, and counterfeit Brazeil, by the tike.

Turnal Tikes, the tike, 1l. 10s.

Tikes of Stoad.

Ticking of the East Country, by the yard.

I believe a subsidy was a fifteenth of the value of an article, or 6l. 13s. per cent. If so, further light might be thrown on the subject by ascertaining the then value. A. A.

Poets' Corner.

Is not *Beer eager* rather vinegar of beer, than good old ale? We have *allecar*, *allekur*, *alegar*, in the northern dialect as vinegar of ale; and *beer-eager* probably differs only in the prefix.

J. C. ATKINSON.

Danby in Cleveland.

ROYAL ASSENT REFUSED (3rd S. ix. 519.)—The story that George III. declared he would abdicate and retire to Hanover, rather than give his assent to a Roman Catholic Relief Bill, is I think given in Lord Stanhope's *Life of Pitt*, but I have not the book at hand for reference. The King on more than one occasion used very strong language on this subject, for he felt, rightly or wrongly, that his assent to such a bill would be a violation of his coronation oath; and those most opposed to his views must acknowledge his conscientiousness. In 1801, on the resignation of Pitt's ministry, the King wrote to Lord Loughborough:—

"I consider the coronation oath as a binding religious obligation on me to maintain the fundamental maxims on which our constitution is placed—viz. that the Church of England is the established one, and that those who hold employments in the state must be members of it. . . . This principle of duty must prevent me from discussing any proposition tending to destroy the bulwark of our happy constitution, much more that now proposed by Mr. Pitt, which is nothing less than an overthrow of the whole fabric."

On a subsequent occasion, in 1807, when the King required a pledge from his ministers that they would propose no farther concessions to the Roman Catholics, which they refused, and were consequently dismissed, Lord Eldon, the incoming Lord Chancellor, wrote thus to Dr. Swire:—

"The King considers the struggle as for his throne; and he told me but yesterday, when I took the Great Seal, that he did so consider it, that he must be the Protestant King of a Protestant country or no King."—See Lord Campbell's *Lives of the Chancellors*.

H. P. D.

POMANDER (3rd S. ix. 392.)—

"The nail shines brighter by wearing. The pomander smells sweeter by rubbing. Camomile grows better by treading."—Beveridge, *Theaurus Theologicus*, p. 341, Ang. Cath. Lib.

Δδ.

SWIFT (3rd S. ix. 533.)—Swift spelt draper, "drapier," in his celebrated letters, because he chose to use the French form. Why he preferred it to the English must remain a query.

H. P. D.

DANTE (3rd S. x. 7.)—In reply to your correspondent, who inquires if any Christian poet besides Dante speaks of our Saviour under the title of a heathen deity, I beg to draw his attention to the following passages from our divine poets Milton and Spenser, who both speak of our Blessed Lord as *Pan*:—

"I muse what account both these will make;
The one for the hire which he doth take,
And the other for leaving his Lord's task,
When great *Pan* account of shepherds shall ask."
Spenser, *Shepherd's Calendar* (May).

"The shepherds on the lawn,
Or e'er the point of dawn,
Sat simply chatting in a rustic row.

"Full little thought they then
That the mighty *Pan*
Was kindly come to live with them below."

Milton, *Ode on the Nativity*.

The passage quoted by your correspondent is imitated by Pulci in his *Morgante Maggiore*, canto ii. stanza 1:—

"O giusto, o santo, o eterno monarca,
O sommo Giove per noi crocifisso."

JONATHAN BOUCHIER.

A passage in Milton's "Ode on the Nativity" may be quoted in answer to MR. HARRIS's query:

"Full little thought they then,
That the mighty *Pan*
Was kindly come to live with them below."

I have seen somewhere a hymn by a Hindoo convert, in which he transfers to the Christian Saviour the name of the Supreme Deity in the Brahmin religion:—

"Bramhu for thee a body takes,
Thy guilt assumes, thy fetters breaks."

I can see neither "confusion" nor "irreverence" in a figure of speech which reminds us of the common truth underlying all creeds—the acknowledgment of a God and his relations to humanity. Dante only followed the example of St. Paul, who quotes the words of Cleanthes' hymn addressed to Zeus as containing a truth of the Christian revelation (Acts xvii. 28.)

C. G. PROWETT.

Garrick Club.

I think this mixture of Heathen and Christian names of the Deity is by no means uncommon in our early English literature, especially in our old plays. I give one instance, which I happen to remember, from the "Morality of Every Man"—

"I am sent for an other way to go,
To gyve a strayte counte generall
Before the hyst *Jupiter* of all."

Hawkins's *English Drama*, i. 50.

I am under the impression that Marlowe's *Tamburlaine* would furnish more than one instance, but I have no time to search.

Would not Milton (I ask) supply instances almost as bold?
JOHN ADDIS, JUNIOR.

The first verse of Pope's *Universal Prayer* will occur to most readers, although it is hardly, perhaps, a case in point:—

"Father of all! in every age,
In every clime, ador'd,
By saint, by savage, and by sage,
Jehovah, Jove, or Lord!"

Your correspondent's remarks about Dante induce a recollection of numerous passages in Milton.
J. W. W.

GIBBON: PROCOPIUS: THEODORA (3rd S. x. 16.)—It is difficult to say whom Gibbon meant by the "distinguished prelate, lately deceased." I used to think that Clayton, the Arian Bishop of Clogher, was the person meant; but as he, according to Chalmers, died in 1758, he could scarcely be described in 1784 as lately deceased. Your correspondent thinks it was Warburton—on what grounds I do not see. Bishop Horne says: "I think it must have been —, for they do not always go together." How does this apply to Warburton? It would be more applicable to the Arian Clayton, who once made a motion in the Irish House of Lords to expunge the Nicene and Athanasian Creeds from the Liturgy, and died under prosecution for heresy; but, as I said before, the dates do not agree. So this, on which I have often thought, must for the present remain an open question. See Chalmers's *Biographical Dictionary*.

I believe that Bishop Clayton had the reputation, in society, of a "jolly companion." W. D.

UMBRELLA (3rd S. ix. 501.)—A. A. asks why a cardinal, taking title from a basilican church, is attended by an umbrella-bearer? is this always the case? and how many such basilican cardinals are there? The Basilica at Rome was a forum, exchange, and law court, furnished with colonnades. The Christian churches, built by Constantine, were of the same form; and hence called Basilicæ, as everybody knows. The umbrella has, from time immemorial, been a symbol of authority in the East. It commonly accompanies the Spherule and Patella in the works of the old statuary, and is laid at the feet of heroes. It, with the mystic fan, Vannum or Flabellum (also retained in the Roman worship), is specially an emblem of Bacchus. It was greatly used at Constantinople; and the judge sitting in the basilica would, doubtless, be accompanied by this as one of the insignia of his office. It might almost be asserted that this umbrella is the origin of all *canopies* overshadowing all thrones and judgment

seats whatsoever. Hence it became a clerical appanage.

Beatiano, an Italian herald, says that a vermilion umbrella in a field argent symbolizes dominion. It will be found that the scarlet broad-brimmed cardinal's hat and the umbrella have a like significance. The hat of the emperor at Constantinople was conical and broad-brimmed, and the chief counsellors wore pyramidal hats according to dignity. An analogous hat became the head-gear of all the cardinals; whilst in later times the umbrella was limited to such only as presided over or took title from a basilican church. A. A. may gather a good many hints on the subject from Paulus Paciaudus' commentary, *De Umbellæ gestatione*, printed at Rome, 1752. In Liddell and Scott's *Lexicon*, *σκιόδειον* is given as equivalent to *σέλις*, this meaning a round sun-hat; that an umbrella, or tent.
C. A. W.

May Fair.

CONCILIUM CALCHUTENSE (3rd S. ix. 295, 419, 523.)—I have not had the pleasure of seeing the whole of the paper on Chelsea read by the Rev. J. H. Blunt, at a meeting of the British Archaeological Society, but the information contained in so much of it as is quoted by G. M. H., at p. 523, was printed, almost word for word, nearly forty years ago, by Faulkner, in his *History of Chelsea*, vol. i. pp. 3, 4, ed. 1829, which work seems to have been the storehouse whence all later writers on Chelsea have derived their information. The similarity of the Ceale-hythe of the Anglo-Saxon Chronicle with the Chelchethe in the Taxation of 1291, borders so close upon identity, as, in my opinion, to settle the question. More than two hundred years later than the Taxation, the name had undergone but little change, for in a grant of lands on the Patent Roll of 4 Hen. IV. mem. 13, it is spelt Chelcheth (not Chelchich, as in the old printed Calendar).

WALTER RYE.

Chelsea.

THE RULE OF THE FOOTPATH (3rd S. ix. 443.) I have been told that in Paris the rule is for persons meeting to pass on the left hand; the reason being that the right hands are thus ready to shake each other, and avoid the awkwardness often experienced in England.
F. C. B.

PHOTOGRAPHIC MIRACLE (3rd S. ix. 474, 521.) I sent to "N. & Q." at different times two or three cuttings from the current papers of the day on this "canard," as the *Pall Mall Gazette* terms it. None of them was from America. My attention was first directed to it when reading a little pamphlet on the *Coming of the Lord*, by the Rev. Octavius Winslow, D.D., in which it is there stated:—

"It has been discovered that the last image found upon the retina of the eye of a dying person remains im-

pressed upon it as a daguerrean-plate. Thus, if the last object seen by a murdered person was his murderer, the portrait drawn upon the eye would remain a fearful witness in death to detect the guilty, and lead to his conviction."

If the comparison of the retina to a looking-glass be a just one, all we can say is that Dr. Winslow's idea was a pretty one.

GEORGE LLOYD.

Darlington.

BUTLER'S "HUDIBRAS" (2nd S. vi. 161.) — In my library is a copy of *Hudibras* not mentioned in either of the editions of *Lowndes*. It is in 8vo in three parts, each having a separate pagination and register. The first part was "printed by J. M. for Geo. Sawbridge, 1709;" the second "for R. Chiswel, G. Sawbridge, R. Wellington, and G. Wells, 1709;" the third for Thomas Home at the south entrance of the Royal Exchange, MDCCLX.

JOSEPH RIX, M.D.

St. Neots.

CRAWALLS (3rd S. ix. 532.) — It would appear, if there is no misprint, that the able correspondent of the *Evening Standard* of June 12, writing concerning disputes that have commenced at Berlin between the people and the police, and perhaps speaking jocularly, gives the term *crawall* as equivalent to *quarrel*. Is *crawall* intended to represent a German word? Can it be *krakeel*? ("Krakeel, der Quarrel." *Ebers*.)

SCHIN.

POPULATION OF ROME (3rd S. ix. 431, 479, 542.) The most trustworthy account of the houses in Rome is to be found at the end of the works of the Regionaries. They agree so nearly that it will be sufficient only to quote part of the account of the *Curiosum Urbis*. After enumerating the walls, gates, public buildings, &c., the dwellings are mentioned. These are divided into two classes—"insula" and "domus." But they must not be supposed to be at all like our self-contained English houses, with an average population of five or six. They were like what they are in continental towns to the present day, tall buildings of many storeys, surrounding a large court-yard, and let in sets to a great number of families. The "insula" was the entire block of buildings comprehended within four streets. The lower part shops, with a mezzanine above for the shop-keepers. Above this the first and second floors, now called "piano-nobile;" above this sometimes five floors more containing rooms of lesser pretension, and at cheaper terms. Juvenal has painted these tall buildings admirably (iii. 195, &c.). The third story is afire, and is so far off from the upper that the poor garetteer is not even aware of his danger. Strabo (v. c. 3, 7) tells us that Augustus endeavoured to restrain the height of all new houses to seventy feet, which would give an average of ten feet to a story, seven stories besides rooms in the roof. The "domus" was a similar house, but not filling

the whole space between four streets. It was bounded on the front and back by two streets, and on the right and left by other houses. Canina's (*Roma Antica*, p. 640, ed. 1850) reading of the Regionaries is that there were 46,602 *insule*, and 1790 *domi*. He got a careful account of the number of persons now dwelling in a certain number of the modern *isole*, and found they averaged fifty persons, while the *case* or *domi* averaged thirty. Of course, this calculation gives a population of 2,383,800 persons.

But this is only in the fourteen regions, or within the walls of the city, comprehending the seven famous hills and the Pincian, Janiculum, and Trastevere districts, something as our city wards are called within and without, and as of course they alone are called "the city." But there was a vast population in the *suburbs*, as with us, stretching out for miles down the Appian, Latin, and Flaminian ways, of which we have no account. So if the conjecture be correct, the population of Rome itself was at least double that which Gibbon supposes it to have been; while some believe, and with probability, that there was a suburban population of another million outside the walls.

A. A.

Poets' Corner.

It is strange that no correspondent has made reference to Merivale's *Romans under the Empire*, while treating on this subject. The following references in the Index (I use the small edition, in eight volumes), under the heads "Population of Rome," and "Census," will supply ample information. At the end of chap. xl. vol. v. pp. 49, *seqq.*, the author examines the data for calculating the population of Rome, and makes (p. 53) the total amount to have been about 700,000.

P. J. F. GANTILLON.

MANTEL-PIECE (3rd S. x. 7.) — Your correspondent, CUTHBERT BEDE, is quite right in calling Prebendary Jackson's suggestion a "flight of fancy." There can be no question about the derivation of the word; Sax., *mantel*; Old Germ., *mantal*; Welsh, *mantell*; French, *manteau*; Italian, *mantello*; Latin, *mantellum*, a cloak or covering. Hence the mantel-piece is that piece of timber or stone in front of a chimney, concealing, covering, or mantling part of that chimney or fireplace.

JOHN PIGGOT, JUN.

PATTENS (3rd S. vii. 101.) — The French word *patin*, from which *patten* is derived, is in its turn derived from the Greek *πάρος*, a step, and *πατέω*, to tread. The word *patten* is applied to the foot-stall or base of a column or pillar, as well as to a clog.

JOHN PIGGOT, JUN.

POSITIVE PHILOSOPHY (3rd S. ix. 474.) — In Mr. G. H. Lewes's *Philosophy of the Sciences* (Bohn's Scientific Series), your querist will find an able

exposition of the principles of Positive Philosophy. I would recommend Auguste Comte's *Positive Philosophy* to be read as a sequel to Mr. Lewes's work. J. S. H.

ANONYMOUS (3rd S. x. 7.)—According to Ant. à Wood, *Fæsti Oxonienses* (ed. Bliss, ii. 171), *Jura Cleri* was written by William Carpenter.

S. HALKETT.

Advocates' Library.

BEACONS: PITCH-POTS (3rd S. x. 37.)—The ruins of St. Catherine's Chapel, near Guildford, on its north-west angle, has, over a small window in what has been a circular staircase, two irons with apparently the remains of hinges, and probably to which has been suspended a pitch-pot; as that corner of the chapel is next the road from London to Portsmouth. D. D. H.

HERALDIC ARMS (3rd S. x. 29.)—An *Alphabetical Dictionary of Coats of Arms* is published by J. W. Papworth, 14, Great Marlborough Street, W. The subscription is one guinea per annum, and one or more parts are issued during that time. The last is No. 14, going down to Estoille, and came out the present year. R. W. W.

London Institution.

A NEW NAME (3rd S. ix. 491.)—

Epigram.

Ye writers list!—list! list! oh list!
Who "Notes and Queries" now assist,
Henceforth we dub you "Letterist."

Or,

Than those who in your work assist,
Where can be found a better list,
To claim the title "Letterist"?

O. K.

THROWING THE SHOE (3rd S. ix. 336.)—Urquhart, in *Pillars of Hercules*, says that a slipper is borne before a Moorish bride as token of her submission; and that our old custom is thence derived. If so, the bridegroom's man is the proper person to cast the shoe. But I have heard that it is done "only for luck." F. C. B.

RENNIE OR RANNIE FAMILY (3rd S. ix. 481.)—Mr. Rennie, of Melville Castle, had two brothers; one was well known towards the end of the last century as a member of the firm of Rennie and Chippendale, the first upholsterers in London; the other was a cloth merchant in Edinburgh, and married a Miss Campbell, daughter of Mr. Arch. Campbell, brewer, from whence are descended various well known and highly respected families in Scotland. The first-mentioned brother was married and left a widow, but I think no children. The information given by W. E. as to "Captain David Rennie" appears quite correct. Whence came these Rennies? U. S.

BURIALS ABOVE GROUND (3rd S. x. 27.)—In 1783, Margaret, the widow of Richard Cousins of

Parrock, Gravesend, was buried in Cuxton church, Kent. Under a pyramidal mural monument is a vault with a glass door, covered with a green silk curtain, with a lock having a key standing inside. Here, resting upon tressels, is a mahogany coffin with gilt furniture, the lid of which is not nailed down. This coffin contains the remains of the above lady, who is reported to have been buried in a costly dress of scarlet satin. J. P.

"POOR MAN'S CATECHISM" (3rd S. x. 30.)—My copy of this book has the letters A. S. R. after the author's name on the title. The edition is that published in 1843 by Thomas Richardson and Son of Derby for the Catholic Book Society.

EDWARD PEACOCK.

CURE FOR GOITRE (3rd S. x. 24.)—I observe that the only case mentioned by your correspondent as having come under his own notice is that of "a young girl." Any medical man will inform him that young girls are liable to enlargement resembling goitre, arising from functional causes, and often subsiding without any treatment whatever. This is probably the sole foundation for the belief in such "cures" as those referred to.

J. T. F.

PHILANDER'S MACARONIC MADRIGAL (3rd S. viii. 251.)—I have found the madrigal, which I copy, not fully appreciating its merits or understanding its meaning. That it has both I believe on the authority of Gottsched, who, after laying down the laws for such compositions, says:—

"So leicht aber ein solch Madrigal zu seyn scheint: so sehr muss man sich sonst bemühen, den Inhalt desto nachdrücklicher und artiger zu machen. Bey der Gelegenheit kan ich nicht umbin, ein lustiges Exempel einzurücken, so jemand nach Art des in Leipzig und Sachsen sehr bekannten Kanisii, dessen in Philanders Unterredung von der Poesie gedacht wird, verfertigt hat, und mir dieser Tage auf einem alten Papiere in die Hände gefallen. Es heisst:—

"Schluss-Reim-Confect.

Affaires à vous Sagesse,
Apollo ist nicht böss;
Ars liegt nicht an der Gröss,
Schweigh Lud'r, erwirbest stöss.
Don Ame deine Wurd wohlgefallen,
Kirch-Saal, Schul son bon davon bringen,
Prob-Silber, Kopf-Riss, Hauf-Getummel?
Tobias Trost, sans façon, behüt' euch Himmel!"

Leipzig aldar den 4 Februar,
Hornungs-Monat.

Mithin gewünscht zu haben

A. B. C. X. Y. Z.

P. L.

Gottsched, *Versuch einer kritischen Dichtkunst*, Th. II. c. 7, p. 487. Leipzig, 1730.

H. B. C.

U. U. Club.

MONUMENTAL DEVICES (3rd S. x. 7.)—Your correspondent GEORGE LLOYD asks for information respecting scissors, or shears, and the sword. For the following information I am indebted to an

interesting work published under the sanction of the Archaeological Institute; I mean *Sepulchral Slabs and Crosses*, by the Rev. E. L. Cutts, B.A. (P. 41.)

Shears.—Two types are observed, one sharp-pointed, the other with square ends. The latter kind is probably that which the clothier used to *shear* his cloth, i. e. to cut the nap, the blunt ends being intended to preserve the cloth from injury, so that we may assign this symbol to the clothier. Sharp-pointed shears may also be an emblem of the woolstapler, or clothier. On early slabs in the catacombs we find the pointed shears, not unlike these mediæval ones in shape, and the *comb* and *speculum*, or magnifying glass, which was then and still is used for examining the quality of cloth, and an instrument like a cleaver, probably a scraper of some kind. These were symbols of the cloth or wool merchant. Yet it is certain that they were sometimes used as the symbol of a female. For remarks on this subject, see *Archæological Journal*, No. xx. p. 253. The *shears* and *key* together often occur; it is probably a female symbol. The *shears* and *comb* indicate a wool-merchant. *Shears* and *book* occur, but have not been explained. Cutts suggests the book is a comb with the teeth omitted or obliterated.

Sword is generally considered the emblem of a knight. Grose mentions it as an emblem of an abbot with temporal authority, and attributes a stone with a cross and sword at Bala Sala, Isle of Man, to an abbot of Bala Sala. It may have been the emblem of an esquire, a man-at-arms; in short, of any man who commonly wore a sword. *Sword* and *harp* occurs seldom, and may possibly refer to the warrior minstrels of the days of chivalry.

For further information on this subject, I refer your correspondent to Mr. Cutts's interesting work.

JOHN PIGGOT, JUN.

CURSIVE HEBREW (3rd S. ix. 510; x. 18).—PELOXI begs to express his thanks, not merely for the answers to his inquiry, but still more for the offers of more direct assistance. The development of such gentlemanly courtesy as this must be one of the very best results arising from "N. & Q." Ballhorn's beautiful little work fully meets the difficulty.

GROVE FAMILY (3rd S. ix. 371).—The Grove family are seated at Ferne, Wilts. The present M.P. for South Wilts represents the elder branch of the descendants of John Grove, of Bucks.

Another branch is found at Zeals, near Mere. The original grant of arms is in the possession of the member for South Wilts,—ermine on a chevron engrailed gules, 3 escallops; the centre one or, the other two argent. Your correspondent may see the pedigree in Burke's *Landed Gentry*.

E. W.

BLUE-STOCKING (3rd S. x. 37).—I should have been glad if H. P. D. had given the authority for his statements as to this term. The origin of terms of this kind may be easily misunderstood even by those who lived when they first came into use. Very likely there were several contemporary theories. Boswell, who must have had opportunities for forming a correct opinion, has the following remarks in his *Life of Johnson*:—

"About this time [1781] it was much the fashion for several ladies to have evening assemblies, where the fair sex might participate in conversation with literary and ingenious men, animated by a desire to please. These societies were denominated Blue-Stocking Clubs; the origin of which title being little known, it may be worth while to relate it. One of the most eminent members of those societies, when they first commenced, was Mr. Stillingfleet, whose dress was remarkably grave, and in particular it was observed that he wore blue stockings. Such was the excellence of his conversation, that his absence was felt as so great a loss that it used to be said, 'We can do nothing without the blue-stockings;' and thus by degrees the title was established. Miss Hannah More has admirably described a blue-stocking club in her 'Bas Bleu,' a poem in which many of the persons who were most conspicuous there are mentioned."

E. S. D.

What authority has H. P. D. for his account of the origin of this term? *The Literary Gazette* for Jan. 29, 1842, gives the following quotation from Madame D'Arblay's *Diary*:—

"Mrs. Vesey was a lady at whose house the celebrated *bas-bleu* meetings of the time were first held, and indeed with her the phrase itself is said to have originated. It is related that, on inviting Mr. Stillingfleet to one of her literary parties, he wished to decline attending it, on the plea of his want of an appropriate dress for an evening assembly. 'O never mind dress,' said she, 'come in your blue stockings,' which he was wearing at the time. He took her at her word; and on entering the room, directed her attention to the fact of his having come in his blue-stockings; and her literary meetings retained the name of *bas-bleu* ever after."

F. A. ESCOTT.

HILDEBERT (3rd S. x. 29).—If Burns borrowed the thought, it is most probable that he took it from Shakspeare:—

"*Bardolph*. 'Would I were with him, wheresome'er he is, either in heaven or in hell!'"

King Henry V., Act II. Sc. II.

W. J. BERNHARD SMITH.

Temple.

LA VENDÉE (3rd S. x. 29).—This name was imposed on a part of Poitou by the National Assembly in 1789, along with a change in the rest of the provinces, 32 in number, into 80 departments, named from some marked natural feature—a river, a chain of mountains, &c. The river La Vendée is omitted in many maps.

T. J. BUCKTON.

Streatham Place, S.

S. MICHAEL (3rd S. ix. 139).—His symbol on the old clog almanacks is a pair of scales, as he was supposed to weigh the souls of the good and

bad. William the Conqueror is said to have reached England on "the eve of St. Michael's Mass." (Parker's *Calendar of the Prayer Book*, p. 105.) For this cause many churches (about 600) were dedicated to him (and all Angels) in England during the Middle Ages.

J. PIGGOT, JUN.

"HOWARD" (3rd S. x. 29).—The term "howard" as an impounder of cattle, is a corruption of the word "hayward," or warden or keeper of an inclosure [hay]. "Hayward" is a term in very common use, and in some manors his modern duties are supposed to be those chiefly of detecting encroachments. (See Halliwell, *var* "Hayward.")

F.

I beg to inform W. W. that an impounder of strayed cattle is called "the howard" in Hants, though the word, when printed, is spelt "hayward."

J. W. BATCHELOR.

Odiham.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Biographical Treasury; a Dictionary of Universal Biography. By Samuel Maunders. Thirteenth Edition, reconstructed, thoroughly revised, and in great part rewritten, with about One Thousand additional Memoirs and Notices, by W. L. R. Cates, Author of "The Pocket Date Book." (Longman.)

The time for insisting on the value and utility of the series of *Treasures*, which owe their origin to the intelligent industry of the late Samuel Maunders, has long since passed. When, therefore, we have to call attention to a new and revised edition of his *Treasury of Biography*, we may content ourselves with pointing out those characteristics of it which mark its advantages over the preceding editions, and make it virtually a new work. In the first place, the whole work has been subjected to a searching revision, by which many long standing mistakes have been corrected, many of the statements have been amended, and many new facts have been introduced. About 900 Biographies have been entirely rewritten, and more than a 1000 New Biographies have been introduced. The dates throughout the work have been carefully revised, many have been added, and great pains have been taken with the cross references; and we may add that this new thirteenth edition exceeds its predecessor in size by no less than 167 pages, while each page contains nearly the same amount of matter as one of the pages of the one-volume edition of Dr. Smith's *Classical Dictionary*. One new feature deserves especial mention—namely, a classified and chronological index to the principal names. And so we commend *The Treasury of Biography* to all those who desire to possess a complete and compendious Encyclopedia of Biography.

The Prayer Book Interleaved, with Historical Illustrations and Explanatory Notes, arranged Parallel to the Text. By the Rev. W. M. Campion, B.D., Fellow and Tutor of Queen's College, and the Rev. W. J. Beaumont, Fellow of Trinity College. With a Preface by The Lord Bishop of Ely. Second Edition, revised and enlarged. (Rivingtons.)

We are glad to find that the favourable opinion which we expressed, of this most useful book, has been confirmed

by so quick a demand for a new edition. In issuing this the editors have availed themselves of several hints given by their reviewers, and added some supplementary illustrations, with the view of making this second edition even more complete than the first. Now that the book is clearly destined to become a standard authority on the history of the formation of our Prayer Book, and its relation to the Service Books of other Communion, we venture to suggest that an edition in larger form, and printed with larger type, would be a boon to many aged members of the Church of England.

The Fine Arts Quarterly Review, June, 1866. No. I. New Series. (Day & Son.)

When we consider how large a body in this country is interested in Art, partly through the possession of renowned and hereditary collections, partly as the result of the kind of culture which distinguished the educated classes in this country, we can scarcely doubt that this New Series of a magazine, devoted to the illustration of Art in general, but more particularly of the arts of design—Architecture, Sculpture, Painting, and Engraving will receive ample patronage. The present number shows that the editor has profited by past experience, and is rich in biographical and critical papers calculated to please and instruct art students of every class; nor ought we to omit due commendation to the pains bestowed by the publishers, Messrs. Day & Son, in bringing the various resources at their command to bear upon the fitting illustration of the various papers. We heartily wish Mr. Woodward success in his New Series of *The Fine Arts Quarterly Review*.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books, to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

A separate copy of Lord Lyttelton's *Treatise on the Conversion of St. Paul*. (It used to be on the S. P. C. K. Lib.)

Wanted by Lord Lyttelton, Hagley, Stourbridge.

Essai de Montaigne. Edition de J. Bry (Ains.) Paris, 1859. Tome premier, 1 franc le volume.

Wanted by Rev. George Trappett, Awerbridge Dance, Romsey.

LAMB'S TALES FROM SHAKESPEARE: with a Memoir of Charles Lamb by John Watson Dalby. Each Play illustrated by Robert Cruikshank. London: J. Pigot & Co., 59, Fleet Street and Manchester, 1837.

Wanted by Mr. S. R. T. Moyer, 18, Norfolk Street, Strand, W.C.

Notices to Correspondents.

CORRIGENDUM. The letters of Sir Thomas Fairfax among the Civil War Tracts in the British Museum are entered separately in the new line Catalogue under "Fairfax." It is probable a great many volumes will have to be consulted for the whole collection.

ERRATA.—3rd S. x. p. 12, col. ii. line 12 from bottom, insert "not" after "could," p. 13, col. i. line 2 from top, for "Conventions" read "Convention," p. 21, col. ii. line 27 from bottom, for "Buchanan" read "Buchan," line 4 from bottom, for "quotation" read "quotation," p. 38, col. ii. line 21 from top, for "formation" read "foundation."

*** Cases for binding the volumes of "N. & Q." may be had of the Publisher, and of all booksellers and Newsmen.

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"NOTES & QUERIES" is registered for transmission abroad.

LONDON, SATURDAY, JULY 28, 1866.

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Notes.

THE PICTURES ONCE AT STRAWBERRY HILL ATTRIBUTED TO ENGLISH HISTORY.

Horace Walpole, in his Gallery at Strawberry Hill, had three pictures which he regarded as of great interest and importance in connection with the royal family of England; and so they would certainly have been, had he been correct in his interpretation of them. They were called by him—1. The Marriage of King Henry the Sixth; 2. The Portraits of Humphrey, Duke of Gloucester, &c.; 3. The Family of King Henry the Fifth.

The first and third of these are engraved in Walpole's *Anecdotes of Painting*, both in the old edition, and again in that produced by Major, and edited by Dallaway.

The first and second are now to be seen in the special Exhibition of Portraits at South Kensington, both exhibited by the Duke of Sutherland, by whom they were purchased at the Strawberry Hill sale.

The third fell into other hands, and I am not aware where it is now preserved. I may, however, be permitted to refer to an explanation of it, differing from Walpole's, which I advanced in the *Gentleman's Magazine* for July, 1842. It really relates to our royal house, which the other two pictures do not; but I conclude that the persons represented are not the family of Henry the Fifth, but that of Henry the Seventh, with whose number of three sons and four daughters the

groups behind their respective parents correspond. They are not, however, portraits of any value, for the children who died in infancy are represented of uniform size with those who lived to maturity, as is often the case upon monuments both of stone and brass, and in painted glass.

Turning to the other pictures now on view at Kensington, I may remark that the intelligent correspondent of "N. & Q." who usually signs Juxta Terrim has, at p. 26 of the present volume, correctly characterised Horace Walpole's interpretation of the Duke of Gloucester picture (No. 27 at South Kensington) as "absurd." He has referred to what was written on the subject both in the *Gentleman's Magazine* in 1842, and more recently in the *Transactions of the London and Middlesex Archaeological Society*. But he evidently has not seen a still later exposition of this picture which appeared in *The Builder* of the 30th June last; nor may it have fallen in the way of some of the readers of "N. & Q." to have read any of these articles. As long-established errors are proverbially long-lived, and they cannot be too often or too thoroughly rebutted, I beg permission to recapitulate the leading points in regard to which the fantastic theories of Horace Walpole have been contradicted.

"No. 10. MARRIAGE OF HENRY VI."

In this picture Walpole discovered the portraits of King Henry and his Queen Margaret, Cardinal Beaufort, Archbishop Kempe, Humphrey Duke of Gloucester, and others. The head of the bride is engraved as the portrait of Margaret of Anjou in Harding's *Shakespeare Illustrated*, and the whole group is copied as the Marriage of Henry VI. in Knight's *Pictorial History of England* (of course repeated in his *Old England*), and again by a different cut in Knight's *Pictorial Shakespeare*. (In the latter the nimbus around the head of the bridegroom is omitted.)

The picture is really one of those which were not uncommon among the works of painters of religious subjects, intended to represent the Marriage of Saint Joseph and the Blessed Virgin, and termed by connoisseurs a *Sposalizio*. The nimbus round the head of the bridegroom, the inscription on the hem of the bride's robe, and the evident indication of her approaching maternity, are all in conformity with the usual conventionalities of the subject, and put out of question Walpole's most fanciful and gratuitous hypothesis. The picture is probably Flemish, and nearly half a century later in date than the marriage of Henry the Sixth.

"No. 27.—HUMPHREY PLANTAGENET, DUKE OF GLOUCESTER."

In this picture Horace Walpole imagined that he again discerned the portrait of Humphrey Duke of Gloucester, and on its outer doors, for it is a triptych, those of Archbishop Kempe and

Cardinal Beaufort. The assumed head of the Duke was engraved for his portrait in Harding's *Shakespeare Illustrated*, 1791, and so was the head of the assumed Cardinal; whilst, at a later date, the whole figure attributed to the Archbishop was engraved (at the suggestion of the late Mr. A. J. Kempe, F.S.A.) for the *Gentleman's Magazine*, Nov. 1845.

It is, like the other, a religious picture, and its subject only the very common one of the Adoration of the Three Kings. This would be too obvious for misapprehension, had not the middle panel, containing the Virgin and her Child, been taken out from it. Walpole's "Duke of Gloucester" is one of the three Kings kneeling to the Holy Infant. A standing figure, described by Walpole as "a saint holding the Duke's cap of state in one hand, and a golden chalice in the other," is another of the magi, bringing his own offering, and holding in the other hand his own cap. The third will be seen in the background, "in the act of adoration," as Walpole himself describes him, and in the background, also, is the manger or ox-stall, usual in this subject.

The whole-length figures on the outside doors of the triptych are equally identified, but not as mediæval portraits. One of them, who was converted by Walpole into Cardinal Beaufort, is St. Jerome, with his customary symbol of a lion; and the other, christened Archbishop Kempe, is St. Ambrose, notified by his scourge.

It is only the arms painted in a corner of this picture that connect it with English history. They are those of Tate impaling Wood, denoting the marriage of Sir Robert Tate, who was Lord Mayor of London in 1488, with Margaret, daughter of Richard Wood, sometime Mayor of Coventry. The Tates had a chantry chapel in the church of Allhallows Barking, near the Tower of London; and in that chapel I imagine this picture may once have hung. Like the former, it is probably a Flemish picture, bought in the market when required by Sir Robert Tate, and merely made commemorative of him by the addition of his arms.

I have pointed out, in the *Transactions of the London and Middlesex Society*, that it is an interesting circumstance, tending to show that Sir Robert Tate was a patron of the art of painting, that he directed in his will the provision of "a table of the Martyrdom of St. Thomas," &c.

JOHN GOUGH NICHOLS.

THE HON. HENRY ERSKINE'S POETICAL PRODUCTIONS.

It is rather curious that the same number of "N. & Q." (3rd S. x. 3), in which appears an early humorous poem by Lord Chancellor Erskine (furnished by me), should contain also an in-

quiry whether there was ever a collection made and published of the "convivial poems" of his brother the Lord Advocate? Having the honour to be connected with the family of these eminent public characters (which I mention in order that I may write with less constraint, and readers may receive *cum grano salis*, if they please, any commendations of their compositions which may voluntarily or involuntarily ooze from my pen), I am perhaps in as good a position as any one at the present day to reply to the above question. At least I may, by attempting it, assist in eliciting from other quarters more complete information.

With regard to Mr. H. Erskine's "convivial poems," whether any of that precise description exist, I am unaware. On turning to the Editor's reference in the *Annual Register*, I find that the "Parody on 'Blest as the immortal gods is he,'" is "said to be written by the Hon. H. Erskine;" and though it probably was, none of his friends or admirers need be very anxious to establish its authenticity. Of the "Ode to Eight Cats," &c., I had never heard. I possess, however, a copy of —

"The Metrical Miscellany; consisting chiefly of Poems hitherto unpublished. London: Cadell, Junr., and W. Davies, in the Strand, 1802."

This octavo volume contains pieces by the Hon. H. Erskine of a much higher order, viz. "Imitation of the Idyl of Moschus on the Death of Bion," 10 pp., and which in fact seems to be (I cannot help saying) a tolerably close and exquisitely beautiful translation. There are likewise therein, besides some shorter pieces, "Imitations" of two odes of Horace, and "The Emigrant, an Eclogue; occasioned by the late numerous Emigrations from the Highlands of Scotland, written in 1773," 6 pp.). To this heading is appended as a foot-note, by the (anonymous) editor: —

"The 'Emigrant' is the only poem of Mr. E.'s that has been published before. As its subject is well known to have been by no means fictitious, it reflects as much honour on the feelings of the author as on his poetical powers."

To which I will venture to add, that it is composed in the same sweetly pathetic Dorian strain as the translation of the Idyl.

Here I may state that when, some forty years ago, I was visiting the excellent and talented widow of Henry Erskine at Ammondell, she showed me some of his poetical effusions in MS. (the same principally, if I recollect aright, which were printed in the *Miscellany* before quoted), and a laudatory estimate of their literary merit written by T. Campbell, the poet, while on a visit there (during which she had read out to her some of his own fresh poems). On making inquiry for these very recently, in consequence of Mr. Blair's question, of the widow of the late Earl of Hu-

chan, I was informed that his Lordship, being desirous to collect all his father's poetical and other writings, in order that full justice might be done on their account to his memory, was much disappointed at not being able to find the compositions in question among the papers left by his stepmother at her decease. So if these yet exist, they are probably widely dispersed. I am informed that *Chambers's Journal*, from about the year 1820 to 1825, contain some extracts from Henry Erskine's verses, with notices of his life. To these I have not access at present. He died in 1817.

Moreover, several questions having been put lately in "N. & Q." regarding the authorship and the proper wording of the following lines, it may not be irrelevant to superadd, that I have always understood their author to have been the same "Henry Erskine," and that their original wording was:—

"The rule of the road is a paradox quite;
For in driving your carriage along,
If you turn to the left you are sure to go right,
If you turn to the right you go wrong."

These and other verses, by both of the brothers Erskine, have been often and variously written and printed, with alterations that are not improvements.

I will now, if allowed space enough, in conclusion, cite another epigram by Henry Erskine:—

"To One who was grieving for the Loss of his Watch.
"Pret not, my friend, and peevish say,
Your loss is worse than common;
For 'gold maker wings, and flies away;
And time will wait for no man."

T. A. H.

Your notes upon the witty Harry Erskine, will, I hope, serve to incite the desired publication of his many humorous sayings and productions. I remember one of the lively Lady Wallace, complaining of some scandal touching her. "Would ye believe it, Harry, they absolutely said I had twins." "Phoo," replied the wit, "that is nothing: I only believe the half of what I hear." Nearly all the Erskines were humorists and the cause of wit in others. When the Chancellor, Tom, became quiet in opposition, on being made a Knight of the Thistle, and sported the green ribbon, it was observed that he was the Green Man and Still.

BUSHEY HEATH.

I agree with the remark, that many witticisms are ascribed to Henry Erskine which he never made, and many of these hackneyed and quite unworthy of him. The following is genuine, for I had it many years ago from a gentleman who overheard

it uttered. When Henry was Dean of the Faculty of Advocates, he employed a tradesman to make some repairs in the Parliament House (Edinburgh). Coming into it on the day immediately preceding the meeting of the Court, he found these repairs in a very unfinished state; and addressing the tradesman, who happened to be present, he said: "Is this, Sir, all you have done in the three months you have had for the purpose? You dilatory dog! I believe that had you been employed to build the Ark, we would not have had the Flood yet." G.

Edinburgh.

GEORGIA IN 1738.

The enclosed letters may possess some interest to your American correspondents should you think it worthy of publishing them in "N. & Q." They were both doubtless addressed to the Right Hon. Thos. Winnington, who was at that time Paymaster of the Forces. The second is from General Oglethorpe, I presume the same who figures so frequently in Walpole's amusing *Correspondence*.

THOMAS E. WINNINGTON,

Stanford Court, Worcester.

"Blandford Jekyl Sound, Georgia,
September 21st, 1738.

"Sir—

"I do myself the honour to acquaint you with my arrival at this place with the Transports the 18th instant, and on the 19th landed General Oglethorpe and his Troops all in good health, and I think, both able and willing to beat double the number of Spaniards, if they should be put to the Tryal, which, from Mr. Oglethorpe's Letter to me, a Copy of which I have sent to the Admiralty, we have reason to expect: it is certain there is a large reinforcement gone from the Havannah to St. Augustine, part of which are marched upon the outskirts of Carolina; besides, they have several Rowboats, which carry from thirty to sixty men, one of which, about ten days ago, fired [on] one of our Scout Boats out of St. John's River, a little to the Southward of this place; and as there is not one Gun mounted, or Carriages for that service to defend this Harbour, which is of the greatest consequence to the Colony: I think it my duty for the Security of it to comply with Mr. Oglethorpe's Request; but as the Intentions of the Spaniards may be some time before they are certainly known, I shall [wait] with great impatience for the Lords of the Admiralty's Commands, and I hope I have rightly construed my Orders, that my Conduct may meet your approbation. My Ship's Company is now in perfect health, but we have had a fever that has run through the whole, tho', thank God, it did not prove very mortal, having buried only eleven people. I was much out of order myself, but it turned into a violent fit of the Gout in my right foot, so that I hardly knew which to chose, Death or the Pain. I had almost forgot to acquaint You, that I had the misfortune to lose my Foremast at Sea, it being rotten quite through, and fear I shall meet with some difficulty in getting another fitted at this place.

"I hope this will find You in a perfect state of health, for which You have my hearty prayers, and as I am a bad hand at Compliments, I beg you will excuse my

giving you this trouble, and permit me to assure you that I am, with the highest Sense of Gratitude,

"Sir,

"Your most obedient

"Humble Servant,

"G. BURRIDGE.

"P.S.—I hope it is not yet too late to get me continued at this place since the Spaniards are making such Preparations of war."

"Dear Sir,—

"Here are some Worcestershire Gentlemen who daily drink your health. I wish they do not commit Idolatry, for they seem to remember You with as much Veneration as the Greeks did their Gods over their Cups. Next to the King the Libation is to You. Captain Burriah is foremost. I hope you will use your Interest for to continue him stationed in Georgia. The ships stationed at Charles Town are of no use to us, for the same South Wind which would bring up the Spaniards to attack us keeps them who lie to the Northward from coming down to our Assistance.

"Give me leave to acquaint You with the Situation of the Colony of Georgia, and at the same time desire your Assistance.

"The Parliament, to defray the Charges of the Improvements of the Colony of Georgia, and the Military Defence thereof, used to grant £20,000 for a year. The King ordered a Regt for the defence of the Colony, and thereupon the Trustees were contented to abate £12,000 in their demands, which was the charge of the Military Defence, and £8,000 only was granted to them. But as the Regiment did not arrive till near a year afterwards, the Trustees were obliged to support the Military Charge of the Colony during that whole time, which was very dangerous by reason of the threatened Invasion from the Spaniards; of which You received so many accounts. No Officer of the Trustees dared abandon a Garrison; reduce any men, or dismiss the Militia, whilst the Spaniards threatened the Province, and the King's Troops were not arrived to relieve them. A Debt of near £12,000 is contracted because by unforeseen accidents the Regiment was delayed, and the Military Expence was continued till their Arrival though the Parliamentary Grant ceased.

"I must entreat therefore your Assistance to the Trustees on their Application to Parliament for a Sum sufficient to discharge this Debt; for if the people who furnished with necessaries a Colony then threatened with Invasions, and the people who then bore Arms for the Defence of it, and thereby secured that Important Frontier till the Arrival of the King's Troops should be ruined by not being paid their just Demands, It would prevent hereafter any Frontier Colony from receiving Assistance.

"I hope You will excuse my taking the Liberty of troubling You on this Occasion, but I am persuaded You have so much Inclination to support your Friends and the service of your Country that You will not refuse your Assistance to him who is

"Dear Sir,

"Your most obedient

"Humble Servant,

"JAMES OGLETHORPE.

"Frederica in Georgia,

"20 Nov., 1738.

"The Hon^{ble} Thomas Warrington, Esq."

HOUSTONE OF HOUSTOUNE.

Sir Patrick Houstone of that ilk was created a baronet by patent, dated at Whitehall last day of February 1663. He espoused Anne, daughter of John Lord Bargany, by whom he had five sons and four daughters. Anne, the second daughter, married Sir William Hamilton, of Whitelaw, one of the Senators of the College of Justice, by whom she had no children. Becoming a widow she espoused Adam Cockburn, of Ormiston, Lord Justice Clerk, by whom she had issue. Sir Patrick died in 1696.

The lady's first marriage created much merriment, for Whitelaw was very old, and Miss Anne very young. She reaped the reward, however, of the sacrifice, if it could be called one, for Sir William (a most unpopular judge) did not live very long; and, having left her a fortune of somewhere about seven thousand pounds, she was enabled to "buy," as some satirical lines of the time had it, a husband more suited to her age.

Sir John Houstone, her eldest brother, was M.P. for Renfrew for upwards of twenty years. He married Lady Anne Drummond, daughter of John, Earl of Melfort (born March 3, 1671), by whom he had a son John, one of the members of parliament for Linlithgow, who succeeded to the title, and married Margaret Shaw, a daughter of Sir John Shaw of Greenock, Bart.

"Sir John Houston died," says Wodrow in his *Analecta*, Jan. 27, 1722, "in the flower of his age—a man of excellent sense, and a very deep reach. He left that old and once great estate in such low circumstances as that some say there will be more than two hundred thousand sterling debt when the whole estate is sold."

Wodrow was right in his supposition. The large possessions of the family passed from them, and, but for his mother, the last member in the male line would have been penniless. The unhappy marriage of the last Sir John was ended by a separation; and the disclosures contained in the legal proceedings afforded much amusement to the lovers of scandal in the north during the middle of last century.

The Houstone baronetcy is not inserted in the list printed by Beatson, in his very useful and generally accurate *Political Index*, from which it may be inferred that it was not recorded in the Great Seal Record of Scotland. It may have been, from its being dated at Whitehall, recorded in England; but it was no uncommon circumstance for patents of honours never to be recorded at all, and this even where the grants had reference to peerages. J. M.

A SHAKESPEARE SCHOLARSHIP.—We have a Shakespeare Scholarship at the Melbourne University. It was founded with funds collected in the tercentenary year of Shakspeare's birth to

erect a statue to the poet, but subsequently applied to the more utilitarian purpose. It confers on the holder a benefit of fifty pounds a year for three years. The competition for the scholarship consists of essays on the life and writings of our great dramatist: so that the study of Shakespeare's works does not seem likely to decline in this part of the world. D. BLAIR.

Melbourne.

SHAKSPERIAN PRICES IN 1805.—The following extract from an unpublished letter from Malone to Bishop Percy, written in August, 1805, will no doubt be read with interest by Shaksperian collectors of the present day:—

"Now that I am on this subject, I must not omit to inform you of my new acquisition—no less than the original edition of *Venus and Adonis*, 4to, 1593, bought out of a country catalogue at so extravagant a price that I am ashamed to mention it. However, I do not at all repent of my bargain. It is worth to me all the money I gave for it; for, on collation, I obtained from 25 to 30 new readings, and most of them valuable. For this piece and Marlow's *Dido* I offered, by public advertisement, 25 years ago, the sum of two guineas for each, then thought a great price. *Dido* I afterwards bought at the sale of Dr. Wright's books for sixteen guineas, and this sum for a long time was considered *ne plus ultra* for such curiosities. The booksellers, however, now, taking advantage of the present rage for old English poetry, do not confine themselves within that limit. This late discovery induces me to hope that some day or other the original edition of *Hamlet* may be found, which I am persuaded was in 1602, though none earlier than 1604 has yet been seen."

J. O. H.

GIPSIES IN AUSTRALIA.—The first appearance of a gipsy tribe in the Australian colonies is thus chronicled in a New South Wales newspaper of date May, 1866:—

"The *Orange Guardian* mentions that 'the first gipsies seen in Australia passed through Orange the other day, en route for Mudgee. Although they can scarcely be reckoned new arrivals, as they have been nearly two years in the colony, they bear about them all the marks of the gipsy. The women stick to the old dress, and are still as anxious as ever to tell fortunes; but they say that this game does not pay in Australia, as the people are not so credulous here as they are at home. Old 'Brown Joe' is a native of Northumberland, and has made a good deal of money even during his short sojourn here. They do not offer themselves, generally, as fortune tellers, but if required and paid they will at once 'read your palm.' At present they obtain a livelihood by tinkering and making sealing-wax. Their time during the last week has been principally taken up in hunting out bees' nests, which are very profitable, as they not only sell the honey, but, after purifying and refining the wax, manufacture it into beautiful toys, so rich in colour and transparency that it would be almost impossible to guess the material."

D. BLAIR.

Melbourne.

CHANGE OF NAME: CAVALIER TO CAVERLEY; CALVERLEY TO CALVERT.—

"Sir Walter [Calverley Blackett] was on a visit to me in Berkshire, when I lived there in the lifetime of my

father, who died in 1760. Sir Walter asked me to go with him to see the Rev. Thos. Walker, who resided on his living of Tylehurs [Tilhurst near Reading], and who married a lady who called herself Calverley. When we were returning, Sir Walter was displeased, and said, that when he was at University College, Oxon, he met with a member of said college, who was the son of a French Dancing-master named Cavalier, who desired to call himself Calverley and take the arms, which Sir Walter permitted. . . . In my time, when a member of New College [M.A. 1757], there was a descendant of the said Dancing-master at University College who called himself Calverley."—*Extract from a Letter, written in 1824, by Sir John Trevelyan to his grandson (Sir W. C. Trevelyan).*

In the "List of Graduates" are two, which are probably the two individuals above mentioned, who however, it will be perceived, had not assumed literally the whole of the name, having left out the first *l*, as in fact the name Calverley is often pronounced:—

"Thos. Caverley, Bra., M.A. 1726.
Geo. Caverley, Univ., M.A. 1759."

They were most probably father and son, and the lady sister of George.

In *Dodsworth's Collectanea*, in the Bodleian Library (vol. lxxix. p. 29), is the copy of an instrument dated 1597, from Garter and Norrey, granting a coat of arms to John Calvert *alias* Calverley of Cokeram, Lancashire, son of Thomas, son of William, son of John that first came into Lancashire, who was fourth son of Sir William Calverley of Calverley. John Calvert had a son Richard, a grandson John, and a great-grandson Richard, all living in 1645.

WALTER CALVERLEY TREVELYAN.

Wallington.

Queries.

QUEEN ANNE'S CHILDREN.—Can any correspondent tell the exact number of Queen Anne's children? They are said by some authorities to have been seventeen, and some nineteen—a larger number than those of any other British sovereign before or since. The most complete list I can find is in Sandford, but this only gives twelve out of the number.

Anne married Prince George of Denmark, July 28, 1683, and had issue:—

"A daughter, stillborn, May 12, 1684.

Lady Mary, born June 2, 1685; died Feb. 8, 1686.

Lady Anne-Sophia, born May 12, 1686; died Feb. 2, 1689.

An abortive male child, of which H. R. H. miscarried. Oct. 22, 1687.

William, Duke of Gloucester, born July 24, 1689; died July 30, 1700.

Lady Mary, born Oct. 1690, and died soon after.

George, born April 17, 1692; buried next day. Died one hour after his baptism.

A stillborn female child, born March 23, 1693, and buried next day.

A daughter, of which the Princess miscarried, 1696.
 A son, of which the Princess miscarried, 1697.
 A son stillborn, Sept. 15, 1698.
 A son, of which H. R. H. miscarried, Jan. 24, 1699."

Well may Queen Anne be called the last of an unfortunate house! G. W. M.

BELL QUERY.—In the church of Weston in Hertfordshire are four bells bearing the following inscription: "1624, R. Gray, me fecit milonem." What is the meaning of *milonem*?

G. E. D. N.

THE BIBLE CHRONOLOGY.—Dean Milman, in his *History of the Jews* (vol. i. Preface, p. xxix. note, 3rd ed.), writes as follows:—

"It is certainly a curious fact that it is impossible to ascertain when, and by what authority, what is usually called the Bible Chronology found its way into the margin of our English Bibles. Being Archbishop Usher's, or Scaliger's modified by Usher, it cannot of course be earlier than the Restoration; no doubt it appeared in its present place very much later. The authorised printers of the Bible, the Stationers' Company, the Universities of Oxford, Cambridge, and Edinburgh, have no record of the innovation."

Surely some of the correspondents of "N. & Q." might discover when this took place, and the first edition in which it appeared. This might possibly lead to the solution of the question relating to the authority by which it was done. I should also be glad of any information on the subject of marginal references. E. S. D.

PASSAGES IN CAMOENS AND SPENSER.

"It is not surprising that heavy scholars, such as Banier and Pluche, should have believed that the pagan deities were all originally extraordinary men or ordinary statues; but who would have looked for such a notion in real poets as Camoens and Spenser." (P. 51).—*Essay on the Interpretation of Scripture*. By Robert Butler, A.M. London, 1781.

A reference to the passages in Camoens and Spenser will oblige. G. A. P.

EARLY EMIGRANTS TO BARBADOES.—MRS. GEORGE CARINGTON presents her compliments to the Editor of "N. & Q.," and in looking over the number (3rd S. i. 488), under the head "Barbadoes," finds it stated that, in the State Paper Office, there are lists of the names of the passengers to Barbadoes between the years 1638 and 1640. MRS. G. CARINGTON has sought this information in every quarter for years. Do earlier lists exist? How is it possible to obtain copies of these lists? Is there a list of the passengers who sailed with Capt. Powell in the John and William, Feb. 17, 1625? Any one putting MRS. G. CARINGTON in the way to obtain this information, will confer a great obligation upon her, as it is the clue to some researches she has long prosecuted in vain, and she will be glad to remunerate them for their trouble. In saying this,

MRS. G. CARINGTON concludes the expense of obtaining copies of such lists is not exorbitant. Roxburgh Villa, Clifton.

"EDWARD AND EGWINA."—In 1776 there was printed at Salisbury *Edward and Egwin, or The Feast of Ceres*, a little pastoral drama of 16 pages, printed by Hodson, Salisbury. The *dramatis personae*—I. Edward, son of Alfred King of Britain. II. Morcar, his friend. III. Egwin, a young Shepherdess. IV. Astraea, an aged Shepherdess, skilled in astrology. This little drama is set to music by Mr. Goss. It is named in the *Biogr. Dramaticæ*, but that work does not give the author's name, and does not even mention where it was printed. Is there any mention of the anonymous author in the literary history of Salisbury or elsewhere? Who was the Mr. Goss who set it to music?

R. INGLIS.

FAMILY OF GOODRICH: TO AMERICAN READERS. The undersigned will be much obliged by information, addressed Box 62, Post Office, Derby, England. He seeks to trace out the pedigree of an English family of the above name. He reaches the grandfather's grandfather of the present generation, John Goodrich (his wife Mary) born probably in America, whither, it is believed, William and John Goodrich, brothers, ancestors of said first-named John, emigrated about the middle or early part of the seventeenth century. Goodwin's *Genealogical Notes* records the descent of numerous Goodriches in America, from the above emigrants William and John, down to present times, including more than one John with a wife Mary, of likely dates. But such a John is wanted, with a son John (not found in Goodwin's book), grandfather's father of the present generation, who settled at Topsham, Devonshire, England, about the end of the eighteenth century, he and his family having been driven from America by the war. He was a native of Virginia.

The original English locale of the family is also sought. Goodwin suggests Suffolk, and inquiries are being made there. That locality is not inconsistent with an origin in Lincolnshire, of which, and an emigration from Boston in that county, and a descent from the family of Thomas Goodrich, Bishop and Lord Chancellor, temp. Edw. VI., there is great probability. F. J. J.

LADY HANHAM.

"The Lady Hanham is taken up and sent prisoner to the Tower."—Luttrell's *Diary*, i. 585.

"The Lady Hanham and the Lord Montgomery, the Marquis of Powis's son, came from the Tower to the Court of King's Bench, by Habeas Corpus, being committed for suspicion of treason; they were both admitted to bail by four sureties each. Nov. 1689."—*Id.* 601.

The 28th "being the last day of the term, several persons appeared at the Court of King's Bench, pursuant to their recognizances. Some of them were discharged, as Sir John Fenwick, the Lady Hanham, &c."—*Id.* 613.

Who was this Lady Hanham? As the year was 1680, the charge, no doubt, was Jacobitism.

E. T.

HOGARTH'S PICTURE OF BALTHASAR FAMILY.—I have a picture by Hogarth representing, on the right foreground, a musician seated, handing a fiddle to a girl of about twenty; another girl is in the background; a lady seated, and a small boy standing at her knee, in left foreground. On the back: "Denner Balthasar, himself and family, painted for Mr. D'Asada,"—as well as I can read it. Who was this Denner, or Dennis, Balthasar? and who was Mr. D'Asada? J. R. HAY.

LEGAL PHRASE.—Can any of your legal readers explain this?—"Wher upon he hath bound himself by tackynge of a j^d upon and a sunsett."—*Diary of Philip Henslowe*, 1590. F. A. ESCOTT.

LOREDANO: CHAPLIN.—*The General Magazine*, April, 1751, p. 176, in a notice of Lander or Milton, says:—

"Loredano had given a like description of sin, and Chaplin had ascribed the invention of gunpowder to Satan."

References will oblige. J. R.

MITCHELL FAMILY.—Un archéologue français, M. de la Morinerie, a l'honneur d'adresser à ses collègues en archéologie du pays d'Ecosse la question suivante:

Trouve-t-on la trace dans les ouvrages imprimés et dans les manuscrits usuels d'une famille écossaise du nom de Michel, Michael, ou Mitchell, qui portait pour armoiries: D'or, à la fasce d'azur chargée de 3 besants d'argent, et accompagnée de 3 merlettes de sable, 2 en chef, et 1 en pointe?

Cette famille, d'après la tradition, est venue en France sous Charles VI à l'époque des guerres entre la France et l'Angleterre. On lui donne pour auteur John Michel écuyer, qui faisait partie d'une compagnie amenée d'Ecosse à Orléans en 1419, sous le commandement de John Coqueborne.

Il se peut que les armoiries aient subi quelques modifications à la suite de l'établissement de la famille sur le Continent. L. DE LA MORINERIE.

Boulevard du Temple, No. 25, à Paris, France.

PENNY: SMITTLE.—Can any of your correspondents give me the derivation of the above words, both of which I have lately met with in Cumberland. A sick woman tells me she has a *penny* appetite, she can only eat something very nice. Another person, speaking of a little dog that has been much petted, says, "he is so *penny*, he will not touch new milk." I find the word in the Glossary to the *Waverley Novels*, published at Edinburgh by Robert Cadell, 1847. The meaning given is, "proud and conceited."

Smittle, which I find in Coles's *English Dictionary* marked as a north-country word, meaning "to infect," was used the other day by a woman

in reference to a fatal case of fever which had just occurred in a neighbour's family. She said, she heard it was a *smittle* complaint. S. L.

B. PRESCOT'S ANTICOPERNICAN BOOK.—I should feel extremely obliged for some information concerning the author of the following book:

"The inverted Scheme of Copernicus with the pretended Experiments upon which his followers have founded their hypotheses of Matter and Motion, compared with facts, and with the experience of the senses and the doctrine of the formation of Worlds out of atoms by the power of Gravity and Attraction, contrasted with the formation of one World by the divine Power as it is revealed in the history of Creation. By B. Prescott, Liverpool. 1822."

Namely, can the terms of a citation of Whiston's *Memoirs*, in the 62nd page, justify the translation of it by Delambre (*Histoire de l'Astronomie du XVIII^e Siècle*, Paris, 1827, p. 51) as follows?—

"Newton était d'un caractère le plus craintif, le plus cauteleux, et le plus soupçonneux que j'aie jamais connu: et s'il eut été vivant quand j'écrivis contre sa chronologie, je n'eusse pas osé publier ma réfutation; car, d'après la connaissance que j'avais de son caractère (alias de ses habitudes, Arago, *Notices Scientifiques*, tom. iii. 324), j'aurais dû craindre qu'il ne me tuât."

E. PROUHET,

Répétiteur à l'Ecole Polytechnique, à Paris.

"RHYME NOR REASON."—We have often heard the expression, "There's neither rhyme nor reason in it," and it seems to be considered more emphatic than "It's unreasonable." Why so? and what has caused this curious conjunction of words? The nearest approach to it I can remember in print is Browning's "Is there a reason in metre?"

F. A. ESCOTT.

PHRASES IN SOUTHERN.—If I am not trespassing too much on your space, may I ask what is the meaning of the words italicised in the following passages, viz.:—

"You have discretion enough to win all our money, I'll take your word for any thing but an *Alpiau*."—*Southern's Maid's last Prayer*, p. 46, ed. 1721, vol. ii.

"Pox o' this scraping and tooting; shall we eclipse, Tom, and make it a *Hankum*?"—*Id.* p. 67.

"Kiss her! have a care what you say: I warrant she scorns your words; such fine folk are not us'd to be *slopt* and *kiss'd*."—*Id. Oronoko*, p. 204.

"I am Slipper, which bath his best grace in summer to be suited in *Lakus skins*."—*Greene's Jax*, IV, p. 128, ed. 1831.

"I'll gather *moly-rocus*, and the herbs
That heal the wounds of body and of mind."
Id. p. 85.

"And for ancient custom of *Vail staff*,
Keep it still, claim privilege from me."
Id. Pinner of Wakefield, p. 203.

Should any of your correspondents who may kindly answer my queries, feel disposed to write to me instead of taking up your valuable space, I append my full address. CORNELIUS PAINE,
Oak Hill, Surbiton, Surrey.

PURE SCARLET IN ILLUMINATIONS.—Having some time ago employed pure scarlet in illuminating the illustrations to some books which I greatly value, I am now fearing for the permanence of the colouring. Can any of the readers of "N. & Q." oblige me by suggesting any means of preventing the decomposition which will I fear take place, though as yet there are no perceptible indications of it? Would a wash of any other colour—say vermilion and Chinese white—answer the purpose, if applied upon the pure scarlet?
J. WOODWARD.

Montrose.

SCOTCH CLERGYMEN, 1687.—I find the manner of designating Scotch clergymen (Episcopalian or Presbyterian) in deeds and registers, of date prior to the Revolution, extremely puzzling. Thus, in an entry in the Edinburgh register of births in 1687, two of the witnesses are "M^r William Smyth, minister," and "M^r George Smyth, at Daick,"—the latter being episcopal incumbent of the parish of Dawick, in Peeblesshire. Why should the former be called "minister," without reference to his living? And why should the latter be described by his living, without reference to his sacred office? Am I justified in supposing that, if "minister" alone appear after a man's name in a deed dated 1687, he no longer held a living at the time; but had been "outed," or had demitted his charge? As far as my experience goes (which is perhaps rather limited), I should say that the usual way of designating a clergyman, at the date referred to, would be thus: "Mr. Geo. Smyth, minister at Daick Kirk;" but finding so many different ways of describing them, it has occurred to me that the question of Episcopacy or Presbytery may have something to do with the case. I hope some of your Scotch correspondents may be able to throw light on this.
F. M. S.

SPENCER FAMILY.—At the time of the American revolution, William Spencer was a well-known citizen of Savannah in Georgia, holding various appointments from H. M. government. Information is wanted as to relatives in England. He had a brother, John Spencer, in Savannah, and a daughter, Mary Elizabeth, also connections of the name of Bowen; but he was a native of England, and I wish to be informed of his place of birth and connections?
LOYALIST.

TESTAMENTARY BURIAL.—3 Mail, 1538, &c. Whitaker's *Craven*, p. 28. What is a testamentary burial?
D.

THE GIANT WOGLOG.—One of the mythic heroes of whom my venerable friend, the late Mr. Douce, was wont to discourse, and whose history he was anxious to learn, was the Giant Woglog. I have just seen, in the Catalogue of

Books issued by Mr. E. Pearson, of St. Martin's Lane, a reference to this redoubtable hero. In describing a Bewick volume of woodcuts from a book entitled "*A Pretty Book of Pictures for Little Masters and Misses; or, Tommy Trip's History of Birds and Beasts* (Newcastle: Printed by T. Saint, 1779)," Mr. Pearson says:—

"The vignettes include the Giant Woglog trying to seize Tommy Trip," the Student."

Now, as from this it is evident that Bewick knew something of Giant Woglog, I venture to inquire whether any reader of "N. & Q." possesses a copy of *Tommy Trip*; and if so, whether it contains the history of the Giant Woglog, or whether his "History" is still preserved in the memory of any Newcastle student of folk-lore?

WILLIAM J. THOMS.

Queries with Answers.

THWAITE.—What is the meaning of the suffix *thwaite* which occurs in so many Cumberland names, as *Armathwaite*, *Crossthwaite*, *Bassenthwaite*, &c.?
F. G. W.

Exeter Coll. Oxon.

[The meaning of *thwaite* is nearly the same as the Saxon *feld*, a forest clearing. It is very common in Norway; it occurs forty-three times in Cumberland, and not once in Lincolnshire. (Isaac Taylor's *Words and Places*, edit. 1865, p. 159.) Consult also Kelham's *Norman Dictionary*, and Todd's *Johnson*, art. "Thwaite" and "Thwite." Hearne remarks, that the explication of this word warranted by Sir E. Coke, is "a wood grubbed up and turned to arable." Whenever this land was given to any church, the donors were thus commended by the prayers of the congregation in the ancient form of the Bidding Prayer: "Ye shalle hydde for tham that this chereche honour with book, with bell, with vestiments, with *thwaite*, oder with lyght, oder with eny oder ounaments to roof, oder to grounde with londe, oder with rent, where through God and our Lady, and all halben of hevene both the fairer inservit her, oder elliswar." (*Letters written by Eminent Persons in the Seventeenth and Eighteenth Centuries*, 1813, i. 194.)

In Cumberland the term *thwaite* (pronounced *thwetting*) is applied to the operation of clearing any spot of wood. The words prefixed to *thwaite* in many instances are the Christian or surnames of the persons who made the clearings; as *Adam-thwaite*, *Simon-thwaite*, &c.; whereas *Long-thwaite*, *Low-thwaite*, *Small-thwaite*, *Mickle-thwaite*, and others, describe the extent or situation of the clearing, and the character of the vegetation which succeeded the clearance.—*Gent. Mag.* Nov. 1856, p. 530.]

ST. MARY'S, CROWN STREET, SOHO.—What is to be understood by the inscription over the west door of St. Mary's, Crown Street, Soho, which

MONUMENT AT DEVIZES.— It is said that there is a monument in the market-place of Devizes, in Wiltshire, recording the death of a person who imprecated the divine vengeance, and perished instantly. Is there such a monument? If there is, what inscription is there on it?

John Clemestra.

[In Murray's excellent Hand-Book for Wilts, Dorset and Sommerset, the writer, speaking of the monument inquired after by our correspondent, says at p. 54:—

"The Market Cross, designed by Wyatt, bears an inscription to record an awful event which occurred here in 1753. A woman named Ruth Pierce having, with two others, bought a sack of wheat, and each paid, as was thought, their part of the money, a deficiency was found, and Ruth was accused of not having paid. To this she replied, 'She wished she might drop down dead if she had not.' She had scarcely spoken the words when she fell down and expired, having the money concealed in her hand."

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"Sighing that Nature formed but one such man,
And broke the die—in moulding Sheridan."

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ories to pass the nearest way from ATRUS LANTUS to Cornelius Tacitus, 4to. 1608?"

K. P. D. E.

[William Fulbecke, the law writer, was born in the parish of St. Benedict, Lincoln, in 1560 (where his father died mayor of that city, in 1566), and was educated at St. Alban Hall and Corpus Christi College, Oxford. Consult Wood's *Athenæ* (Bliss), i. 726, and Rose's *Biog. Dictionary*.]

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ST. MARY'S, CROWN STREET, SOHO. — What is to be understood by the inscription over the west door of St. Mary's, Crown Street, Soho, which

was formerly, I believe, a Greek or Russian chapel, or at any rate belonging in some way to the Church of the East? J. F. S.

[This inscription, as given in "N. & Q." 3rd S. iii. 171, where our correspondent will find an interesting account of the building, seems to admit of this interpretation: "In the year of salvation 1667, this church was raised by the Greek race, the King being the most serene Charles the Second; the head of those born in the purple [*i. e.* of the royal family], being the Archon Lord [Royal Highness] James; the Arch-hierarch [Bishop], the Right Reverend Henry Compton, at the expense of the above, and of the rest of the arch-hierarchs and well-born [nobles] the [query, a word omitted] of our congregation the most lowly Joasaph Georginos [query, Bishop] of Somers, he of the Isle of Melos."

SCARAMOUCHE.—I have always heard this word applied to a boy who was wicked and mischievous. What is the correct meaning of the word, and whence the derivation? Was scaramouche a person, as I find a *Vie de Scaramouche* was published in 1699 in 12mo? TRETANE.

[*Scaramouche*, as defined by Richardson, a skirmisher, a buffoon, so-called from the skirmishing antics he performs. The *Biographie Universelle*, under the head of "Scaramouche," refers to Angelo Constantini, the celebrated Arlechino, and who wrote *La Vie de Scaramouche, par le Sieur Angelo-Constantini, Comédien Ordinaire du Roi dans sa Troupe Italienne, sous le nom de Mézelin*. A Paris, 1695. This is styled in the 1813 edition of the *Biographie* (under the head "Constantini") "une facétie assez rare;" but it appears to be a real biography of "Tiberio Fiorilli, surnommé Scaramouche, qui naquit à Naples en l'an mil six cent huit." It contains many curious details of theatrical life, and illustrations of manners and customs; and in the thirty-ninth chapter, which narrates the death of Scaramouche, there is a passage which may have given Byron a hint for the lines—

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MOSS-TROOPER.—What is a moss-trooper, and why so called? F. A. ESCOTT.

[A moss-trooper is one of those banditti who inhabited the marshy country of Liddesdale, and subsisted chiefly by rapine. People of this description in Ireland were called *Bogtrotters*, apparently for a similar reason:—

"A fancied moss-trooper, the boy
The truncheon of a spear bestrode,
And round the hall, right merrily,
In mimic foray rode."

Lay of the Last Minstrel, c. i. st. 19.

This was also the usual appellation of the marauders upon the Border: "They are called moss-troopers," says Fuller, *Worthies*, edit. 1840, i. 339, "because dwelling in the mosses, and riding in troops together. They dwell in the bounds, or meeting, of two kingdoms, but obey the laws of neither. They come to church as seldom as the 29th of February comes into the calendar."—See Jamieson's *Scottish Dictionary*, s. v.]

WILLIAM FULBECKE.—Where shall I find particulars as to the birth-place and family of William Fulbecke, author of—

"An Historical Collection of the Continual Factions, Tumults, and Massacres of the Romans and Italians during the space of 120 years before the Empire of Augustus Caesar, 4to. Lond. W. Pensonby, 1601.

"An Abridgement, or rather a Bridge of Roman Histories to pass the nearest way from Titus Livius to Cornelius Tacitus, 4to. 1608?"

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municipal taxes?

B. M. JALLAND.

[Scot and Lot (Sax. *scot*, pars, and *lot*, i. e. sors) is a customary contribution laid upon all subjects according to their ability. (*Spelman*.) Nor are these old words grown obsolete, for whoever in like manner (though not by equal proportion) are assessed to any contribution, are generally said to pay scot and lot. 33 Hen. VIII. c. 2; see also 11 Geo. I. c. 18, as to elections in London.]

Replies.

DIGHTON'S CARICATURES.

(3rd S. ix. 523, 451; x. 18.)

I possess a book containing eighty of Dighton's caricatures, all of which are coloured. The dates on the engravings range from January 4, 1793, to August, 1812; and the publisher's address is variously given—as Charing Cross; No. 12, Charing Cross; No. 6, Charing Cross; No. 4, Spring Gardens, Charing Cross; No. 21, New Bond Street; and Oxford. The titles of many of the engravings, most of which are full-length portraits, are punning ones; in order to understand which, at the present time, we require a key. That key is supplied in my copies by some faded ink subscriptions, evidently contemporary, giving the names of the subjects. In the following list I show these names in italics;—

1. Agamemnon a GREAT General. Taken on the Steyne at Brighton. *Genl. Dalrymple*.
2. A View near Hyde Park Corner. *Mr. Tattersall*.
3. A Gloomy DAY. Taken on the Steyne at Brighton. *Mr. Day*.
4. George the IIIrd, aged 72, 1810. Reign'd 50 years. A Royal Jubilee. Taken at Windsor by E. Dighton, Spring Gardens.
5. The MAJOR part of the Town of Portsmouth. *Major Ashurst*.
6. A View from Trinity College, Cambridge. *Bishop of Bristol*.
7. A Lawyer and his Client. This represents the satirical contrast of a fat lawyer and a lean client.
8. Molineaux. This represents the black pugilist in attitude.
9. A View from Magdalen Hall, Oxford. *Mr. Ford*.
10. Lord Dashalong Bent on Driving. *Lord Sefton*.
11. A Noble Commander from South Gloucester. Taken on the Steyne at Brighton. *Lord Berkhley*.
12. A Noble Aide-de-camp. *Lord Petersham*.
13. A View of Norfolk. This title is headed by a ducal coronet, and the portrait is evidently that of the Duke of Norfolk.
14. A View from Merton College, Oxford. *Mr. Hartley*.
15. A View from Trinity College, Oxford. *Mr. Kell*.

16. John Bellingham. Taken at the Sessions House, Old Bailey, May 15th, 1812.
17. A View from Jesus College, Oxford. *Dr. Hughes*.
18. A View taken from Chatham Row, Bath. *Dr. Shepherd*.
19. A Noble Duke. Taken on the Steyne at Brighton. *Duke of Grafton*.
20. A Noble General. *Lord Harrington*.
21. The Specious Orator. "Will your Ladyship do me the honor to say 50,000l.—a mere trifle—a brilliant of the first water. An unheard-of price for such a lot, surely." *Mr. Christie*.
22. Triumph of the British Flag over the French Eagles and Colours, taken by our Brave Soldiers in different Actions, as they appear'd in the Park May 18th, 1811.
23. A View taken from Christ Church Meadows, Oxford. *Drs. Jackson and Webber*.
24. The Classical Alma Mater Coachman, Oxford. *Mr. Bobart*.
25. Lieut.-Gen. Macdonald.
26. My Ass in a Band Box. This engraving represents a costermonger-like man on a donkey, which is standing in an oblong box. What does it mean?
27. Members of the Whig Club. This represents two men seated. Under one, evidently the Duke of Norfolk, are the words "Charly, keep a civil Tongue in your Head;" and under the other, "Jocky of Norfolk be not so Bold."
28. Mother Goose of Oxford. An old woman with a basket of flowers.
29. No title. *Prince of Orange*.
30. Old Q—uiz, the old Goat of Piccadilly:—
- A Shining Star in the British Peerage, And a useful Ornament to Society.—*Fudge*.
31. The Father of the Corporation of Oxford. Omnibus Carus. *Alderman Fletcher*.
32. Mr. Braham in the character of Orlando. To Mr. Thos. Dibdin (the Author of *The Cabinet*, &c.) this Print is inscrib'd by his Friend, Robt. Dighton.
33. A Gentle Ride from Exeter Change to Pimlico. *Mr. Clarke*.
34. A View taken at Oxford. *Mr. Smith*.
35. The Lady of the Lake. (Six lines from Scott's *Lady of the Lake*.) A Billingsgate fish-wife in a boat on the Thames.
36. "Vil you give us a Glass of Gin?" (under a coarse oyster-girl). "I'll see you D—nd first" (under a surly costermonger with vegetables).
37. "Hold, Pizarro—hear me! if not always justly, at least act always greatly."—*Pizarro*. *Mrs. Siddons*.
38. John Doe and Richd. Roe. Brothers in Law.
39. A View from Peter House, Cambridge. *Dr. Barnes*.
40. No title. *Crotchus, Each and Every*.

is applied to the operation of clearing any spot of wood. The words prefixed to *thwaite* in many instances are the Christian or surnames of the persons who made the clearings; as *Adam-thwaite*, *Simon-thwaite*, &c.; whereas *Lang-thwaite*, *Low-thwaite*, *Smul-thwaite*, *Fickle-thwaite*, and others, describe the extent or situation of the clearing, and the character of the vegetation which succeeded the clearance.—*Gent. Mag.* Nov. 1856, p. 530.]

ST. MARY'S, CROWN STREET, SOHO.—What is to be understood by the inscription over the west door of St. Mary's, Crown Street, Soho, which

Katherine Coupland, spouse to Thomas Johnston, dyker,
dilate guilty of the abominable cryme of witchcraft

SCOT AND LOT.- Can you inform me the nature of
the taxes called Scot and Lot, anciently required to
be paid by the electors of certain boroughs, and wh
her they were government or municipal taxes?

B.M.Jalland.

[In second column.]

40. No title. Captains Pack and Fenwick.

41. A Jack in Office. This represents and ex-
ciseman with an indelicate dog.

42. Descriptions of Battles by Sea and Land, in
two volumes, from the King's Library's at Greenwich
and Chelsea. This represents two mutilated pensione

43. Ireland in Scotland, or a trip from Oxfor
to the Land of Cakes. Mr. Ireland.

44. A view taken from Bladus Buildings, Bath.
Counsellar Morris.

45. An Officer of the 10th, or Prince of Wales
Hussars, taken from Life. Col. Quintin.

46. No title. Dr. Parsons.

47. If you'd know who this is, Read.

48. A view from Merton College, Oxford. Dr.
Kneller.

49. A view of a Temple near Buckingham. This
represents a very corpulent military man.

50. A View from St. John's College, Cambridge. *Dr. Wood.*
 51. A View of the Telegraph, Cambridge. *Dick Vaughan.*
 52. The late Right Revd. Dr. Samuel Horsley, Lord Bishop of St. Asaph.
 53. Madame Catalani in *Semiramide*. Her first appearance in England, Dec. 13th, 1806.
 54. The Principal Arch of Lambeth Palace. *Dr. Moore.*
 55. A View from Magdalen College, Cambridge. *Dr. Gretton.*
 56. Hamlet in Scotland. A Large Manager in a Great Character (a line from *Hamlet*). *Stephen Kemble.*
 57. A Celebrated Public Orator. *Dr. Crow.*
 58. "I won't take a Farden Less." A very fat butcher smoking a pipe.
 59. A Master Parson and his Journeyman. A fat clergyman and a thin curate.
 60. A View from Oriel College, Oxford. *Dr. Eveleigh.*
 61. A View from St. Aldates, Oxford. *Dr. Grosvenor.*
 62. A View from Baxter's Livery Stables, Cambridge. *Mr. Baxter.*
 63. A Fashionable Lady in Dress and Undress. A double picture, with a lady at her toilette: in one wigless, and nearly naked; in the other, made up and bedizened.
 64. A Lawyer and his Agent. The Devil prompting a lawyer.
 65. A First Rate Man-of-War, taken from the Dockyard, Plymouth. *Admiral Young.*
 66. A View from Brazen Nose College, Oxford.
 67. Mr. Cooke: "Ha! am I King? 'tis so, but Edward lives." From a Drawing in the possession of Thos. Harris, Esq.
 68. "We serve a King whom we Love—a God whom we Adore."—*Pizarro.*
 69. A View from the Swan Brewhouse, Oxford. *Mr. Swan.*
 70. A Hero of the Turf and his Agent. *Mellish and Buchte.*
 71. A View of Somerset. A military man on horseback.
 72. A View taken from the Town Hall, Oxford. *Mr. Taunton.*
 73. An Officer of the 15th, or King's Hussars. Taken from Life. *Major Forrester.*
 74. A Noble Student of Oxford. *Lord G. Grenville.*
 75. An Officer of the 7th, or Queen's Hussars. Taken from Life. *Col. Kerriou.*
 76. A Striking View of Richmond. A black pugilist in attitude.
 77. A View from the Pump Room, Bath. *General Donkin.*
 78. No title. A wooden-legged man with a pigtail. *Brooke Watson.*
 79. Sir David Dundas, K.B., Commander-in-Chief.
 80. The Towns-end. A farmer-like man with a stick.

Were there two Dightons? Some of those engravings which have the address Charing Cross bear R. Dighton's name; and one of those which have the address Spring Gardens bears the name of Dennes Dighton. Dr. Doran, in his *Their Majesties' Servants* (ii. 433), says:—

Deighton, an actor of Drury Lane, was a clever painter, and "the first who exhibited slightly caricatured likenesses of his colleagues—enough to indicate some queer peculiarity, but not enough to give offence. These used to attract the public round his shop-window in Charing Cross, till Deighton (or Dighton, as the Sadler's Wells bills used to record) had to make his exit. The 'Hundred

Guilder Print,' by Rembrandt, was missing from the British Museum; and to that print access had been given by Beloe, the keeper of the prints, to Deighton. There was a scandal which sent the actor into exile, and cost the translator of Herodotus his place."

Is the Doctor right in his orthography of the artist's name? All my engravings give the spelling as Dighton. EDWARD J. WOOD.

5, Charles Square, N.

THE DOUGLAS AND WIGTON PEERAGES.

(3rd S. ix. 125, 157, 326, 438, 514.)

1. *The Wigton Peerage.*—From what has now been elicited it would seem that the fourth and fifth Earls of Douglas used the territorial designations of "Dominus Galwidie" and "Comes Wigtonie" somewhat indifferently. As ancient Galloway included Wigton and Nithsdale, its "Lordship" represented a wider territory than the Earldom of Wigton.

2. *The Douglas Peerage.*—Here, Mr. IRVING, so far from giving me the evidence (if it existed) in correction of the facts stated and views expressed in my last, as I invited him to do, has simply accused me of getting "into utter confusion," and has, it appears, in so doing fallen into error himself! In stating that the Knight of Liddesdale "was the natural son of the good Sir James, and must not be confounded with William de Douglas, Lord of Liddesdale," he is impugning the undoubted fact that the knight was the lawful son and heir of Sir James Douglas de Laudonia, and head of the Douglasses of Dalkeith, a totally distinct branch of this great family.

The mistake as to the knight's real parentage first appeared in Hume of Godscroft's *History*, and was (as I stated in my last article) corrected by Ruddiman. It was probably repeated in *Douglas's Peerage*, a work abounding in errors, and apparently in Wood's edition of that work in 1813; subsequently reiterated in Mr. Cosmo Innes's Preface to the Maitland Club edition of the *Chartulary of Glasgow*, 1843 (p. xxxviii.), and finally, as was thought, set at rest by Mr. Riddell on the irrefragable authority of numerous charters and other evidence cited in his *Stewartiana*, pp. 82-5, and 137-42.

If Mr. IRVING is a partizan of the opposite view he should have said so, and proved his case, instead of simply reasserting error. Any tyro in Scottish history knows that William de Douglas, afterwards first earl, who murdered the knight of Liddesdale in 1353, and had a gift of his estate of Liddesdale, was a different person from the knight. Besides these two Williams there was another contemporary William de Douglas, a bastard brother of the Knight of Liddesdale, and known in history as *l'aisne*, or "the elder," as a distinctive

epithet. We might ask why *he* is not also included in Mr. Wood's caveat quoted by Mr. IRVING? But it is a piece of "utter confusion" to call the Knight of Liddesdale the *brother* of Archibald the Grim, who it is pretty well ascertained was the *only* natural son of the good Sir James; and the terms in which these two persons are successively nominated in the entail of 1342, referred to in my last, seem to place this beyond doubt, though Mr. IRVING passes the quotation over in silence.

For my authority that Margaret, Countess of Angus and Marr, granted charters down to 1415, I refer Mr. IRVING to the Appendix to Mr. Riddell's *Remarks on Scotch Peerage Law* (1833), No. 3, p. 159, where a deed of that particular date is mentioned as being in the MS. Chartulary of Coldingham in the Library of the Faculty of Advocates! Since the date of Mr. Riddell's work I believe this chartulary has been printed in the Surtees Society volume for 1841, so that Mr. IRVING is doubly to blame in ignoring it. And, as I am quite aware that Isabella, Countess of Marr and Lady of the Garioch in her own right, was a different person from the Countess of Angus and Marr, the suggestion that *she* was the granter of the above deed does not require notice.

A dispassionate perusal of the able argument on the subject of the Angus family contained in the last-quoted work by Mr. Riddell (pp. 154-164) can hardly fail to convince any unbiassed inquirer that, the notion of Margaret Stewart, Countess of Angus and Marr, and mother of George, first (Douglas) Earl of Angus, having been married to his father William, Earl of Douglas, is quite untenable. Mr. IRVING certainly has done nothing to upset it so far as I see. It is begging the question to say that the delay in settling the succession on the death of Earl James was connected with the status of George of Angus. There may have been other causes for this which we cannot now discover. It may have been connected with Earl James's own sons for anything we know. One of these, William Douglas, on Dec. 5, 1380, received from his grandmother Margaret, Countess of Douglas and Marr, and Sir John Swinton, *dominus de Marr jure uxoris*, his second husband, a charter of the barony of Drumlanrig, *rossinly* in satisfaction of more extensive claims on the estates and dignities. In the absence of written proof, hypothesis is all we can safely go upon in such ancient transactions.

ANGLO-SCOTS.

WHIPPING GROWN GIRLS.

(3rd S. ix. 51, 457.)

Your correspondent from Baltimore (H. Y. S., 3rd S. ix. 51) may be convinced that the old-fashioned mode of correction for naughty girls by

the birch rod has still its zealous advocates in England if he will refer to a case brought forward in the House of Commons, June 1, 1863. It related to the discipline of the female school at Chelsea for the daughters of soldiers killed in the Crimean war, which was founded out of a portion of the Royal Patriotic Fund.

It appeared that the authorities of the school, the secretary, chaplain, and lady superintendent, who was the daughter of a naval officer, and a woman of high respectability, approved of this mode of punishment. The girls were whipped by the lady superintendent's own hand, who always inflicted the punishment herself. Nor did the older ones escape their liability to this correction. On the contrary, she contended that a girl of fifteen or sixteen both required strict discipline to keep her in order when she was ill-disposed, and also that the rod had greater terrors for her than for a younger child. There was a committee of lady visitors, some of whom disapproved of the practice. A keen controversy was carried on. The secretary and lady superintendent contended that in a school of near three hundred girls, many of them sprung from the lower ranks, corporal correction was absolutely necessary. The ladies who dissented resigned their duties as visitors, and the whole matter, creating some stir, was at last the subject of inquiry and discussion in the House of Commons.

It ended in a sort of compromise: the birch was discontinued, but the palms of the girls' hands were surrendered to the mercy of the schoolmistresses, who were authorised to inflict strokes with a cane upon them for any offences they might be guilty of.

The punishment of whipping girls is now not practised in France, but it was very general in the last century.

Madame de Genlis, the celebrated authoress, narrates in her *Memoirs* that her mother was very severe, and frequently applied the rod with great vigour and effect.

It strikes an English ear as rather a piece of affected sentimentality when she tells us that when this rigid parent fell into bad health, the commencement of a disorder of which she died, the first feelings of alarm and uneasiness the affectionate daughter felt on her mother's account were caused by her finding that the strokes of the rod were no longer inflicted with their former force, but were given with a feeble arm and failing strength.

T. F.

The following extract from the letter of the American correspondent's letter which appeared in the *Evening Standard* of July 12 shows that if there be truth in the story that young ladies of mature age are still subject to the discipline of the rod by some schoolmistresses in this country, as asserted

in the *Queen's Newspaper*, the scandal is greater in America, where the punishment was inflicted by men:—

"Another whipping case—happily without fatal results—has occurred under the shadow of enlightened Boston. Miss Josephine Foster, a young lady seventeen years of age, was a pupil in a public school in Cambridge, Massachusetts. Having been detected in the heinous offence of whispering in school, her teacher decreed that the offender should receive a whipping. Some resistance being made, the principal of the school and two assistants were called in. These three men seized the girl, two of them held her limbs, while the principal administered fifteen or twenty blows with a stout leather strap. The punishment—which was of the most indecent character—was administered in presence of the entire school. The case will be brought before the grand jury, and an attempt will be made to indict the perpetrators of this foul outrage. The public school committee of Cambridge have decided that they cannot interfere in the matter, as punishments of the sort described are "part of the regular discipline of the public schools." This affair occurred, it may be well to remember, in Massachusetts, the native land of Harriet Beecher Stowe and Charles Sumner, and not in any portion of that region which once (if we are to believe New England) had no more frequent sound than that of the fatuous flogging of innocent but indurated Africans."

ANTI-VIRGUS.

THE OSTRICH FEATHER BADGE.

(3rd S. x. 39.)

I am not the less obliged to Mr. Foss for his reference, because I happen to have been long familiar with the contents of the three able articles on the "Ancient and Beautiful Badge of the Ostrich Feathers," in vols. xxix., xxxi., and xxxii. of the *Archæologia*. My object now is to seek for such fresh and additional information and illustration as may enable me to carry out more fully the investigations of the learned and accomplished writers of those communications to the *Archæologia*; and I am the more encouraged to prosecute such an inquiry, from the circumstance, that I have already been successful beyond my expectations. The chief points to be determined have reference to the appropriation of this badge to the Princes of Wales, as they are specially distinguished from other Princes of the Royal Houses of England: and also it appears desirable to bring together as many original examples as possible of the badge itself, in order to show the varied arrangement of the feathers, their artistic treatment, and the manner in which they were associated with the princely coronet, scroll, motto, and sometimes other accessories.

From its first appearance till the accession of the House of Tudor to the English crown, the ostrich feather badge was held to be both a regal and a princely ensign; as such it was borne by all the descendants of Edward III.; or, at any rate, there appear to have been no restrictions in

its use amongst them, while, on a few special occasions, it was granted as a signal mark of royal favour to certain distinguished individuals not in direct descent princes of the blood royal.

So deadly were the wars of the roses that, of the House of Plantagenet, no princes were left who might bear their "ancient and beautiful badge." Including Jasper Tudor, the royal house of Henry VII. numbers five princes only: three of them became kings, two were in succession Princes of Wales, and one was Prince Royal. The two sons of James I. were Princes of Wales, the younger brother succeeding on the death of the elder; and Sandford tells us (ed. 1707, p. 560) that, amongst other heraldic insignia displayed on the occasion of the funeral of the elder of these two royal brothers, Henry, Prince of Wales, in 1612, were "the three feathers, the hereditary badge of the Princes of Wales." Sir N. H. Nicolas, however, states (*Archæologia*, xxxi. 370) that, after the period of Henry VIII., "the badge seems to have been considered to belong exclusively to the sovereign's eldest son." It was borne by Edward VI., before his accession, as Prince Royal, or, perhaps more probably, as Prince of Wales *elect*; but Mary and Elizabeth Tudor, while queens regnant, also bore this badge, though not in direct association with their regal rank and dignity: thus, the feathers appear on a seal of Mary for the *Duchy of Lancaster*, and of Elizabeth for judicial use in three counties of *Wales* (*Archæologia*, xxxi. 371, 495). Next in succession follows Henry Stuart, Prince of Wales.

I now beg leave to submit three queries on this subject: 1. Can it be shown that Henry VIII. did, or certainly did not, bear the feather badge *during the lifetime* of his elder brother, Prince Arthur? 2. The same query, precisely, applied to Charles I. and his elder brother Prince Henry? 3. Is it probable that the feathers became the badge of the Princes of Wales by an involuntary or accidental prescriptive title, arising from the remarkable circumstance that, during nearly the one hundred and forty years immediately preceding the accession of Charles I., every English prince had been Prince of Wales or Prince of Wales *elect*, and so the badge of a prince, and of the Prince of Wales, became one and the same thing?

I observe that two ostrich feathers are on the field of the seal of Alexander Lindsay, second Earl of Crawford, A.D. 1424. This fine seal is admirably engraved in the frontispiece to the *Supplementary Catalogue of Ancient Scottish Seals*—a noble volume of the greatest value and interest, which has just been produced by Mr. Henry Laing of Edinburgh.

CHARLES BOUTELL.

STARBOARD AND LARBOARD.

(3rd S. x. 35.)

In common with Mr. WEDGWOOD, G. H. M. has fallen into what I conceive to be the mistake of assuming coincidence, or rather identity, between *hoire*, the comparative of the Danish *høi*, high, and *hoire* as the distinctive epithet of the right-hand, or equivalent to our English *right*: a mistake which led the writer of a serial boy's tale published two or three years since, and the scene of which was laid in Iceland, to write *higher hand* instead of right hand, once or oftener.

Høi (high) is from O. N. *hár*, correlative with which are Sw. *hög*, M. G. *hawk*, A.-S. *heah*, *heag*, &c. *Hoire*, on the other hand, is from O. N. *hægr* or *hagr*, which Haldersen explains by the Lat. *dexter, facilis, artificiosus*; Molbeck by the Danish *nem, haandelig*; and Kok by *dulig, bequem*. Perhaps our happiest English equivalent might be *handy*, in the same sense in which it is applied to an apt, ready, facile person. Thus the *hoire haand* is simply the hand that is of readiest and most dexterous use—handiest, so to say, for the various offices the hands are put to. The Swedish form of the word is *höger*; and *hoger*—the sound of which Mr. Kok represents by the Danish form *hyher*—the South Jutland. Apart from this, there seems to be nothing to object to in Mr. WEDGWOOD's derivation of *larboard*, from O. E. *leer*, left, with which he collates Dutch *laager*, beside quoting "Clay, with his hat turned up o' the *leer* side too" (Ben Jonson in *Nares*). With A.-S. *steor-bord*, *bac-bord*; O. N. *baichord*, Dan. *styrbord*, *bak-bord*, &c., I think it is unnecessary to go to Romance sources for the origin of the words *starboard* and *larboard*. O. N. *styr*, A.-S. *steore*, *styre* (a helm or rudder), is of course the origin of *starboard*, and the steersman's invariable post in old times seems to have been on the right side of the vessel, looking forwards. Englehardt (*Nydam Morefund*, p. 8) quotes the Bayeux Tapestry, a bas-relief over the entrance to the leaning tower of Pisa, and the Sandwich seal, in illustration of this statement. But, further, among the admirable illustrations of the various matters found at Nydam, he gives an engraving of the rudder, or rather steering-oar, found in connection with the interesting ancient vessel also delineated; and it is worthy of remark, that its head is constructed for the grasp of both hands—one handle being vertical, the other horizontal. The steersman then, placed on the *styrbord*, would practically have his back to the other side of the boat. May not this position furnish the explanation of the term *bakbord*? But further, it is evident that, with tholes only secured in their places by rope-ties, and therefore, so to speak, easily reversible; with stem and stern indistinguishable in form or proportions; with apparent

means for securing the steering-oar to the vessel at either end; with the attestation of history that the ships or boats of the north did progress with either end first at will—either side of the vessel might become starboard, and would, according to circumstances; and the other consequently *bakbord*. When, however, ships began to be constructed on the principle of a definite distinction between stem and stern, as in Chut's time they had, then the right-hand side continued to be the starboard; but innovations in the mode of steering would make *bakbord* less descriptive, as applied to the left side; and thus, O. E. *leer*, supplanting the *bac* in *bacbord*, would give rise to *larboard* as a word truer or more descriptive than its predecessor had now become.

J. C. ATKINSON.

Danby, in Cleveland.

MEANING OF HOWARD.

(3rd S. x. 29.)

I cannot but think that this word, when used to denote an impounder of cattle, is merely a corruption of Hayward or Haward, the name of an old, and by no means unimportant, officer in a parish. For before the Acts of Inclosure, now become almost universal, there were in every, or nearly every, township (as it was called) or manor, one or more arable common fields, the properties in which lay usually in small and narrow strips, divided from each other by lynchets or banks; and, as soon as the crops were cleared, the occupants, whether freeholders, copyholders, or tenants at will, turned in their cattle, according to a certain just rate and proportion, to traverse upon what feed had been left, which often was rather considerable, and otherwise would have been lost and perished, and of no use to any one. To see that this was properly done, an officer, called the hayward, was appointed in the Lords' Court, whose duties were to reckon the cattle, and see that no one turned in an undue proportion, to ascertain that no stranger interfered, that there were none but those belonging to the freeholders and tenants of the manor, and if any such were found straying on the common fields or elsewhere within the limits of the manor, to impound them; and lastly (from which some derive the name), to see that the fences were all well kept up, and that no cattle broke out from the common fields into the inclosed grounds, which from their numbers they were constantly liable to do.

Cowel explains the word to denote "one that keepeth the common herd of the town," and derives it from the French *haye*, a hedge, and *garde*, one who keeps watch over anything, giving as his reason for this etymology that one part of the office was to see that the cattle neither broke nor

cropped the hedges of inclosed grounds. It may also have its origin from the Saxon *egward*, a keeper, warden, or guard, but the office probably is not of so ancient date. With regard to the word *Hogwarden*, certainly in forests or thickly wooded countries there may have been a similar officer to look after the hogs and pannage; but it may reasonably be doubted whether he would be described (especially in early times) by so barbarous a compound as this.

The oath of the Hayward [*sic*] is given in *Kitchin*, fo. 46.

In writing upon this subject, it may not be inappropriate to add the remark, that the disposition of common fields above alluded to will explain the reason why the ancient church glebes lie commonly widely dispersed in small pieces over a parish: the fact being, that they were offerings of different individuals, made upon the occasion of the consecration of the church, without reference to each other, and for the salvation of the souls of the giver and of his kindred. W.

In Oxfordshire the impounder of cattle is called the hayward (*i.e.* the warden or protector of the hay), not the howard; and in places where the Courts Leet are kept up and held annually, an impounder or hayward is chosen by the Leet Jury and sworn into office by the steward. Before the inclosure of the common fields of the adjoining parish (Heyford Warren) in 1841, such a functionary devoted his whole time to warding the hay and corn crops in summer and the hayricks and turnip crops in winter from injury by stray animals.

In my own village and parish the rural postman now fills the office of hayward, which is, I believe, in technical language, "known to the common law of England." I copy the following anecdote from *Kennett's Parochial Antiquities*, vol. ii. p. 300, edit. 1818:—

"Old Simon Bransden, of Winterborne Bassett, in Wilts, had been Parish-clerk in the reign of Queen Mary, and was afterwards *hayward* of the town: he was wont in summer time to leave his oxen in the field and goe to church and pray to St. Katherine, the tutelur saint of the church; and when he returned, if any of his herd were stung with the gad-fly and ran away, he would run after them and cry out, 'Pray good St. Katherine of Winterborne, stay my oxen! pray good St. Katherine, stay my oxen!'"

WILLIAM WING.

Steeple Aston, Oxfordshire.

SHORTHORSE FAMILY (3rd S. ix. 453).—Bartholomew Shorthorse was presented to the vicarage of West, or Bishop's Lavington, Wilts, 1661. He died in 1664, and his burial is recorded in the parish register. John Shorthorse, to whom your correspondent's inquiry alluded, seems to have

been presented to Stanton St. Bernard by Thomas Earl of Pembroke, 1687; made prebendary of Stanton St. Bernard by the same patron, 1712. He died 1721. There appears no record of his institution to Uphaven, but John Coleman was inducted 1721. On the death of John Shorthorse, the vicarage of Stanton St. Bernard was given to James Watt, 1721, and the prebend of Stanton St. Bernard, in 1722, bestowed on Richard Roots. Both preferments vacant by the death of John Shorthorse. E. W.

CITATIONS FOR VERIFICATION (3rd S. ix. 195; x. 37).—Although the words "Jupiter infused more badness into men than the fire of Prometheus could burn out" are not to be found in *Æschylus*, we have the substance in the *Prometheus Bound*. Jupiter (= the atmosphere)

"Designed, after having annihilated the whole race of man, to plant a new kind in their place" (231—3.). Men "had eyes and saw not; ears, and heard not, but, like to the shape of dreams, left for long their whole course of life to chance and confusion, and neither knew how to construct houses of brick with their fronts to the sun, nor yet the art of working in wood; but dwelt beneath the earth, like the thynt art, in the sunless depths of caves; and knew no certain sign of winter, or of flowering spring, or fruitful summer." (447—456.)

Such was the work of Jupiter. Prometheus, a personification of Forethought, who had been the adviser of Jupiter, and then rejected, had supplied men with the knowledge and arts necessary to those who must provide for the future by the work of to-day (506). The use of fire was one of the chief of his gifts (252). In so we have a specimen of the evil inflicted on a mortal by Jupiter, who had not the courage or power to protect her against the jealousy of Juno. Even Jupiter, who was ignorant of the future, had to seek of Prometheus information as to his own impending fate (952). But a stop was put to all the good Prometheus designed, by the fixing him to the rocks of Scythian deserts (1—6). The depriving men of the aid of Forethought (Prometheus) was another injury inflicted on man by Jupiter. Some allowance must be made to Toplady's correspondent for rhetorical adaptation. T. J. BUCKTON.

Streatham Place, S.

QUOTATIONS (3rd S. ix. 413; x. 46).—"I wish I were where Helen lies."

I remember this song when I was a girl, forty-five years ago. The music was plaintive, and in the meagre style of that day. I have heard Mrs. Opie sing it, but with less effect than "Lord Ullin's Daughter," and "My Boy Tammy."

F. C. B.

The lines alluded to by your correspondent are by Cowper, and appear as under in "Retirement" (*sub fin.*), the motto to which poem, it may be

added (as bearing upon a late query), is the Virgilian "studii florens ignobilis otii":—

"Tis easy to resign a toilsome place,
But not to manage leisure with a grace;
Absence of occupation is not rest.
A mind quite vacant is a mind distress'd."

J. B. SHAW.

Old Trafford, Manchester.

BELL FOUNDER'S NAME (3rd S. x. 27).—The shield about which *Δ* inquires originally belonged to Richard Brasyer, of Norwich. It is found on many bells in Norfolk. Its descent from one founder to another may be seen in Mr. A. Tyssen's interesting *Account of the Church Bells of Sussex*, 1864.

Δ is requested to refer to a notice in "N. & Q." (3rd S. ix. 368), and to put himself in direct communication with H. T. ELLACOMBE.

Rectory, Clyst-St.-George, Devon.

SINOPE (3rd S. ix. 380; x. 39).—The "town in the Levant" from which this colour is said by Coats to take its name, is Sinope, in the Black Sea, as will be seen from the following extract from Spenser:—

"Color viridis seu prasinus, gramineus, chelidonium (Gelenio), nobis *grün*, Gallis vocatur *de sinople*. Hanc vocem deducunt ab urbe Pontica Sinope, verum terra que inde adfertur rubra est, unde vocabulum per errorem deinceps ad viridem colorem tractum autumant; excusant tamen cum aliis *Ant. Dodinus*, *Altes*, et *M. Gibb. de Varesnes R. d'Armes*, part. i. p. 35, quod terra etiam rubra viridi colore tingatur, et nomen retineat. *Menestrier*. *in verit. art du Blas*, c. 7, p. 80, deduxerat a Græco *πράσινος*, per inversionem *Sinopra*, vel ex *πράσινα ὄπλα*. Confer eundem in *l'Art du Blas*, justif. c. 2, p. 40. Verum ipsemet dein p. 45, 47, alii manuscripto veteri cedit, ubi ab urbe Sinope dicitur adferri et viride et rubrum."—*Opera Heraldici pars generalis* (cap. iv. "De Tincturis"), Frankfurt am Main, 1717.

The quotations from Menestrier referred to above are as follows:—

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added (as bearing upon a late query), is the Virgilian "studii florens ignobilis otii":—

"Tis easy to resign a toilsome place,
But not to manage leisure with a grace;
Absence of occupation is not rest.
A mind quite vacant is a mind distress'd."

J. B. SHAW.

Old Trafford, Manchester.

BELL FOUNDER'S NAME (3rd S. x. 27.)—The shield about which *ad* inquires originally belonged to Richard Brasyer, of Norwich. It is found on many bells in Norfolk. Its descent from one founder to another may be seen in Mr. A. Tyssen's interesting *Account of the Church Bells of Sussex*, 1864.

Ad is requested to refer to a notice in "N. & Q." (3rd S. ix. 368), and to put himself in direct communication with

H. T. ELLACOMBE.

Rectory, Clyst-St.-George, Devon.

SINOPE (3rd S. ix. 380; x. 39.)—The "town in the Levant" from which this colour is said by Coats to take its name, is Sinope, in the Black Sea, as will be seen from the following extract from Spenser:—

"Color *cicridis* seu prasinus, gramineus, chelidonius (Gelenio), nobis *grün*, Gallis vocatur de *sinope*. Hanc vocem deducunt ab urbe Pontica *Sinope*, verum terra quæ inde adfertur rubra est, unde vocabulum per errorem deinceps ad viridem colorem tractum autumant; excusant tamen cum aliis *Ant. Dodinus*, *Altes*, et *M. Gilb. de Varones R. d'Armes*, part. i. p. 35, quod terra etiam si rubra viridi coloris tingatur, et nomen retineat. *Menestr. in verit. art. du Blas*, c. 7, p. 80, deduxerat a Græco *πράσινος*, per inversionem *Sinopra*, vel ex *πράσινα ὄπλα*. Confer eundem in *l'Art du Blas*, justif. c. 2, p. 40. Verum ipsemet dein p. 45, 47, alii manuscripto veteri cedit, ubi ab urbe Sinope dicitur adferri et viride et rubrum."—*Opus Heraldici pars generalis* (cap. iv. "De Tincturis"), Frankfurt am Main, 1717.

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and Eton; Waltham Abbey and Eltham; *soirées* at the Denney, Westminster, the Kensington Museum, and the British Architects in Conduit Street, and a variety of very learned, instructive, and in some instances amusing papers, as by Sir J. Lubbock, on the present State of Archaeological Science; by the Dean, on the Origin of Westminster, and on the Abbey; by Dr. Guest, on the Origin of London; by Mr. Hepworth Dixon, on the Tower; by Mr. George Scharf, on the Historical Paintings at Windsor and Hampton Court; by Mr. Foss, on the Legal History of Westminster Hall; by Mr. Burt, on the Public Records; while Mr. Tite told the story of the Church of St. Bartholomew the Great; Professor Willis, that of Eton; Mr. Parker, that of Windsor; Professor Westmacott lectured on the Statues in Westminster Abbey, and Mr. Gilbert Scott on its Architectural features; and Mr. Cyril C. Graham and Mr. Grove on the Topography of Palestine and the Palestine Fund—was brought to a close on Wednesday; but was supplemented by a very pleasant visit to the Christy Collection, on the special invitation of Mr. Franks. In spite of some defects inseparable from the locality chosen, the extent of work to be done, and the numbers which a metropolitan gathering was sure to collect, the present Congress is considered by its promoters a decided success.

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LONDON, SATURDAY, AUGUST 4, 1866.

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Notes.

THE HON. LADY HOUSTOUNE.

In the Catalogue of Authors given in Jones's *Biographia Dramatica* occurs the name of Lady Houstoun, as having written "*The Coquette*," Com. N. P., and she is said to have died July 30, 1780. Referring to the *Gentleman's Magazine* for September, 1780, there is this entry:—"July 30. Hon. Lady Susan Houston, relict of Sir Thomas." The *Scots Magazine* of same date gives the gentleman's name: "At Bath, Lady Susannah Houston, relict of Sir Thomas Houston."

As the Baronets of Houstoun of Houstoun are understood to have become extinct upon the death of Sir John Houstoun of that ilk, at London (July 27, 1751), it would be useful to ascertain who this alleged Sir Thomas Houston was, and from what race the Lady Susannah, or the "Hon. Lady Susan," his wife, came.

That there is here a mistake is apparent, because upon turning in the same work to the article *The Coquette*, we find that its second title was "the Gallant in the Closet," and that it proceeds from the pen of "Lady Houston, sister to Lord Cathcart." We are satisfied that this is true. This lady survived her husband, Sir John, eighteen years, and died November 3, 1769, in the fiftieth year of her age. She was the Hon. Eleanora Cathcart, third child of Charles, eighth Lord Cathcart;

born at Edinburgh March 3, 1720, and married to Sir John Houstoun of Houstoun, February 12, 1744.

The union was an unhappy one. Sir John was in bad health, of an irritable temperament, and had a high opinion of himself, both as regarded intellect and personal appearance; whilst his lady, a female of high spirit, took a not unusual, but uncommonly injudicious, method of dealing with him. Overlooking entirely the necessity of conciliating instead of irritating her husband, she too frequently had recourse to that dangerous weapon, her tongue, which made matters worse. Sir John was certainly provoking, and it would have required a vast degree of coolness, and more common sense than usually falls to the lot of a young wife to put up with his taunts. Her ladyship was fond of her lord, but shipwrecked her happiness in originally attempting to wear those habiliments which more appropriately appertain to a husband.

There was nothing wanting at the outset to create a belief that the connection would be a happy one. The baronet, although dispossessed by the imprudence of his predecessors of the landed estates of his ancient family, was, through his mother, well provided for, and he would in process of time have succeeded to a considerable heritable property under an entail. He was a handsome man; had mixed in good society, was well read, and had it not been for an indisposition which his medical advisers were unable to overcome, but with the existence of which his wife was made acquainted before her marriage, he might have been regarded as a fitting candidate for matrimony. The young lady was of noble birth—anxiously brought up by her grandmother—of unimpeachable virtue—and accomplished in those domestic duties which, about the middle of last century, were deemed essential in the education of females of the better classes. She had, moreover, a fortune of about 3,500*l.* sterling—a larger "tocher" than usually fell to the lot of daughters of Scottish peers. Nevertheless everything went wrong. Almost from the beginning there was nothing but dissension. As the health of Sir John required change of air, he and his lady went abroad, taking with them her younger sister Mainie Anne, who at a subsequent period (December 16th, 1754) married William, sixth Lord Napier. The bad feeling commenced in Scotland, continued in England, and came to a climax in France.

In justice to the husband, we shall give extracts from Lady Houstoun's own explanations, in a letter addressed by her to the Lady Shaw, her grandmother, dated Calais, October 3, 1744, only seven months, or thereabouts, from the date of her nuptials; observing, at the same time, that these self-accusations are supported in a great measure by other evidence, and especially by the

testimony of the Hon. Mainie Anne, who, so far as has been seen, endeavoured to preserve peace in the family:—

"You know," writes Lady Houstoun, "when I went with my dear Sir John, it was to be a nurse to him. You know the marriage, the time of it, and the coming abroad, was all my own choice." "These things my heart, my duty, ought to have bound me to good behaviour: yet, with shame and anguish do I tell it, I have been his continual plague." "The first piece of folly I showed was very early: because Sir John made a hackney-coachman do his duty, I took it into my head that one day he might domineer, if I did not bully him. This whim had no being but in my brains; for, as I hoped to be saved, he showed me the greatest gentleness and regard. However, I looked sullen and would not eat; put on all kind of airs, which he took the greatest pains to bring me out of, but in vain." "I scolded him eternally, picked quarrels without ceasing, and took the fret without alledging any reason." "One day I had even the impudence to tell him, that I supposed he had never conversed but with abandoned women; for it was plain he did not know how to treat a woman of honour."

She admitted she gave him abusive language "before company, and told horrid lies to his face." She used to faint, go into fits, and adopt the usual devices of a designing female. It does not seem easy to get the better of this positive proof, under her ladyship's own hand, of an uncertain and provoking temper, which with a man of Sir John's temperament, aggravated a disease which his medical advisers could make nothing of, must have been peculiarly offensive. Previously to his continental visit, upon the lady becoming penitent, he forgave her; but no sooner were they reconciled than they quarrelled. At last the husband began to retaliate, and ultimately the lady fled from him; judicial proceedings were the result in Scotland, where the final decision was against the husband, who had to pay an alimony of 200*l.* sterling for persecuting his wife. The propriety of this decision is obvious, although from the evidence adduced it is questionable whether it was strictly in accordance with law.

Finding the lady was so admirably skilled in the art of ingeniously tormenting, Sir John became her pupil, and very soon eclipsed his teacher. He took a vast fancy for dogs; carried a monkey with him, which he usually placed beside the driver when he travelled; had a jackass which sometimes visited the happy pair in the dining-room; and, to the infinite horror of all in his establishment, made a pet of a serpent from which the poisonous fangs had been extracted, and which glided in and out of the room with infinite ease and elegance.

So much for these agreeable additions to his society. Now for Sir John's conversational powers. He used to tell his wife that, though a husband might not by law beat his wife with a stick of a certain size, he might safely do so with a switch

or with his hand, and that he had the power of locking her up whenever he chose.

He often mentioned, in the event of his lady's demise, his intention of going to London and picking out a citizen's daughter with a good deal of money, whom he would bring to Paris and breed in his own way.

On one occasion Sir John came into his wife's apartment where she was supping, and observing her eating eggs and bread and butter, he exclaimed, "By heavens, Madame, you remind me of the 'Whore's Progress,' and if you had a little salt on a paper you would compleat it." This reference to Hogarth's celebrated series of engravings must have been very gratifying to Lady Houstoun.

He used, contrary to the practice of that period, when ladies of rank were not thought properly educated unless they were able to manage domestic affairs, to regulate all culinary purchases when residing at Toulouse. He usually weighed the meat to see if he was not cheated; and having fixed that twopence was the proper charge for a good "hen," would never allow more in the family accounts.

He was accustomed to abuse the lady's relatives, particularly "the late Lord President, my lady's great-grandfather," whom he called "an unjust judge." This was Sir Hew Dalrymple, President of the Court of Session, a son of the great Lord Stair, who certainly was not considered as a dissenter, from the Scotch legal maxim, "Show me the man and I'll show you the law," but he was by no means worse than his fellow judges. He was the brother of Janet Dalrymple, or Dunbar, who, as Lucy Ashton, is the heroine of that beautiful tale *The Bride of Lammermoor*.

Sir John's remarks upon the faces of the Cathcart family were amusing enough. One day at breakfast—

"He entered into a dissertation upon the faces of all the late Lord Cathcart's family, whom he said very much resembled Blackamoors, but none so much as my lady, who had a great deal of the minds as well as the features of these persons, who generally were ill-natured and malicious."

Similar instances might be adduced of Sir John's skill in the art of tormenting, but these are sufficient to show that the sooner a separation was brought about the better it was for all parties.

Sir John died on July 27, 1751, his mother having predeceased him (Jan. 31, 1750). He left a general disposition to his kinsman, George Houstoun of Johnston, who became by his descent from the brother of the fourth baronet the heir male of the family. By this deed he excluded his nephew, the eldest son of his sister, who was then dead, and his youngest sister Anne, the wife of Colonel William Cuninghame, of Enterkine, who had succeeded to her mother's separate estate.

Lady Houstone survived her husband for many years, and died at the age of fifty. As by her marriage contract she had been well provided for, she was able to live comfortably. During her hours of leisure she turned her attention to the drama, and wrote at least two comedies, which were never printed.

1st. *The Coquette; or, the Gallant in the Closet*. This, it is said, was put into the hands of Jemmy Boswell, while at college, who had it represented, and who wrote a prologue, spoken by Mr. Parsons. According to the *Biographia Dramatica*, "it was chiefly a translation of one of the bad plays of Thomas Corneille." It was condemned on the third night, and was never printed.

2nd. Of the next play by her ladyship, only two acts have been preserved in MS., and the title is as follows:—*In Foro*; a Comedy.

"All our work is done in Foro."—*Ben Jonson*.*

Scene, London.—The first act commences in the drawing-room of my Lady Lucy Prunelle, a young widow, and daughter of the Earl and Countess Bellair. She has a sister, Lady Mary. The leading male character is Gaywit, a military gentleman. He has taken possession of Lady Mary's apartment, and thus soliloquises:—

"What a whimsical fellow I am! Here, to this temple set apart for adoration, do I come with a malicious intention to plague the divinity of the place. Nay, and I must make out my aim, too, for the town knows I have it. My dear Lady Lucy, why are you so obstinate? Why don't you know your own interest better than to displease me, who am an umpire in the *Beau Monde*. I give it law—ay, pardi, as absolutely as our monarch may to Europe—and as the King of Prussia would, were it in his power. I am a sort of King of Prussia. I faith I kick and cuff with the ladies, and like that monarch I generally come off well, though my campaigns are hard. Ay, Empress, Queen, and Lady Lucy had better have paid us our price, than have stood to the consequences. The parallel is apt, I vow. Ah, Lady Lucy! Why dispute terms with a man so puissant as I am. Mine are not exorbitant. I don't ask any woman to be in love with me, but I insist that every woman who has another flame shall allow me [to be] second in merit. The universally acknowledged second is, partiality apart, the first. I have acquired to myself the privilege belonging to this title; and she who rebels against it, is doomed to find me first in mischief. I lead the men, and do of consequence decide the women."

Here the lady-killer is interrupted by Toylet, the lady's maid, who announces that her mistress is too busy to see him.

Lady Lucy has an attachment to a Mr. Modish, a married man with a jealous wife, and her sister Lady Mary entertains apprehensions that, if this fact came to the ears of their father and mother, the consequences might be anything but pleasant. With a knowledge of the world, and an excess of liberality somewhat surprising in a young lady of quality, she, after hinting at the impropriety of

the thing, suggests a remedy which, while it covers all impropriety, afforded great facility for the indulgence of a platonic attachment. This was a marriage with a commoner of the name of Richly, a man of wealth. In this way scandal, she infers, would be averted, for—"Richly, if I mistake not, will always be sworn brother to the man you like best, and an husband answers for his wife to the world."

Lord Bellair, the father, who has found out Lady Lucy's secret, suggests, also, in the second act, to his lady, the marriage with Richly, but feels doubts on the subject, as

"She is sentimental—the most unlucky temper a poor woman can have—specious in appearance, but of direct bad tendency to the possessor. A sentimental lady plays with the bait till she is caught—however good her aims may be, they always yield to this piece of constitution."

What may have been the end of these attempts to induce Lady Lucy a second time to commit matrimony, "a thing in itself a weakness," according to Lord Bellair, we unfortunately cannot tell, as two acts of the comedy have only come into our hands, the MS. having been found in the library of a Fifehire clergyman of great respectability, who, half a century since, published a new edition of Sir Robert Sibbald's *History of Fife and Kinross*.

Lady Mary's remarks upon wit are fair enough:

"Wit is but one talent, and deuce take me if it has not so many faults that it's as well to be without it. People of more softness have something amiable. A wit can no more be without a butt than a knight errant without a squire; and, to say the truth, the one sometimes goes upon as extravagant errands as the other. Beside, my dear, wit is now-a-days out of fashion—people are well bred, and talk upon a level. One does not at present find wit but in some old comedy."

Perhaps *The Coquette* may still exist in the library of some collector of the drama. It is not improbable that it may have been in the hands of the editor of Shakspeare, or that it may be in the library at Auchinleck. J. M.

PASSAGE IN "KING JOHN," Act III. Sc. 3.

"K. John. If the midnight-bell
Did, with his iron tongue and brazen mouth,
Sound on into the drowsy race of night."

[So in the old editions.]

There has been a deal written about this word *on*. Warburton has boldly sent it into a foot-note, placing *one* in its stead in the text, saying, "We should read *one*." Others, objecting, I suppose, to what they considered an anachronism—viz. the midnight bell sounding one o'clock in the morning, preserve the original, but say that the word *on* means continuously, and has reference to the bells of religious houses, such as monasteries calling the monks to their morning

* On the top it is stated to be "by Lady Houston."

lauds, forgetting that repetition is destructive of solemnity.

Mr. Staunton, who has a long note on this passage, goes much further in the way of change. He adopts Warburton's amendment at once, but says "the pose" of the sentence is in the word *race*, which, being in his opinion a corruption, he changes into *car*.

"If the midnight bell
Did, with his iron tongue and brazen mouth,
Sound one into the drowsy ear of night."

Now, for my part, I see no difficulty or obscurity in the passage at all. The word *on* means onward, forward; and when we consider that the word *race*, to which it is addressed, is expressive of progress, it is extremely applicable—

"If the midnight bell
Did, with its iron tongue and brazen mouth,
Sound on"—

that is, onward, forward, to the drowsy race of night, as if it bade it quicken its pace; startling it, as it were, into activity. The word *sound* is here synonymous with *say*, a sense in which Shakespeare again uses it in this play. In Act IV. Sc. 2, we find Pembroke saying:—

"Then I, as one that am the tongue of these,
To sound the purposes of all their hearts,
Both for myself and them, but chief of all
Your safety, for the which myself and they
Bend their best studies, heartily request
The enfranchisement of Arthur."

The word *race*, I think, needs no defence, since Shakespeare so often speaks of the pace of time. Thus, in this very speech, we find the king saying—

"But creep time ne'er so slow,
Yet it shall come, for me to do thee good."

Into was frequently used for *unto*. Thus in *All's Well that Ends Well*, in Act I. Sc. 3, we find the countess saying—

"I'll stay at home,
And pray God's blessing into thy attempt."

For these reasons I think the original reading must be restored.

J. NICHOLS, M. R. C. P.
13, Savile Row.

NOTES FROM THE PATENT ROLLS.—No. I.

Alpesia, damsel of the Lady Queen. (16 John.)
Annora, sister of the Lord Bishop of Hereford, wife of Hugo de Mortuo Mari. (*Ib.*)

Our daughter Margaret [apparently in the custody of Brian de Insula, and perhaps wife of Thomas, son of Walter de Karreo. This was doubtless an illegitimate daughter.] (*Ib.* 17 John.)

The King to his Treasurer and Chamberlain, greeting. Deliver to Jordan, sometime cook of our beloved sister Ysabella Empress of Germany, fifty shillings, to be received by him annually

from our Exchequer, of our gift, for his sustenance, during our pleasure: to wit, 25 shillings at the Feast of St. Michael, and 25 shillings at Easter. Witness the King, at Westminster, the xvj day of November. (*Ib.* 2 Henry III.)

The King concedes to Master Peter de Alpibus, physician to the Queen [his mother, Isabelle of Angoulême], a prebend in the Chapel of St. Clement of Pontefract, which was Walter's, sometime preceptor of J. late Earl of Lincoln. [Qu. who was this? I find no Earl in Burke's *Extinct Peerage* up to this date, of any name beginning with this initial.] Witness the King, Windsor, 14 Jan. (*Ib.*)

Reginald, King of Man, has come to our faith and service [having probably been one of the disaffected Barons]. The New Temple, London, Sept. 23. (*Ib.* 3 H. III.)

We have received homage from our dear nephew, David, son of L. [Llywelyn], Prince of North Wales, and of our beloved sister Joan, his wife [natural daughter of King John]. Westminster, 3 Oct. (*Ib.* 13 H. III.)

The sister of the said David comes to the King, to reside with him. 5 Sept. (*Ib.*)

Gwadosa, daughter of Lewel the Prince, who was the wife of Reginald de Braos. (*Ib.*)

Our beloved uncle Philip, Earl of Burgundy, executor of Thomas de Mabaud, sometime Earl of Flanders. 1 May. (*Ib.* 53 H. III.) [Who was Thomas de Mabaud?]

To Matthew de Loueyn, 50*l.*, in marriage with Elisenta our cousin. [Qu., a cousin of his Queen, Eleonore of Provence?] (*Ib.*)

Letters patent of Queen Eleonore respecting the will of Pietro of Savoy, her uncle, dated Windsor, 26 May, on the back of this Roll. Witnesses, Sire Henry d'Alemayn, Sire Willem de Valence, and many others. (*Ib.* 53 H. III.)

Robert de Huntonfeld, cook of our very dear daughter Margaret, Queen of Scotland. (*Ib.* 54 H. III.)

Humphrey de Bohun has married Joan, daughter of Robert de Quency . . . with the assent of Humphrey de Bohun, Earl of Hereford, father of the aforesaid Humphrey. Westm. 9 Nov. (*Ib.* in dorso.)

Alphonso Count of Poitou, deceased, and Johanna sometime his wife, Countess of Poitou, deceased. Westm. 21 Oct. (*Ib.* 55 H. III.)

Before Prince Edward's departure to the Holy Land, he left the guardianship of his two sons to Richard King of the Romans (Westm. 7 Mar. 55 H. III.), and drew up letters patent, given at London, Feb. 13 ("the year of the reign of the Lord King our father 50"), by which he left his mother, Queen Eleonore, guardian of all his possessions and powers in England. The last were confirmed by the King at Westminster, July 28. (*Ib.* 56 H. III.)

The manner in which His Majesty paid his debts, as recorded in this and other Rolls (when he was pleased to do so at all), is rather remarkable, for it was generally by an order for so many marks from "our Jews." Thus Abraham of Berkhamsted, Jew, was granted, with all his goods and possessions, to Richard King of the Romans, and upon his death to Edmund Earl of Cornwall, his son. (*Ib.* 56 H. III.)

Our dear nephew John de Valence. (*Ib.*)

Boniface, of good memory, sometime Archbishop of Canterbury. Northampton, 10 Nov. (*Ib.* 2 Edw. I.)

Our dear cousin, Maurice de Croun. (*Ib.* 3 Edw. I.) [Was this the husband of his aunt, Isabelle de Valence, sometimes called Maurice and sometimes Amaury de Croun? Or was it a son of this Maurice and Isabelle de Valence?]

Our dear cousin Agnes de Valence . . . Maurice son of Gerald, sometime her husband. Westm. 10 Apr. (*Ib.*) HERMENTRUDE.

THE WAKE-GOOSE.

In the *Illustrated London News* of the 21st July, there is a paper entitled "Echoes of the Week, at the close of which the writer says:—

"As the staffs of various journals are now taking their annual holidays and feasts, will any one tell me what is the derivation of the printer's feast, the wayz-goose? Is it, by-the-way, wayz-goose, waif-goose, way-goose, or wage-goose? I incline to the last as the most probable derivation. The autumnal feast, about the time when statute fairs were held, might have well been called a 'wage-goose.' Davies, cited by Johnson, says of the invasion of Ireland, 'This Lord came not over with any great number of waged soldiers;—why not, therefore, a wage-feast? Neither Johnson, Ash, Walker, Richardson, Webster, nor Worcester, contains the term. Yet they should not have done so, since Bailey, from whom each has taken something, gives us wayz, Saxon, a bundle of straw; and wayz-goose, a stubble-goose, an entertainment given to journeymen at the beginning of the winter. Moxon spells it 'way-goose.'"

The following poem, printed in *Lloyd's Evening Post*, 1759, gives another name, and, of course, another derivation, to the term. "The partisan sanguine in the cause of ancient leaven," is no doubt an allusion to the Jacobites, who had not even at that time forgotten their king.

"THE WAKE-GOOSE, 1759.

The season comes to light the tapers up,
To gild the night, and drink the festive cup;
Now darkness treads upon the heels of day,
And earlier now dispatches him away.

The season comes, in black to dress the year,
But with it brings the *Wake-Goose*, and good cheer:
Tho' winter goes in mourning for the summer,
Yet the glass sparkles, and still smiles the rummer.

The place appointed, most the country choose,
In mirth and wine to sacrifice their *goose*:

* See "N. & Q." 2nd S. iv. 91, 192.

This bird once sav'd the Capitol of Rome,
Of which now fall a thousand hecatomb,
Fatted to usher in the solemn feast,
Of Michaelmas, with humour, wit, and jest.

When Will the Conq'r'or, as our annals tell,
At nine at night, proclaim'd the corfu-bell,
Then England groan'd beneath a tyrant's sway,
Nor light nor fire supply'd the want of day;
Hence when our liberties were soon restor'd,
Nor Britons truckled to a Norman lord,
The corfu-bell repeal'd in happier days,
At nine again we lighted up the blaze;
With fire and candle, freedom we enjoy'd,
And merry wakes the festive hours employ'd.
In mem'ry of our liberties renew'd,
We sacrific'd the *goose*, and mirth pursu'd;
As that delicious bird about this time,
Call'd for the knife, and was in season prime;
This monumental usage thus prevail'd,
From freedom's days, and corfu-bell repeal'd.

The masters hence their journeymen invite,
To dine abroad, or spend the merry night;
And we, their sons, have kept the custom up,
And dedicate to mirth the jovial cup:
Without restraint we eat, and drink, and smoke,
And with the glass enjoy the harmless joke;
We sing a song, or tell a hum'rous tale,
And, like the sons of kings our souls regale.
While in rotation thus we turn the glass,
We toast great George, or give a pretty lass;
And sometimes fight our battles o'er again,
Or sing our naval conquests on the main;
The glass with Amherst, and Boscawen crown,
Moore, Rodney, Hawke, Brodrick, Howe, Barrington,
With other patriot names, which Britain boasts,
T' enlarge her conquests, or defend her coasts.

In ev'ry face benevolence thus smiles,
Nor malice taints, nor treachery beguiles;
With double rapture, we libations pour,
Presented with fresh conquests ev'ry hour;
Our ears saluted still with gladsome news,
Who would to Pitt the grateful glass refuse?
What envious tongue can in his praise be mute,
Who plans so well, what others execute?
While bright illuminations deck each street,
While De la Clue deserts his burning fleet;
While Ohio's great river cedes her forts
To Britain's monarch, and his friendship courts;
While Quebec yields her riches, with her town,
And Crown-Point's strength resigns to Britain's Crown,
What partisan, tho' sanguine in the cause
Of ancient leaven, will deny applause?

Renew, ye waiters, then, the casks of wine,
Let all in grateful acclamations join,
That Britain's honour, now, is Europe's theme,
The nation's glory, and the world's esteem."

WILLIAM PINKERTON.

MEDICAL BARONETS.

I take the liberty of inclosing you a cutting from a medical journal, with a hope that you may be able to find room for it in "N. & Q." as a place more likely that it should be found "when wanted" than where it appeared first. It may also be the means of some of your numerous correspondents making the list more perfect than at present. As to baronetries, particularly extinct ones, and more especially those merged on

peerages, it is difficult to find a good history. When looking into the subject of medical men who had been made baronets, I naturally looked to the *chronological* list of baronets in Burke's *Peerage and Baronetage*. In this list I failed to find the names of Hawkins (1778), Munk (1839), or Crampton (1839). I then gave over my search. I think it is a pity that Sir Edmund Burke did not give the public a new edition of his *Extinct Baronetage* with his *Extinct Peerage*. Certainly a list of the baronetcies held by peers should appear:

Sir Richard Greaves, M.D.	1645
Sir Hans Sloane, M.D.	1716
Sir Thomas Molyneux	1730
Sir Edward Hulse, M.D.	1739
Sir Edward Wilmot, M.D.	1759
Sir William Duncan	1764
Sir John Pringle, M.D.	1766
Sir Edward Barry, M.D.	1775
Sir George Baker, M.D.	1776
Sir Clifton Wintringham	1776
Sir Caesar Hawkins	1778
Sir Richard Jebb	1778
Sir Lucas Pepys, M.D.	1784
Sir Walter Farquhar, M.D.	1796
Sir John Hayes, M.D.	1797
Sir Francis Milman, M.D.	1800
Sir Henry Halford, M.D.	1809
Sir Gilbert Blane, M.D.	1812
Sir William Knighton, M.D.	1813
Sir Everard Home	1813
Sir James Wylie, M.D.	1814
Sir Jonathan Wathen Waller	1814
Sir David Dundas	1815
Sir Matthew Tierney, M.D.	1818
Sir Astley Cooper	1821
Sir Patrick Macgregor	1828
Sir James MacGrigor, M.D.	1831
Sir Charles Clarke, M.D.	1831
Sir William Russell, M.D.	1832
Sir Stephen Hammick	1834
Sir Benjamin Brodie	1834
Sir James Clark, M.D.	1837
Sir Henry Marsh, M.D.	1839
Sir Philip Crampton	1839
Sir James Kay Shuttleworth, M.D.	1849
Sir Henry Holland, M.D.	1853
Sir Charles Locock, M.D.	1859
Sir William Fergusson	1866
Sir James Simpson, M.D.	1866
Sir Dominic Corrigan	1866

Sir Alexander Bannermann, M.D.; Sir George Hampson, M.D.; Sir Henry Northcote, M.D.; Sir James Stonhouse, M.D. (who eventually took orders), and Sir William Dundas, M.R.C.S., were not made baronets, but succeeded to family baronetcies. Sir George Staunton, who graduated M.D., was not created a baronet for professional eminence any more than Sir Robert Wigram, who in early life was a surgeon. Neither was Sir Hutton Cooper.

Sir Thomas Baynes, M.D., who died in 1681, and Sir John Otto Helwig, said to have been created by Charles II., it is said, should also be included in the list of medical baronets. M. D.

A HINT ON EPIDEMICS.—I need not touch on the apprehensions which now prevail on this subject, but submit the document which follows for consideration in the proper quarter. Science may have advanced in the course of two centuries, but it would be no mark of prudence to slight the conservative principles of our forefathers.

"AT THE COURT AT WHITE-HALL THE 13TH OF MAY 1665.

By the lords of his Majesties most honourable privy-council, appointed a committee for prevention of the spreading of the infection of the plague, &c.

Present.

Lord Chamberlain, Mr. Treasurer,
Earl of Bath, Mr. Vice-Chamberlain,
Mr. Secretary Morrice.

"His Majesty out of his indulgent and most gracious care for preservation of his people, having been pleased to constitute and appoint us, and others of the lords of his privy-council, a committee, to consider of such ways and means, as shall be conceived most proper and expedient to prevent the spreading and increase of the infection of the plague, (in pursuance of former precedents in the reign of his most Royal Father of ever blessed memory) hath given us in command, and accordingly, we do hereby, pray and require you the president and society of the Colledge of Physicians of the city of London, to inspect the former rules given by the physicians of former times, and imprinted for the publick benefit; And that you take care to review the said former book touching medicines against the infection, and to add unto, and alter the same, as you shall find the present times and occasions to require. And to cause such your directions to be as speedily prepared and printed as possible may be.

Edw. Walker."

The above mandate is given *verbatim* from a copy in my possession; printed as a broadside without the name of the printer, but authenticated by C. R. and the royal arms. BOLTON CORNEY.

A MAGNANIMOUS DANE.—If the following is a fact, it certainly deserves being recorded in the columns of your valuable journal. Some of your readers may perhaps be able to give the name of the family, and the date of death of the old maiden lady:—

"During the wars that raged from 1622 to 1660, between Frederick III. of Denmark and Charles Gustavus of Sweden, after a battle in which the victory had remained with the Danes, a stout burgher of Flensburg was about to refresh himself, ere retiring to have his wounds dressed, with a draught of beer from a wooden bottle, when an imploring cry from a wounded Swede, lying on the field, made him turn with the very words of Sidney—'Thy need is greater than mine.' He knelt down by the fallen enemy to pour the liquor in his mouth. His requital was a pistol-shot in the shoulder from the treacherous Swede. 'Rascal!' he cried, 'I would have befriended you, and you would murder me in return. Now I will punish you. I would have given you the whole bottle, but now you shall have only half.' And drinking off half himself, he gave the rest to the Swede. The king, hearing the story, sent for the burgher, and asked him how he came to spare the life of such a rascal. 'Sire,' said the honest burgher, 'I could never kill a wounded enemy.' 'Thou meritest to be made a noble,' the king

said; and created him one immediately, giving him as armorial bearings a wooden bottle pierced with an arrow. The family only lately became extinct in the person of an old maiden lady."

EDITOR OF DEBRET.

GEORGE WITHER'S LINES ON "THE STATE."—Mr. Bright, in one of his recent speeches on the Reform question, wound up his peroration with a quotation from "an old Puritan poet," which, standing alone, is even startlingly fine:—

"That there's on earth a yet auguster thing,
Veiled though it be, than parliament and king."

It is worth noting that these lines are to be found in George Wither's poem on "The State," which was a great favourite of Coleridge's, and is quoted in his *Table Talk*, p. 123 (Murray, 1852).

D. BLAIR.

Melbourne.

FRENCH FOLK-LORE: POPULAR PROPHECIES IN NUMBERS.—The French people of all classes are very much given to the art of tracing prophetic references in the numbers composing dates, &c. This art, of which the proper dictionary name is *arithmancy*, is as old as the Chaldean astrologers. It was practised zealously by the Pythagoreans and Neo-Platonists, and has been popular among imaginative nations in all ages. It must be added, in fairness, that of all the modes of divination it is by very much the easiest. Just now, as I find from the French journals, the numeral prophecy in vogue in Paris is the termination of the empire in 1869.

This small problem in arithmetical divination is worked out thus: Napoleon III. was born in 1808, and assumed the empire in 1852. Add $1+8+0+8$ to 1852, and 1869 results. Similarly; the Empress Eugénie was born in 1826, and married to the emperor in 1853. Add together the ciphers in each date respectively, and these will also give 1869, when added to 1852. Here is a threefold prophecy! But it is noteworthy that the corresponding dates and events in the life of the present emperor's predecessor, Louis Philippe, when dealt with in the same way, give the corresponding prophetic result.

There is another numeral coincidence which might be cited in this connection. It is this: the date of the great revolution is 1789. Add to 1789 the sum of its ciphers, and 1814 results,—the date of the fall of the empire, which arose out of the revolution. Now, the date of the last revolution is 1848, and if this date be similarly dealt with, it gives as the prophetic results 1869. Q. E. D. These are but a specimen of the popular prophecies drawn from numbers which are current amongst the French people. I could cite at least a score of others equally curious as numeral coincidences, even if they lack validity as auguries of the future.

D. BLAIR.

Melbourne.

ONE STANZA MORE.—In a copy of Longfellow's *Voices of the Night*, which I lately met with, and opened at "A Psalm of Life," after the last two stanzas but one I found an extraneous quatrain, inserted by some reader in pencil in the margin. The former I quote from memory, the latter I transcribed *verbatim* in my note-book, and it will, perhaps, not be unwelcome to some of your readers:—

"Lives of great men still remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time;

"Footprints which perhaps another,
Sailing o'er life's solemn main,
Some forlorn and shipwreck'd brother,
Seeing, may take heart again."

Longfellow.

"Footprints which Time's weltering ocean
Covers at each onward tide,
And o'ersmooths, with ceaseless motion,
All that human tread implied."

Anonymous.

A DESULTORY READER.

BP. MARSH'S BIRTHPLACE.—All the notices I have been able to consult say that Herbert Marsh was born in London. This appears to be an error, as I have just received the following:—

"The Faversham register of baptisms, under date Jan. 3rd, 1758, has, 'Herbert, son of Richard Marsh, A.M., Vicar, and Elizabeth his wife, was born Dec. 10.'"

This shows not only that the distinguished prelate was *not* born in London, but that he was *not* born in 1758, as the Dictionaries say.

B. H. C.

THE "ROUNDING" SYSTEM.—The following extract from a local publication of mine, *Annals of Steeple Barton and Westcott Barton*, may possibly interest readers in other counties as well as those in Oxfordshire:—

"Forty years ago . . . the 'Rounding' system was in full career: a system of employing farm labour unknown to the generation that has grown up since 1835; denounced as degrading and destructive of confidence between employers and employed in almost every charge delivered by the late W. H. Ashurst, Esq., who was both M.P. for the county and Chairman of the Quarter Sessions, and not entirely ceasing until the needful but harsh remodelling of the Poor Law in the reign of the fourth William.

"The 'Rounding' system probably began before the inclosure and subdivision of the common fields, because the labourers used the phrase, 'going round by the yard land,' and it was this: as soon as the harvest was ended, and the crops secured, the demand for farm labour slackened, whereupon the tenant farmer discharged all his men, except a few he could not possibly do without—such as his shepherd, carter, herdman, and tasker or flailman, working by measure. The discharged labourers, upon application to the overseers of the poor, received each a ticket, billeting them upon one or other of the farmers for a number of days fixed according to a pre-arranged tariff of time, determined by the size of the several holdings, originally no doubt by the number of

yard lands comprised in each farm—two days to one, five to another, and so on. At the expiration of the stipulated number of days, the farmer gave the labourer a ticket or certificate entitling him to receive pay at the hands of one of the overseers out of the funds raised by the poor rates, which were thus enhanced out of all fair proportion; and as the acting overseer was usually a shopkeeper, the evils of the truck system were added to the other bad features of 'Rounding'; yet, strange to say, a majority of farmers liked it, arguing that the rents would be kept down by the landowners exactly in proportion as the rates were kept up. A still worse system prevailed at King's Sutton, Deddington, and some other places, at the same period of the reign of George IV., namely, congregating the unemployed in the centre of a village or parish during the winter days for a stipulated number of hours, and then paying them from the poor rates for thus standing unemployed.

"Neither the 'Rounding' system, nor the 'All the day idle' system, ever flourished in those parishes where absenteeism was unknown; and landowners admitted that ownership of the soil means something more than investment of capital and collection of rents."

WILLIAM WING.

Steeple Aston, Oxford.

HYLTON OF HYLTON.—The recent elevation of Sir William G. Hylton Joliffe to the peerage as Baron Hylton, "of Hylton, in the county Palatine of Durham," ought not to be passed over without notice by genealogists. It has been a generally accredited belief, that the *direct line* of the old Barons of Hylton Castle has long been utterly extinct. It has also been generally supposed that a family of Hilton settled in Newcastle-upon-Tyne in the last century—two individuals of whom (both single women) survived into the present century—were the nearest, and indeed only, survivors of the collaterals of that old race. In Mr. Howitt's popular work, *Visits to Remarkable Places*, there is an interesting chapter on Hylton Castle; in which the popular belief as above stated is assumed as a fact, and moralised on with reference to the humble position to which the sole survivors of an ancient noble race had been reduced. The author seems to have derived from his informants a slightly exaggerated account of the indigence to which these two single women were reduced; but it is certain they were in narrow circumstances, and the writer of these lines can vouch for Mr. Howitt's account having been the accepted one in the locality, and also for the care and industry with which that author collected information on the spot when engaged in writing his work. The survivor of those aged spinsters died above twenty years ago; and, on her death, assuming the above facts to be correct, not a single individual of the old race of "Hylton of Hylton" remained in the world. An interesting question, therefore, arises: What circumstances induced the highly respected baronet to assume the title of "Hylton of Hylton?" Perhaps some of your correspondents may be able to throw light on the subject.

M. H. R.

Queries.

BRANT'S "NAVIS STULTIFERA."—Who drew the woodcuts which adorn Sebastian Brant's *Navis Stultifera*? In the edition which I possess (Basle, 1498) no mention is made of the artist, though several complimentary odes and epigrams, addressed to each other by Brant and James Locher (his translator into Latin) are inserted, and even the printer comes in for his modicum of praise.*

F. D. M.

CLERICAL COSTUME.—I see at gatherings of the clergy that literates have lately taken to wear hoods in respect of the shape, though I believe a fine prince's-stuff is substituted for silk, thus yielding a practical obedience to the 58th Canon. But as the same Canon forbids non-graduates wearing hoods, and permits them to wear tippets only, I should feel obliged by any correspondent who has studied the point defining exactly what is the precise form of the distinction which this Canon establishes between a hood and a tippet, when it appropriates the latter *only* to nongraduate clerks. The makers of clerical vestments advertise literate hoods, but that circumstance does not designate their proper shape, nor justify a disregard of the difference no doubt existing between a *hood of any kind* and the permitted *tippet* of the Canon.

B. D.

A CREST QUERY.—My crest is a demi lion rampant. I have just ordered a new set of single-horse carriage harness, to have my crest in metal on the blinkers, saddle, &c.

The harness-maker tells me I must have two dies cast, and two different impressions of the crest made, in order that the crests on each side of the horse may look towards the horse's head.

It seems to me that, whereas my crest naturally looks to the dexter, this arrangement will insure that on one side of the horse my crest will look to the sinister.

I am sensible that, on the other hand, there is some awkwardness in having my crest looking to my horse's head on one side, and to his tail on the other. I know not which cause to adopt. Pray relieve my perplexity.

B. A. M.

P. S. If I was to put the shield as well as the crest, I have no doubt the coachmaker would be wrong. What is the practice in the case where the crest only is painted on a carriage door? Is there any difference between the case of a crest painted and one cast in metal?

* Dr. Dibdin has remarked, that "when the authorities of Mr. Douce and Mr. Ottley are deduced, as corroborative of the silence, or ignorance, which is likely to prevail concerning the artists [of the *Navis Stultifera*], all further enquiry may be considered fruitless."—*Bibliotheca Spenceriana*, iii. 207.]

DRAPER FAMILY.—Can any of the contributors to "N. & Q." inform me where the tomb is of General Edward Draper, who was killed in the battle of Dettingen (1743)? I fancy that it is in a town a short distance from the battle-field.

I would further solicit information generally respecting this rich family of Draper.

There is a magnificent marble monument to William Draper (1650) and his wife in Crayford church. The Drapers possessed not only large estates in Kent, in the neighbourhood of Erith, Dartford, Crayford, and Bromley; but also in Nether-Worton in Oxfordshire, and Froyle in Hants.

It has been stated that a Diana Draper, a great fox-huntress in Yorkshire, was the original of the "Die Vernon" of Sir Walter Scott. This Diana Draper was probably connected with the Kent "Drapers"—but how?

Sterne's "Eliza" was also a Draper.

ALFRED JOHN DUNKIN.

Dartford.

FARTHING OF QUEEN ELIZABETH.—Humphrey, in his *Coinage of the British Empire*, speaking of the Irish copper coinage of this reign, says: "Farthings are also mentioned in the record, but none have ever been discovered." I have in my collection a farthing of Queen Elizabeth—Obv.: Square shield within circle of dots, upper left and lower right-hand quarters, the three fleur-de-lis, and the other quarters the three lions; E—R on either side of the shield. Legend, "Elizabeth. D. g. An. Fr. . . . Hiber. Reg." Reverse: Irish crowned harp, 16—02 on either side of harp. Leg., "Posvi Dev Adjvto" . . . the rest illegible. What is the rarity of this piece, and has it been described; and if so, where? An answer will oblige a transatlantic lover of numismatics.

D. L. W.

New York.

THE FIRST BOOK TRANSLATED FROM GERMAN INTO ENGLISH.—What was it? I have a copy of Bengel's *Notes on the Apocalypse*, "translated from the High Dutch by John Robertson, M.D. London: Ryall and Wither, Hogarth's Head and Dial, opposite to Salisbury Court, Fleet Street, 1757." The High Dutch I take to be German. But the phrase clearly intimates that translations from the German had not then become so common as they did subsequently, when Kotzebue's plays and Goethe's *Werther* were all the rage in England.

D. BLAIR.

Melbourne.

PASSAGE IN GOLDSMITH.—In a French work, I found recently the following quotation:—

"De même que dix millions de cerceles ne feront jamais un carré, les voix unies de myriades d'hommes ne donneront jamais la moindre réalité à ce qui est faux."—*Goldsmit*.

Can any of your readers give me the original, and state where it is to be found? L. H. M.

HEBREW SYNONYMS.—What works are there upon this subject, and is there a good one?

F. C.

OLD KENT NEWSPAPERS.—I should feel greatly obliged if any readers of "N. & Q." can supply me with some information respecting the following old Kent newspapers, viz.:—

The Kentish Gazette, established in 1717. This paper is still published, and has reached its 179th volume. What month and day in 1717 did this paper commence? and did it commence under the title of *The Kentish Gazette*?

In the Museum at Maidstone, Kent, is preserved one number of the *Maidstone Mercury* of 1725. When was this paper first published, and when did it cease, as I do not find any published now bearing the above title?

In the Catalogue of the library of the late Mr. William Upcott, sold by auction by Messrs. Sotheby and Co., in June 1846, occurred: Lot 842, *The Kentish Post* for 1728 and 1729; Lot 843, *The Kentish Post* for 1756 (mutilated). When was this paper first published, and when did it cease, and where can I now inspect these papers?

The Kentish Chronicle bore the No. 1847 on October 9, 1797, and was published on Tuesdays and Fridays. I should be glad to know when this paper commenced, and if complete sets of the above old newspapers have been preserved, and where they can be inspected? And also, if any others have occurred for sale by auction? It is to be regretted that the British Museum is so very deficient in these early county newspapers.

W. D.

Kennington, Surrey.

SOCIAL ILLUSTRATIONS OF SWEDEN AND NORWAY.—Can you refer me to any books or papers giving illustrations, or description of modern life and dress, &c., in Sweden and Norway?

G. W.

BURIAL OF LIVING PERSONS.—In Alban Butler's *Life of St. Camillus* (July 14) occurs the following passage:—

"Among many abuses and dangerous evils, which the zeal of S. Camillus prevented, his attention to every circumstance relating to the care of dying persons soon made him discover that, in hospitals, many people are buried alive, of which Cicatello relates several examples; particularly of one buried in a vault, who was found walking about in it when the next corpse was to be there interred," &c.

In connection with the above statement my query is: Are there many well-authenticated instances of persons having been buried alive? And

[* See "N. & Q." 1st S. vi. 245, 560; x. 233; 2nd S. i. 305.]

if so, *how* was it ascertained that they really were not dead, though they had been buried as such? The case referred to by Cicatello, the biographer of St. Camillus, seems almost incredible. No doubt in hospitals, both at home and abroad, it has often happened that persons were supposed to be dead when, in reality, they were not; and preparations were made for their interment, when the parties suddenly revived. No certain marks can be given that a person is dead, until evident symptoms of putrefaction have commenced.

J. DALTON.

PRINTER-AUTHORS AND UNWRITTEN BOOKS.—MR. LEE, in his very interesting paper on the "Periodical Publications of 1712-32," notes S. Keimer, the eccentric printer, as one who "composed pamphlets and journals direct from the head into type without manuscript." I remember reading an *Unwritten Book* (so entitled), containing some very pleasant and genial critical gossip on English poets and poetry, composed by a printer named Lordan, of Romsey, in Hampshire. It would be worth while collecting a list of these very ingenious printer-authors. Is there already any such list in existence in any work on the typographic art?

D. BLAIR.

Melbourne.

SAVERNE AND SAVERNAKE.—The first occurs as the name of a village in the woody defiles of the hills that separate Alsace from the rest of France; the second is a well-known name in the neighbourhood of Marlborough. Both places are in the midst of woods or woody districts, and it seems not unreasonable to suppose that the above names have reference to the situation. Can any of your readers prove this from etymology?

SYLVANUS URBAN, JUN.

SCOTCH LAIRDS, 1687.—The following personages are mentioned in a Scotch deed of the above date. I shall be greatly obliged if any one will tell me the names of the parties mentioned:—

The Laird of Preston-Grange; the Laird of Kinnaldie; Lady Crimstain; the Laird of Gredoun; and the Laird of Balroune.

F. M. S.

TOPOGRAPHICAL ENGRAVINGS.—Where can I find a Catalogue of all the topographical engravings, views, maps, &c., that have been published from the earliest period to the present time, to illustrate all the English counties—such as views of seats, towns, villages, old buildings, antiquities, &c., &c.: their sizes, dates of publication, drawers' and engravers' names; and also a list of all the views and engravings that have been published to illustrate cricket, horse-racing, pugilism, pedestrianism and other sports?

W. D.

Kennington, Surrey.

WHICH IS THE WORLD'S BIRTHDAY?—On the tombstone of Thomas Dawson, who died October 23, 1674, at Sandwich, are found these lines:—

"Upon October's three-and-twentieth day
The world began, as learned annals say."

I should be glad to know what authority there is for the statement?
W. H. S.

Queries with Answers.

SAUL, ST. PAUL.—When, and for reason, did St. Paul change his name? Or had he two names from his birth, the one (Saul), in virtue of his Hebrew descent, and the other (Paul), in virtue of his Roman citizenship, so that he used the one amongst the Jews, but adopted the other after his conversion, when he was called upon to labour chiefly among the Gentiles?

In a work which I met with a short time ago, entitled *The Annals of the Church from the Death of Christ* (vol. i. p. 30, London, 1738), a reason is given for the change of name, which I have never seen mentioned before. These are the words of the writer:—

"This illustrious Convert, the Pro-Consul Sergius Paulus, was so sensible of the benefit received from Saul, that in return he adopted him into his family, and gave him his own surname of Paulus."

J. DALTON.

Norwich.

[In the article "Saul," in Smith's *Dictionary of the Bible*, by the Rev. John Llewelyn Davies, it is stated "that nothing certain is known about the change of the apostle's name from Saul to Paul (Acts, xiii. 9). Two chief conjectures prevail concerning the change. (1.) That of Jerome and Augustine, that the name was derived from Sergius Paulus, the first of his Gentile converts. (2.) That which appears due to Lightfoot, that Paulus was the apostle's Roman name as a citizen of Tarsus, naturally adopted into common use by his biographers when his labours among the heathen commenced. The former of these is adopted by Olshausen and Meyer. It is also the view of Ewald (*Geach*, vi. 419, 20), who seems to consider it self-evident, and looks on the absence of any explanation of the change as a proof that it was so understood by all the readers of the Acts. However this may be, after Saul has taken his place definitively as the Apostle to the Gentile world, his Jewish name is entirely dropped. Two divisions of his life are well marked by the use of the two names. There are many other theories, one of which may be mentioned, that of Nicephorus (*Hist. Eccles.* ii. 37), who treats Paulus as a contraction of Pasillus, and supposes it to have been a nickname given to the apostle on account of his insignificant stature!" Consult also Kitto's *Cyclopædia of Biblical Literature*, art. "Paul."]

ARMS OF BAYLY.—I am very desirous of ascertaining the exact arms borne by the family of

Lewis Bayly, Bishop of Bangor. The only instance I can find is a manuscript drawing of 1654, as borne by his son Dr. John Bayly—quarterly, 1st and 4th, A. a chevron between three martlets G., 2nd and 3rd A. a lion rampant S. membered (P) A., a martlet for difference. I am not sure whether the lion is intended to be membered, or armed or bound, and shall be glad to know exactly what the quartered arms are, as well as whose they are.

W. S. APPLETON.

[In the Rev. Ryland Bedford's very useful volume, *The Blazon of Episcopacy*, the arms ascribed to Bishop Lewis Bayly of Bangor are, Azure, nine estoiles, Or. This on the authority of Burke's *Landed Gentry*, vol. i. p. 72.]

CHISWICK PRESS.—Can you tell me where the Chiswick Press was situated, and at what date it ceased? I have before me—

"The Dramatic Works of William Shakspeare, with Notes, original and selected, by Samuel Weller Singer, F.S.A.; and A Life of the Poet, by Charles Symmons, D.D. In 10 vols. From 'The Chiswick Press,' 1826."

SEPTIMUS PIESSE.

[According to Faulkner's *History of Chiswick*, p. 459, "Mr. Charles Whittingham, in conjunction with Mr. Bishop, in the year 1810 took the premises known as the High House, on Chiswick Mall, but now [1845] used as a workhouse for the Fulham poor. This house he occupied as a dwelling-house and printing-office, and the adjoining house was used as a factory for the reducing of old rope to a state fit to be made into paper, in conjunction with Mr. Bishop. He lately removed, in the year 1818, to College House. Mr. Charles Whittingham died on January 15, 1840, aged seventy-three." In 1851 the Chiswick Press was combined with that in Tooks Court, Chancery Lane, and is now carried on by Messrs. Whittingham and Wilkins, the printers of the famed Aldine edition of the *British Poets*.]

PEPPERCORN RENT.—What is the origin of a nominal rent being called a peppercorn rent?

DAVID ROGERS.

[A peppercorn rent, as one of the nominal items payable by a vassal to his superior, seems to have originated in the feudal ages. The word peppercorn simply denotes anything of inconsiderable value, which freeholders pay their landlord to acknowledge that they held all from him.]

"Folks from mud-wall'd tenement
Bringing landlords peppercorn for rent."

This kind of service is called in Scotland *Blanchholding*, in which the vassal pays a small duty to the superior, in full of all services, as an acknowledgment of his right, either in money, or in some other article, as a penny, money, a pair of gilt spurs, a pound of wax, or of pepper, &c., *nomine albe firme*. Erskine's *Institute of the Law of Scotland*, ed. 1773, i. 209.]

UNPUBLISHED MANUSCRIPT.—The following is the title-page of a singularly quaint and learned old MS. in my library:—

"A Mirroure for young Christian Ladies. Or a Glass for all Parturient Women. Being a generall Character of Woman, from her Creation to her Resurrection. Wherein is set forth in Essayes, Hymnes, Prayers, and Eiaculations: the Woman's—1. Creation. 2. Fall. 3. Redemption. 4. Conception. 5. Quickning. 6. Travell. 7. Delivery. 8. Thanksgiving. 9. Death. 10. Resurrection. 11. Private Recesses. 12. Recreation. To the Honourable the Lady Mary Hare, Wife to the truly Honourable Gentleman, Sir Ralph Hare, Baronet."

The Epistle Dedicatory to Lady Hare is signed "Edmond Parlet," and dated "September 19th, 1653." The entire MS. consists of title-page, Epistle Dedicatory, 2 pp., and the treatise itself 75 pp. closely-written (folio). On the vellum cover a former possessor has recorded that the author, Parlet, was "Vicar of Stow-Bardolph," and gives these references: "See Bl^d, vol. vii. pp. 447, 450, 453, 454, 342." As I have been urged to give a limited and privately-printed edition of this rare, and racy MS., I shall be much obliged by any reader of "N. & Q." favouring me with—1. Information concerning Parlet. 2. Explanation of the above reference to "Bl^d." 3. Anything about Sir Ralph and Lady Hare. The handwriting of the MS. is particularly neat and careful.

ALEXANDER B. GROSART.

308, Upper Parliament Street, Liverpool.

[In the Bodleian Library (Rawlinson MSS. Misc. 164) is a manuscript entitled "The General Character of Woman," written by Edmond Parlett, of Caius College, Cambridge, 1659, which contains the following poetical character of the unfortunate Queen Anne Boleyn:—

"QUEEN ANNE BOLEYN, WIFE TO KING HENRY THE EIGHT, MOTHER OF QUEEN ELIZABETH.

"From gentle birth I rose to royal state,
Most happy in it, and unfortunate:
My happiness t'embrace the Gospel's light,
Defend professors true from papal spite:
Under my wings truth such firm root did take,
Nor men nor devils after could it shake.
Mine alms like holy Paulas were so large,
The poor relieved at another's charge
My loss I counted. Thus I spent my time;
Till by a false and most unlikely crime,
My popish prelates forged, my blood to spill,
I lost mine head and life on Tower Hill.
But, maugre malice, still my memory
Remaineth precious to posterity;
Able to stifle the most envious breath,
Leaving to England blest ELIZABETH."

The reference Bl^d is to Blomefield's *History of Norfolk*, 8vo edition. The same work contains some particulars of Sir Ralph and Lady Hare.]

NEWBERRY WILL.—I should be glad to have an explanation of the joke intended by the following epitaph, copied from Harleian MS. 5882:—

"Hic jacet Newberry Will,
Vitam finivit cum Scotia Pill.
Quis administravit? Bellamy Sue.
Quantum, Quantitate? Nescio. Scisne tu?"

What is *Scotia Pill*? G. W.

[This epitaph, in Edmonton churchyard, is on William Newberry, an hostler, ob. 1695, who lost his life from the improper administration of medicine by an ignorant fellow-servant. The following is a more correct reading:—

"Hic jacet Newberry Will,
Vitam finivit cum Cochiae Pill;
Quis administravit? Bellamy Sue;
Quantum quantitas? Nescio—
Scisne tu?
Ne sutor ultra crepidam."]

PRINCE RUPERT.—What were the arms, crest, and motto, borne by Prince Rupert?

J. BERTRAND PAYNE.

[Prince Rupert's arms, crest, and supporters may be seen in Guillim's *Heraldry*, 5th edit. fol. 1678, "Achievements of Dukes," p. 32. See also "N. & Q.," 2nd S. viii. 418. The motto, "Honi soit qui mal y pense."]

Replies.

WEAPON SALVE.

(2nd S. vii. 231, &c.)

In several papers which appeared in "N. & Q.," a "Doctor" was pointed at as having written a treatise upon the Weapon Salve, which drew forth a letter from Mr. John Hales in ridicule thereof. That the "sympathetic powder" knight, Sir Kenelm Digby, was not the "weapon salve" doctor was considered "next to certain"—indeed was made clear—for it was not only very unlikely that Hales would have dubbed Digby a doctor, but Hales had evidently never read Digby's book. I have lately discovered that the mysterious doctor, against whom Hales wrote, was Dr. Fludd, or, as he called himself, *De Fluctibus*, a celebrated "Rosicrucian virtuoso," an account of whom may be seen in Wood's *Athenæ Oxonienses* (1st ed. vol. i. col. 509-10, or 519-20). The weapon-salve cure, promulgated previously in some of his works, which were written in Latin and printed abroad, having met with ridicule from a "Parson Foster," Fludd answered him in an English book, a copy of which is in my possession. As no reference has been made to this book in your columns during the discussion carried on there, and as it is not mentioned by "Lowndes," I conclude that it is rare, and that a few particulars of it may be acceptable. It is a small quarto of 212 pages besides preface and title. As your correspondent, TEE-BEE, writes of Hales's mysterious opponent—"The Doctor, in support of his thesis, promises reason, uses scripture, and pretends experience." His manner is furious, this the very title-page will show:—

"Doctor Fludd's Answer unto M. Foster,
or,

The Squeezing of Parson Foster's Sponge
ordained by him for the wiping away of the
Weapon Salve:

Wherein the Sponge-bearer's immodest carriage and
behaviour towards his bretheren is detected; the bitter
flames
of his Slandrous reports, are by the sharpe vineger of
Truth

corrected and quite extinguished: and lastly, the vertuous
validity of his Sponge, in wiping away of the

Weapon Salve, is crushed out and
cleane abolished,
Bilis acutissima aceto correcta acerrimo redditur dulcior.
Psalm xcii. 7.

Opera Dei, vir brutus et stultus non intelligit.
The assertion of Parson Foster and his Faction or Cabale
is this:

*The wonderful manner of healing by the weapon salve is
diabolically, or effected only by the invention and power of
the Devil;*

But, the royal Psalmist, guided by the Spirit of God,
saith—Psalm lxxi. 18—*Blessed be the Lord God of Israel
who only worketh wonders.* Therefore, the Prophet pointeth
thus at these and such like enemies of the Truth.

Esa. v. 20—*Woe unto them that speake good of euill, and
euill of good, &c.*

London:

Printed for Nathanael Butter, 1631."

"The Contents of this Treatise.

This small Treatise is divided into 3 members, whereof
the—

1. Taketh away and utterly disannulleth those scandalous reports which Master Foster hath in his writing most falsly and irreligiously divulged and layd unto my charge, and withall expresseth unto the world how unseemly a thing it is for a man of his calling, to accuse and censure his brother unjustly.

2. Is divided into 3 parts or chapters, of the which the—
One doth answer particularly unto every objection that Master Foster doth make in a generality for the abolishing of the Weapon Salve's usage.

Other doth maintaine Theologically the Cure of the Weapon Salve to be good and lawfull, and proveth it by the authority of holy writ, to be the gift of God: and not of the diuell.

Lastly, demonstrateth the mysterie of the Weapon Salve's cure, by a Theophilosophicall discourse, and sheweth how it is grafted or planted by God in the Treasury of Nature.

- Last, doth answer unto each particular obiection, which our Spongie Adversary maketh against a certaine Treatise, expressed by me in my *Mysticall Anatomy* for the proving and maintaining of the Cure by the Weapon Salve to be naturall, and no way Cacoma-gicall."

In the preface, Fludd writes that he "did not think to have stirred up the puddle of this mine adversarie's turbulent spirit for a 3-fold reason," but became urged beyond the bounds of patience by Foster having "set up in the night time two of the frontispieces or titles of his book, as a challenge, one on each post of my doore." Foster's book was intitled *The Sponge to wipe away the Weapon Salve*. Fludd's mode of dealing with his antagonist, also the composition of the weapon salve, will be seen from the following extract:—

"I pray you observe (gentle and judicious reader) how our sponge-carrier is very halting and unperfect in the interpretation of my text, straining it much from its true nature to serve his own sense, rather than justly to expresse mine intention (as indeed he ought): I will, therefore, in the first place, expresse unto you in naked English tearmes the full and exact purpose of my Latin text, which I call mine assertion; and then, in the next place, I will expresse his exposition or collection. After that I will set downe the vertuous validity of his sponge in drinking up, devouring, or wiping away the strength of my assertion; and then, in the last place, I will crush and squeeze his sponge, and make it by force to vomit up againe the truth, which it had devoured, or rather covered with his vaile of ignorance. And this shall be my manner of proceeding in combat against this Lerman Monster, and his Truth-devouring sponge.

Heere it is proved against our adversarie's assertion —

First, that the Blood, Fat, Flesh, and Bones of a dead man doe participate with the Balsamicke nature or humidum radicle which is in the living man.

Secondly, that a Horse hath a Balsam sympathizing with that of a man.

My naked Text Englished.

We see that this ointment is compounded of things passing well agreeing with man's nature: and consequently, that it hath a great respect to his health and preservation, for as much as unto the composition thereof, wee have in the chiefest place or ranke Blood, in which the power of life is placed. Here, I say, is the essence of man's Bones growing out of them, in form of Mosse, termed Usnea; here is the flesh in the mummy which is compounded of Flesh and Balsame: here is Fat of man's body, which concurrith with the rest unto the perfections of this ointment. And with all these (as is said) the Blood is mingled which was the beginning and food of them all, for as much as in it is the spirit of life, and with it the bright soule doth abide, and operateth after a hidden manner. So that the whole perfection of man's body doth seem to concur unto the confection of this precious ointment. And this is the reason why there is so great a respect and consent, betweene this ointment and the Blood of the wounded person. For it is most necessary that some of the wounded be drawne out from the depth of the wound," &c.

At p. 108, Fludd writes:—

"Now I will relate unto you the stories of certain homebred cures which have been effected by this Weapon Salve, that thereby wise men may deeme or gesse uprightly, whether the Deuill hath a finger in this cure, yea or no. There is a Knight dwelling in Kent, a man judicious, religious, and learned, called Sr Nicholas Gilbourne, one (I say) with whom I both am, and have been long familiar. For he married my Sister. This Knight having good acquaintance with one Captain Stiles, for as much as in times past he was his tenant, was with the said Capitaine in the company of very good and learned Divines, at the making of the said ointment, who saw all the ingredients apart, and often beheld an Apothecary to compound them together without any kinde of superstitious action, where it was generally adjudged to be a lawful medicine, and no way superstitious or diabolicall. A box of this Ointment was bestowed on this my brother in lawe: what wholesome effects it hath wrought, I will in a word relate unto you, and that verbatim as I have it under his own hand.

"The first (saith hee) was at Chatham in Kent, where the servant of one Poppee, a shipwright, was cut with his axe into the instep, so deepe as it could passe and not cut it off: upon the hurt (which was in the afternoone) hee

was brought unto mee: but I refused to meddle with it, onely I advised him, to wash his wound with his own urine, which he did. The next morning I did dress the axe, and after dressing it, I did send to know, how the fellow did? Answer was made that hee had been in great paine all the night:—but now lately was at ease. The next morning coming into my study, I stricke my Rapier downe upon the axe, the hilt whereof stricke the ointment off from the Axe, which when I found, I sent to understand how he did? and had answer, that he had been exceeding well that night: but this morning he was in great pain and so continued: I therefore anointed the Axe againe, and then sent againe unto him, and heard that hee was then at great ease; and within sevenen days was perfectly well.

"These are his very words which by letter he sent unto me. By which it is manifest, that the cure is (contrary to Master Foster's assertion) performed by the Weapon Salve: and not by other secret medicine applied by the Devill: but rather this invention of Master Foster is devillish, and the cure of the ointment naturall. For else why should the ointment on the axe, being discovered or struck off by the sword hilt, be an occasion of the suddaine alteration in the wound, from better to worse? And why should the wound returne againe from his dolorous distemper unto his wonted ease, after the re-anointing and covering anew of the weapon?"

The details of one case are sufficient to show the *post hoc ergo propter hoc* mode of Fludd's arguing. It may be remarked that one of the "homebred" cures was at Windsor — so that Fludd writes, "here you may see, that this cure was performed at a distance of 20 miles between the wound and the ointment."

It is worthy of remark that Fludd gives no cures of his *own knowledge*,—also that Captain Stiles had been the Knight's tenant. But besides this family party of believers, Fludd describes

"A certaine noble personage of this kingdome, very religious, judicious, and learned, who at first scoffed at this kind of cure as impossible. And after that he perceived that it was true indeed; he was terrified by such scare-crows as Mr. Foster is, to put it in practise, forasmuch as he was made beleeve, that there was a prestigious deceit or cacomagicall vertue in operation in it."

He became a convert, however, under Captain Stiles, for at p. 124 Fludd writes:—

"The above mentioned Noble Personage, and Captain Stiles, with Sir Bevis Thelwell (who had his ointment from that Noble Personage, and hath performed by it, many strange and desperate cures) and Mr Wells of Dedford, a learned and honest gentleman have cured (as they will make good) at the least a thousand persons by this manner of cure, and now there are many other, as well men as women, who have got of this weapon salve, and doe daily an infinity of good in this kingdome. *Hinc dolor, hinc lachrima*: From hence I say cometh the grieve unto the Chirurgicalians, as well of this city of London, as of every country about. And have they not good reason for it, when they lose such a masse of practice as would well have stuffed their pouches?"

Fludd then refers to the case of Demetrius and St. Paul, and asserts that Foster, who was a —

"Barber Chirurgicalian's sonne, resembles in every point the Ephesian Demetrius, forasmuch as he conspireth with the Artists of his Father's trade to move the whole City, yea and country, to murmur and repine at the victorious

act of that gift which God hath imparted unto the weapon-salve, and exclaim against such as use it unto God's glory, and the good of mankind, because it doth derogate and taketh away the profit and gain from the Trade of Chirurgians."

As to the mode of operation of the weapon salve, Dr. Fludd writes:—

"Whereupon it is manifest that this spiritual line, being invisibly protracted or extended in the Ayre, between the places of the wounded person, and the Box or Pot of Oyntment, doth carry along with it his animal forme, the which soule or spirit of life, is no lesse to bee divided from his whole or integrality contained in the body of the wounded, than the beame of Sunne is from the Sunne. Therefore as the beame of the Sunne, swimming in the spirit of the world, is as it were a messenger betweene Heaven and Earth; even so this animal beame is the faithfull conductor of the Healing nature, from the Box of the Balsam unto the wounded body, and this medium or directing, and conveying Line, namely, that which conveyed the wholesome and salutiferous spirit, by means of the soule or spirit of life is that spirit, which is invisibly extended, or drawne out in the ayre, the which, unless it had bene in a hidden manner figured and fashioned forth, the vertue of the Oyntment would evaporate or sluce out this way, or that way, and so would bring no benefit unto the wounded."

These extracts will show that belief in the weapon salve was a piece of credulity pervading all classes, although it doubtless commenced amongst the higher and better-educated ranks. In this spirit-rapping, crystal-viewing, and wizard-swimming generation, it may, however, be well to say little in ridicule of any credulity which may have occurred amongst our forefathers.

It may be noticed that Butler sneers at the weapon salve (*Hudibras*, ed. 1744, vol. ii. p. 306):

"And weapons drest with salves, restore
And heal the hurts they gave before."

In the note upon this passage, Grey refers to several writers, and among them to this book of Fludd's.

Sir Walter Scott alludes to the weapon salve in the *Lay of the Last Minstrel*—

"But she has ta'en the broken lance,
And wash'd it from the clotted gore,
And salv'd the splinter o'er and o'er."

In the notes upon this poem, reference is made to Kenelm Digby and to Reginald Scot, but not to Fludd. Dryden, in the *Enchanted Island*, also introduces the subject.

A. B. MIDDLETON.

The Close, Salisbury.

AEROLITES: (JOSHUA, x. 10, 11.)

(2nd S. xii. 193.)

The discoveries of modern astronomy tend to the conclusion that all the interplanetary spaces are traversed by innumerable fragmentary bodies, the figures and dimensions of which are not calculated to transmit reflected light: so that they only become visible when inflamed by the friction

of transit through our atmosphere. *Etherolites* might be the more correct generic term, as they do not become *aerolites* until within the aerial limit; and if at such time the earth's attraction overcomes their projectile force, they are precipitated earthwards with a velocity far exceeding any of which we have sublunary example. Although multitudes of these aerolites must reach the earth, especially in August and November, when periodical meteoric showers

"Athwart the shadow of our planet sweep
In endless sequence, flashing o'er the main
A gorgeous dawn at midnight"—

yet, strange to add, modern experience furnishes no instance of human destruction from their fall. But was this always thus; and had not these flaming messengers sometimes a providential mission in former ages? The whole narrative in Joshua of the overthrow of the Canaanitish kings and their armies seems to intimate an astronomical catastrophe. The "great stones" is in the original a simple uncompound noun (גָּזֵי, stones), and "discomfited" would be more literally rendered "crushed," or "bruised to atoms," as if by the overwhelming force of heavy masses, which, amid the intermingled hosts of victors and vanquished, struck down only the doomed Amorites. That a fall of aerolites was the agency of their destruction may be corroborated by two circumstances: 1. The chronology of the event according with either period of the meteoric transit; and 2. Aerolites being found *in situ*. Porter, in his remarkable book, illustrating the fulfilment of the prophetic denunciations against the Canaanites—"The Giant Cities of Bashan"—accurately traces the topography of the battle and the flight, desolate and rock-strewn, even as in the days of Joshua; but his examination does not include geology, or rather lithology, now happily combined with antiquarian research by the zealous members of the Palestine exploration project. If the routed Amorites were destroyed by "stones from heaven," doubtless aerolites will be found along the track of their flight, and which could be readily identified by the pitchy lustre and glassy hardness of their crust, acquired by partial fusion in the rush through the atmosphere, and rendering them incapable of change or decomposition from lapse of time, or the chemistry of nature; while the impracticable nature of the material for human uses would make the supposition of their removal an extreme improbability.

Pliny (lib. iii. c. 5), in his description of Gallia Narbonensis, mentions the "Campi lapidei, Herculis preliorum memoria;" and Pomponius Mela accounts for the name, by stating that a great battle had been fought there between Albion and Geryon, sons of Neptune, and Hercules, who was on the point of being overcome, when

Jupiter came to his aid, and destroyed his antagonists with a shower of stones from heaven. Now if aerolites are found intermingled with the boulders of the "Campi lapidei," the modern district of La Crau in the department of Bouches-du-Rhône, it would sanction the probability that this Pagan myth was founded on a parallel instance of human destruction to that recorded in the book of Joshua.

My query does not refer to versions and commentaries, which would only lead to tedious repetitions and comparisons too long for the pages of "N. & Q.," but is strictly confined to the Hebrew text, the chronology of the event, and the occurrence of aerolites *in situ*. J. L.

Dublin.

SEPULCHRAL DEVICES.

(3rd S. ix. 194.)

However it may be in English churchyards, there can be no doubt that in Scotland very frequently the trade or occupation followed in life by the departed is indicated, in no doubtful manner, by sculptures of the implements of their craft, cut with more or less care and skill on their gravestones. I find many proofs of this in the pages of note-books filled and laid aside—the gatherings of pleasant autumn wanderings long ago. I select one or two of the more curious.

1. On the south wall of the churchyard of Newbattle, near Dalkeith, is a stone with the following inscription:—

"Here, Lyes, John, Duncan.
Weaver, in Newbattle, who, depert.
this life, Nov. 1607, aged 82, and
his Spous, Cathren, Burne. Here.
Lyes, Thomas, Brunton, Wiver, in
Newbattle, sometime husband, to
Jean, Duncan, Who, Died, May
21st, 1739, aged 55, and 8, children.
Cathren, William, John, Margaret,
Alexander, Robert, Thomas, and
Jean, Bruntons."

On the upper portion of the stone there are neatly sculptured two shuttles and a double-headed nap-comb, with the handle broken across in the middle. From the position of the initials "T. B.," the stone seems to have been erected about 1730.

2. In the churchyard of Tannadice, Forfarshire, there is a very beautifully carved stone to the memory of David Cuthbert, farmer, dated 1767. The most striking ornament on it is a cheese-press. It is so well cut, and so minutely faithful, that there can be no doubt that the artist had copied from the actual machine, not from memory. Indeed a tradesman would have no difficulty in making such another, using the sculpture as a model. The singularity of the matter is, that the principle on which the instrument is used is, so

far as I am aware, though more powerful and more controllable, quite different from that now used in the surrounding district. The press in common use consists of a strong oblong frame of wood. In the centre of the upper transverse bar are a nut and screw made of rod iron, about a foot in length. To the lower end of this rod is linked on a heavy stone, dressed square, of such weight as may be judged sufficient. When the press is to be used, the stone is raised by means of the moveable nut, and the chizzard, or cheesevat, filled with curd, placed below, when, the nut being turned the reverse way, the weight of the stone rests on the mould placed below it, and, thus pressing out the whey, consolidates the curd. In the sculptured press, the oblong frame is the same, but the upper corners are strengthened by cross-bars to resist pressure from beneath. This pressure is supplied by the screw, which is turned from below by a short moveable iron lever, such as is used in a blacksmith's vice. There is no stone, only a strong moveable face of wood or iron similar to the pressure-board of a Bramah press.

3. In the churchyard of Dunnichen, a few miles south of Tannadice, there is a gravestone bearing still less mistakeable memorials of agricultural operations. It is to the memory of David Ford, and bears the date 1787. It bears, sculptured in bold relief, the old lumbering yoke for a couple of oxen, with the heavy beam for crossing their necks, and the central ring for the *thetes*. There are also the usual number of *scingle trees*, a long single-handed scythe, such as old Father Time delights in, a long-toothed wooden grass rake, and a culter impaling what seems the head of a double-boarded plough.

Close beside this stone is another, dated 1782, to the memory of David Pullar, Mains of Dunnichen. It is hardly necessary to tell the "passing stranger" that Mr. Pullar followed the business of a carpenter. A glance at the elaborately carved *tenon saw*, carpenter's axe, square, and compasses, at once proclaims the fact. Strolling a few steps further on, in the same churchyard, we stumble on another stone. It was erected in 1791 to Alexander Mason, shoemaker, in Craichie. In a shield in the centre of one side of the stone we find the implements of his craft blazoned very plainly. There is an antique-looking last, a very attenuated broad-headed hammer, a pair of peculiarly savage-looking pincers, a sharp-pointed knife, backed by an impish-like awl. Were any further proof needed of the common occurrence of the emblems of every-day occupation on the monuments of the departed, it would be found in the accompanying extract, which is all the more valuable as the testimony of a gentleman very intimately acquainted with the mortuary antiquities of Scotland, and very favourably known for his exertions to preserve whatever may illustrate the

past. The author of *The Memorials of Angus and Mearns*, in speaking, p. 195, of "The Howff," formerly the principal graveyard of Dundee, says:—

"Here, as in other places, and from the earliest date, the tombs of many of the burgesses bear carvings of objects illustrative of their *crafts* or trades. The scissors, or goose, is found on the tomb of the tailor; the glove, on that of the skinner; the broad Scotch bonnet, on that of the bonnet-maker; the hammer and crown, or anvil, on that of the blacksmith; the loom, or shuttle, on that of the weaver; the circular knife, on that of the cordiner, or shoe maker; the compasses and square, on that of the mason; the expanded compasses, or saw, on that of the wright; the axe and knife, on that of the flesher; the crossed peels, on that of the baker; the ship in full sail, on that of the seaman; the plough, culter, harrows, or yoke, on that of the farmer; the millstone, pick, and rynd, on that of the corn-miller; the lancet, or other surgical instruments, on that of the chirurgion."

S. D. S.

PRELATE MENTIONED BY GIBBON.

(3rd S. ix. 452, 502, 523; x. 16, 56.)

When I said that Warburton was "often coarse" in his conversation, the coarseness which I meant was not of that kind which CYRIL would wish to fix upon him. I intended to admit nothing more than that he was frequently rude, abrupt, unpolite, not very choice about the sort of phraseology in which he expressed himself. But that what he expressed, in his ordinary talk with literati or others, was ever of the description which repetitions of the anecdote about Theodora would indicate, I do not believe, and see no grounds for any one to suspect; because there is, as I have said, nothing in any records which we have of his conversation, and nothing in his writings, epistolary or other, to intimate a propensity in him to such sort of discourse.

CYRIL asks me for an account of the many attempts which have been made to discover the name of Gibbon's "distinguished prelate." I did not say that many such attempts, or any, were recorded in print; but I believe that there are few readers of Gibbon, who think about literary matters at all, that have not asked themselves or their neighbours, or both, on coming to the historian's note on Theodora, "who could that prelate be?" and then making some attempts, as far as their knowledge reached, to settle who the dignitary was. I know that I myself, when I first read Gibbon, and another young man who had read him just before, tried in vain, in our imperfect acquaintance with the lives of the prelates of the last century, to form any satisfactory conjecture as to the bishop or archbishop intended. What we did then I know many others have done since—probably many before; and if any one had come to any probable conclusion on the question, it is likely that some declaration of it would by

this time have appeared in print. The note of W. D. shows that he had thought on the subject, and had partially convinced himself that Bishop Clayton was meant, though a reference to chronology, proving that he died twenty-six years before Gibbon's note was written, showed that he could hardly be mentioned by Gibbon as "lately deceased." Nor am I aware that anything is told of Bishop Clayton's conversation to make it appear that he could be Gibbon's prelate. I am glad to observe, however, that W. D. finds no grounds for CYRIL's belief that it was Warburton.

I am glad also to see that MR. CROSSLEY, who has given much attention to Warburton's life and character, believes that if Warburton was Gibbon's "deceased prelate," the charge conveyed in Gibbon's note is "a malicious falsehood," or, in other words, "an impudent lie." Gibbon, as MR. CROSSLEY happily conjectures, may have been deceived by Steevens or some other mischievous inventor, and have seized upon the story for a sneer at the bishops through a member of their body, whom he did not think proper to name. Gibbon has reasonably expressed his wonder that Warburton's "critical telescope should have seen in the general picture of triumphant vice any personal reference to Theodora;" but neither Warburton's account of Theodora in his note on Pope's Epilogue to the Satires, nor the style in which he gives it, indicate any propensity in him to "quote" such passages as that which Gibbon was ashamed to take out of the original Greek.

The uncertainty about this "deceased prelate" having lasted so many years, CYRIL must not be surprised at my having reason to believe that many have been inclined to consider him a myth.

The correspondence to which CYRIL alludes in vols. lviii. and lix. of the *Gentleman's Magazine*, furnishes, as far as I see, no clue to the name of the deceased prelate; but one correspondent very justly animadverts on Gibbon for having reproached the prelate with "repeating to his learned friends, in private, a passage which he himself gives to the public in print."

J. S. W.

Your correspondent W. D., quoting Bishop Horne's words—"I think it must have been — for they do not always go together"—asks, "How does this apply to Warburton?" The application is obvious enough; but would be made more so by adding, according to what was no doubt Bishop Horne's meaning, at the end of the passage [on points of history and criticism]. Gibbon differed with Warburton most essentially on several of the subjects on which the latter had written, as is sufficiently evidenced by his well-known pamphlet on the sixth book of Virgil's *Æneid*, and some of his notes to his *Decline and Fall*, and was on that account the more likely to

seize an opportunity of showing up the Bishop when an occasion offered.

With respect to Bishop Clayton, who died in 1758, your correspondent seems to admit that the distance of time, twenty-six years, is sufficient to negative any idea that he was the party referred to. Indeed, I should never have supposed such a reference at all probable, had that difficulty been removed. Bishop Clayton appears to have been an amiable and well-intentioned, but weak man. He never took first rank as an author, though his publications, now long forgotten, were numerous; and was scarcely game for Gibbon to fly at, to whom indeed his heterodoxy would rather have recommended him than otherwise.

I am not aware that any evidence exists to show that Clayton did not observe in society the proper decorum of his station, and I have yet to learn why, because this prelate entertained Arian views, which as Warburton facetiously observed was, in an Irish bishop, not heresy but simply a blunder, and wished to expunge the Nicene and Athanasian Creeds from the Liturgy, he should be selected as the episcopal delinquent on a very different charge, for whom the literary police is at present in search.

JAS. CROSSLEY.

THE OSTRICH FEATHER: THE DELABERE CREST (3rd S. x. 39, 73.)—The Delabere family, the former possessors of Southam Delabere, near Cheltenham, bore as their crest the prince's plume, said to have been given to their ancestor by the Black Prince at the battle of Poitiers for saving his life. It is represented on their monument as very full, and falling to the right and left, gold on one side and purple on the other; but in the picture of the knight kneeling to receive his crest, the plume consists of five feathers.

S. D.

It may not be generally known that this badge occurs on the ancient entrance gateways of St. John's and Christ's Colleges, Cambridge. It there belongs to Lady Margaret, of the house of Beaufort, whose rebus, the daisy, or marguerite, also appears.

E. S. D.

THE POEM, "MY MOTHER" (3rd S. x. 25.)—Again I have to thank, and, in part, agree with my critics, confessing also that at my age it is a favour to have any critic at all! With some of their views I may not fully agree, but in the concluding verses just received, I concur so nearly that, were they simply *my own*, I might be glad to employ them. Yet I would rather be *honestly* myself than *cleverly* any one else. Excuse me, therefore, for retaining that I have already sent, should another edition allow it.

Young as I was when the original verse was written, I did not see, as I do now, its incongruity in tone with those preceding it. Still I believe

that all moral evil is sin; that all sin incurs the divine displeasure. But *vengeance* is a word which I would not now employ.

ANN GILBERT.

"AS LAZY AS LAURENCE" (3rd S. x. 38.)—In Prideaux's *Readings of History*, published at Oxford in 1655, it is stated that St. Laurence suffered martyrdom about the middle of the third century, 250 to 260 A.C., in the reign of the Emperor Valerian, who decreed the ninth persecution of the Christians; when Bishop Cyprian, the African Pope Stephanus, and many other eminent professors of Christianity, suffered martyrdom; and among them, "that famous and resolute champion Laurence, who was roasted on a gridiron."

A traditional tale has been handed down from age to age, that at his execution he bore his tortures without a writhe or groan, which caused some of those standing by to remark: "How great must be his faith." But his Pagan executioners said: "It is not his faith, but his idleness, he is too lazy to turn himself." And hence arose the saying—"As lazy as Laurence."

W. D., JUN.

ROYAL ASSENT REFUSED (3rd S. ix. 519; x. 55.) The occasion referred to appears to have been when Lord Howick, afterwards Earl Grey, introduced a Bill on the 5th of March, 1807, to allow Catholics to serve and receive promotion in the army and navy. The King had at first agreed to it, but was induced, by the strong opposition of Perceval, to withdraw his approval, and afterwards signified to his ministers his strong disapprobation of the Bill. His Majesty, indeed, required from them a promise never to propose to him again anything connected with the Catholic question. This they respectfully objected to, as inconsistent with their duties, and the King in consequence changed his ministry. The coronation oath, he imagined, forbade him to admit Catholics to any offices in the state; and this was the ground of his opposition. In the year 1801 Dr. Milner had published his *Case of Conscience solved; or the Catholic Claims proved to be compatible with the Coronation Oath*; and he had the satisfaction to learn by a letter from Mr. Pitt, that the King had read it, and that it had removed his difficulty. Yet he seemed in 1807 to have returned to his previous objection; and Dr. Milner thought it a fit occasion to publish a second edition of his treatise.

It is perhaps not generally known that when at length the Emancipation Act was passed in 1829, George IV. refused his assent to it; and it was not till the ministers in consequence had all resigned, and he found himself for several hours without a ministry, that he finally consented to sign the Bill.

F. C. H.

CRAWALLS (3rd S. ix. 532; x. 57.)—SCHIN asks "Is *crawall* intended to represent a German

word?" It is one of the commonest words in that language, although it must be regarded as slang. Its best English equivalent is *street row*. In Germany, during the stormy times of 1848, one heard every day of *kravallen*. I need not say to any one understanding German that the word has no connection whatever with the English word *quarrel*, nor at all resembles it in sound. To a Frenchman "*cravalle*" would pretty nearly represent the pronunciation of the word. JAYDEE.

THE PORCELAIN TOWER AT NANKIN (3rd S. x. 46.)—This celebrated structure, once the pride of Nankin, and which is said to have been 261 feet in height, and ascended in the interior by a spiral staircase of 190 steps, has been completely obliterated in the course of the terrible civil commotions which have now for many years convulsed China. See Oliphant's *Narrative of the Earl of Elgin's Mission to China and Japan* (vol. ii. p. 456), where the author states, in his account of his visit to Nankin in December, 1858:—

"We passed the spot on which stood formerly the Porcelain Tower, but not a fragment is left to mark the site of this once celebrated monument."

D. B.

CLUB AND CLUB (3rd S. ix. 411, 496; x. 53.)—Some four years ago I gave in this very periodical ("N. & Q." 3rd S. i. 294) an elaborate account of this word in its two senses, and I cannot see that any additional light has been thrown upon the subject by the more recent articles. They do not appear to me to contain anything of importance that I had not already given, whilst I give much that they do not contain. It is rather disheartening to contributors to "N. & Q." to find that in four years their contributions are as completely forgotten as if they had never been written; and to the Editor it cannot be pleasant to discover that his general and other indices are of so little use. F. CHANCE.

THE HARRINGTONS (3rd S. x. 27.)—The house at Bourton-on-the-Water, Gloucestershire, still stands, and is now occupied by a brewer. It is indeed a very fine old house. Tradition asserts that when the Harringtons lived there they indulged in so much state that a carriage and four horses were always ready to take the family to church on Sundays, although the building was not far distant in the village. There are some most charming remains of manorial houses in the neighbourhood, full of architectural interest; and the large dovecotes still standing are quite remarkable. One near the old house at Bourton, gabled on each side, having a turret at the junction of the roofs, with bold projecting leaden gurgoyles supported by elaborately wrought metal work at the terminal of the valleys, forms a most picturesque feature in the landscape. Another equally good remains at the village of Lower Slaughter.

Artists might find much to occupy their pencil in this part of Gloucestershire. BENJ. FERRY.

BLUE-STOCKINGS (3rd S. x. 59.)—There are several theories respecting the origin of the term "Blue-Stocking." The authority for the one I gave is a note to the "Life of Mrs. Montague" in Chalmers's *Biographical Dictionary*. That the wearing of blue stockings by a gentleman at a literary assembly originated the title is supported both by Boswell and Madame D'Arblay. That it was Stillingfleet is exceedingly likely from his character and homely ways. Madame D'Arblay gives the remark of the lady at whose house the club was held, in almost the same words as Chalmers—"O never mind dress, come in your blue stockings." Was the lady Mrs. Montague or Mrs. Vesey?

Chalmers may not be very high authority for a story of this kind, though he seems to have taken some pains to discover the truth, saying, "We have heard many accounts of the origin of the title, but believe it arose," &c. &c. But Madame D'Arblay is far less to be depended on, for her inaccuracy is notorious. Mrs. Montague held such a position that a joking title given to her assemblies would have been at once widely spread and readily adopted. Mrs. Vesey was literary, but in fashion very inferior to Mrs. Montague, and scarcely a person whose club, we should expect, would give a name to all others of similar character. According to Boswell, Stillingfleet was in the habit of attending assemblies at various houses in his blue stockings, and the title, taken from his dress, was by degrees established. But Chalmers refers to the particular assembly at which he first appeared in that costume, and the occasion of the origin of the title. The two accounts are therefore not contradictory, but refer to successive periods. Boswell mentions no lady's name, but says that Stillingfleet was "one of the most eminent members of those societies when they first commenced." It is, I believe, acknowledged that Mrs. Montague set the fashion of these literary assemblies, and Boswell therefore seems to point to her. That he did not mention her name may perhaps be accounted for by the fact of her being alive at the time he wrote.

H. P. D.

SIR JOHN MANDEVILLE (3rd S. x. 45.)—The dictionary of L'Advocat states that Sir John Mandeville died at Liege in 1372, and this is repeated in Maunde's *Biographical Manual*; but in the *Itinerum Deliciae* of Nathan Chybræus, 1590 (2nd edition), there is a copy of the monumental inscription on his tomb at Liege, which states that he died in 1371. As this monumental inscription contains some interesting particulars, and the work of Chybræus is, I believe, scarce, I subjoin a copy:—

"Leodii in Guilielmitarum Cœnobio.

Hic jacet vir nobilis Dominus JOANNES DE MANDEVILLE, AL. D. ad Barbam, Miles, Dominus de Campdi, natus de Anglia, Medicinæ Professor, devotissimus orator, et bonorum largissimus pauperibus erogator, qui toto quasi orbe, lustrato,Leodii diem vitæ suæ clausit extremum An. Domini M.CCC.LXXI. m. Novemb. die xvii."

R. J. R.

QUOTATIONS WANTED (3rd S. x. 46.)—The author of the remark quoted by CALIDORE was the French chronicler Froissart, who says, speaking of the English, "ils s'amusaient tristement, selon la coutume de leur pays." J. W. W.

The two lines regarding satire—

"Satire should, like a polished razor keen,
Wound with a touch that's scarcely felt or seen,"—
are, I am nearly certain, by Lady M. W. Montague. They were taken as a motto by *Figaro* in *London*. W. H.

The lines often quoted by Lord Brougham, and quoted incorrectly (as copied by T. W.), are in Cowper's poem of "Retirement," and should stand thus:—

"Absence of occupation is not rest,
A mind quite vacant is a mind distress'd."

C.

PHOTOGRAPHIC MIRACLE (3rd S. ix. 474.)—On this subject the *Popular Science Review* says (No. 15, p. 394):—

"A large number of absurd rumours have appeared in our home and foreign contemporaries from time to time during the last few years. These marvellous stories, however, had been confined to the kind of paragraph which is used chiefly on the score of the merit it possesses of filling a stray corner when other more important matter is not handy or come-at-able. The editor of the *Morning Post*, however, has been betrayed into an error truly conical by devoting a leading article to the subject, in which his we-ship sagely asserts 'our' faith in the story. The stupidity of the affair is seen when we tell our readers that the said image from the eye of a murdered person, which the photographer is said to have obtained, was on the cornea of the eye. Just fancy the extent of the aforesaid editor's scientific knowledge. The photographer concerned has since written to a contemporary describing the whole affair as a blunder."

JOHN PIGGOT, JUN.

I am inclined to think that this *canard* was hatched in *Once a Week*. At all events there is a curious story concerning a *post-mortem* photograph of the retina in an article, entitled "From Darkness into Light" (vol. xi. p. 136, 1864), which those interested in the subject should not fail to read.

ST. SWITHIN.

CHRISTIAN ALE (3rd S. x. 28.)—Your Somerset querist, E. V., will find full and interesting accounts of Ales, Wakes, Revels, and Games, in Prynne's *Canterburie's Doome* (1646); Kennett's *Parochial Antiquities*; Carew's *Survey of Cornwall* (1602); Brand's *Popular Antiquities*; and

[* But where in Froissart?—Ed. "N. & Q."]

Archæologia, vol. xii. I do not remember to have seen "Christian" ale mentioned, but it is probably only another name for "church ale," which is thus described by Carew (book i. p. 70):—

"Touching Church Ales; these be mine assertions, if not my proofs:—Of things induced by our forefathers some were instituted to a good use, and perverted to a bad; again, some were both naught in the invention and so continued in the practice. Now that Church Ales ought to be sorted in the better rank of these twaine, may be gathered from their causes and effects, which I thus raffe up together:—entertaining of Christian love; conforming of men's behaviour to a civil conversation; compounding of controversies; appeasing of quarrels; raising a store, which might be converted partlie to good and godlie uses, as relieving all sorts of poor people, repairing of bridges, amending of highways, and partlie for the Prince's service by defraying, at an instant, such rates and taxes as the magistrate imposeth for the countie's defence. Briefly, they do tend to an instructing of the Mind by amiable conference and an enabling of the Bodie by commendable exercise."

S. R. T. MAYER.

18, Norfolk Street, Strand, W.C.

THOMAS WHITE (3rd S. ix. 533.)—This gentleman was Mathematical Teacher in the Dumfries Academy. He is honourably mentioned by Dr. Currie in his *Life of Burns*; and I have seen a copy of Burns's *Poems*, 1793, presented to him by the poet, with this inscription on the fly-leaf:—

"Mr. White will accept of this book as a mark of most sincere friendship from a man who has ever had too much respect for his friends, and too much contempt for his enemies, to flatter either the one or the other.—THE AUTHOR."

C.

SIR JOHN VANBRUGH'S PLAYS: "A CROOKED STICK" (3rd S. x. 9, 52.)—I fear the ingenious explanations of the phrase "a crooked stick," which have appeared in "N. & Q.," are more amusing than true. The true explanation is much more simple and commonplace. A stick (Ger. *stück*, A.-S. *sticce*, Scottish *steik*) simply means a piece of money, as I have already explained in "N. & Q.," 3rd S. vii. 407; and a crooked *stick* mean much the same thing. See also 3rd S. vii. 254. WALTER W. SKEAT.

DIGHTON'S CARICATURES (3rd S. x. 13, 70.)—"Write 'em or let 'em alone." This is an excellent likeness of the late Robert Pulsford, a rich and well-known City merchant. "Old Q." is, of course, the old Marquis of Queensberry. No. 40, the "very corpulent man," must be the Duke of Buckingham. No. 8, "The Towns-end," is the well-known Towns-end, the Bow Street officer.

A knowledge of the slang and low sayings of society is often very useful; for it saves one from asking questions which, when answered or explained, cause one embarrassment and confusion. MR. WOOD should have submitted his list to some friend (if he has any such) well versed in the vulgar tongue. JAYDEE.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Old-Northern Runic Monuments of Scandinavia and England. Now first collected and deciphered. By Professor George Stephens, F.S.A. Part I. (J. R. Smith.)

There can be little doubt that, up to this time, comparatively little attention has been paid to Runic literature by the present generation of English antiquaries. This state of things is not destined to continue. The publication of this handsome and elaborate volume by Professor Stephens, will show the archaeologists of this country how wide and profitable a field is opened to their inquiries in the direction of our Runic monuments. This first half, or rather instalment—for the author honestly avows that he believes the second division will extend to greater length—extends to 320 folio pages, through which are scattered a large number of well-executed woodcuts, contains, first, some Wayside Hints by way of preface, then a chapter on "Runic Literature," then various preliminary chapters on the letters, language, dialects, &c.; and then descriptions of the Runic Remains of Scandinavia, profusely illustrated with engravings of them. This will show the importance of the book; but scarcely so much so as the announcement that the remaining Part, which Professor Stephens hopes to issue next spring, will contain the Runic Monuments in England; the Bractes, Wanderers—the remaining Scandinavian Runic Monuments (about 120 in number, most of them either engraved for the first time, or first published with correct readings); the Word-Row of the Scandinavian-Runic words on pieces here given; the Word-Roll of all words occurring on all northern Runic objects; and, besides a complete Index, Corrigenda, &c., all the chief metallic pieces printed in gold, silver, bronze, colour, &c., according to their workmanship and material, as only in this way can any correct idea be given of the wonderful skill of our ancestors in this department of the Arts. This will show how complete and exhaustive is Professor Stephens' treatment of his subject, and how highly the work deserves a place in the library of every archaeological student; and in every public library to which such students have access.

Great Yarmouth and Lowestoft. A Handbook for Visitors and Residents: with Chapters on the Archaeology, Natural History, &c., of the District; a History, with Statistics, of the East Coast Herring Fishery, and an Etymological and Comparative Glossary of the Dialect of East Anglia. By John Greaves Nall. (Longman.)

This ample title-page fully introduces a closely-printed volume of upwards of seven hundred pages illustrative not only of the topography of Yarmouth and Lowestoft, and their immediate vicinity, but of the geology, archaeology, and natural history of the district, and which are supplemented by much information respecting the East Coast Herring Fishery; and a valuable Glossary of the Dialect and Provincialisms of East Anglia. The author has obviously had his heart in the work, and has produced a volume of considerable interest and originality; and any of our readers who may have the good fortune to find themselves holiday making at Yarmouth or Lowestoft will find Mr. Nall's volume not only an instructive guide but a very pleasant companion.

Julius Cæsar: Did he cross the Channel? By the Rev. Scott F. Surtees. (J. R. Smith.)

While the Imperial Biographer of Cæsar, the Astronomer Royal, and Mr. Lewin, are discussing at what point Cæsar crossed the Channel, the Rev. author of this little

volume denies that he crossed it all; and contends that he sailed from some place in front of the mouths of the Rhine or Scheldt, most probably from a peninsula formerly the foreshore of Walcheren; that he made the coast of Britain in his first expedition off Cromer; that in his second he proposed to make the land at or near Wells, and being carried a little beyond the point, found himself off Hunstanton, and, pulling into the shore at Brancaster Bay, fixed there his camp. Mr. Surtees' paper deserves attention.

Proverbial Philosophy (Bijou Edition.) By Martin F. Tupper, D.C.L., F.R.S., &c. Two Hundredth Thousand. (Moxon & Co.)

The magic words, "Two Hundredth Thousand," on the title of Mr. Martin Tupper's volume render all comment upon it superfluous beyond the announcement that this Bijou Edition of *The Proverbial Philosophy* is got up with the good taste which distinguishes all the books issued by Messrs. Moxon & Co.

Colonel Alfred B. Richards, already well known as a dramatist and lyricist, has a volume of verse in the press, entitled *Religio Anima, and other Poems*, which will be published immediately by Messrs. Moxon.

BOOKS AND ODD VOLUMES
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Particulars of Price, &c., of the following Books, to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

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GENTLEMAN'S MAGAZINE for July, 1817.

Wanted by Mr. David Rogers, Registry of Deeds Office, Henrietta Street, Dublin.

GENTLEMAN'S MAGAZINE for November and December, 1861; July, August, September, and October, 1862.

Wanted by Mr. J. Piggot, Junr., The Elms, Ulney, Maldon.

ULSTER JOURNAL OF ARCHAEOLOGY. Complete or odd parts.
DUBLIN REVIEW. Complete. New or Old Series, or odd numbers.
COLGANI ACTA SANCTORUM, ET TRIADIS, &c. 2 vols. folio. Perfect or imperfect.

Wanted by Mr. W. B. Kelly, 8, Grafton Street, Dublin.

GAILLARDIET, MÉMOIRES DU CHEVALIER D'ÉON. 2 VOLUMES, 8VO. PARIS, 1830.

Wanted by William J. Thoms, Esq., 40, St. George's Square, Belgrave Road, S.W.

Notices to Correspondents.

B. H. W. is referred to "N. & Q." 3rd S. viii. 202, for a notice of F. A. Obermayer's Picture Gallery of Catholic Abuses, 1794.

THE LYONS OF STRATHMORE.—W. H. H., whose Query respecting this family appeared in "N. & Q." of July 15, 1865, p. 48, says where a letter may be addressed to him, as a Correspondent wishes to be put in communication with him.

ALIBUS. There is no charge for the insertion of Queries, or of particulars of Books wanted.

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LONDON, SATURDAY, AUGUST 11, 1866.

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Notes.

A BEGGING LETTER.

The art of begging by letter, through which so much money has been and continues to be obtained from the charitably disposed, is not always confined to direct mendicancy or imposture, however varied may be the form employed. Occasionally it approaches in the shape of a *quid pro quo*, and assumes the character of a subscription for some article which the person addressed has no intention or desire of procuring at any price whatever, and is disinclined to purchase what he really does not want and sets no value upon. This is particularly the case with literary productions, as many of us probably are aware. Still it is mendicancy, from the tramp who offers you a tract at the door to the more accomplished entreater of the letter that polishes and relieves its contents by felicity of expression, and introduces a Latin passage, or a quotation from a well-known poet.

Of all the literary attempts of this kind that have fallen under my observation, the following is the most singular. It was discovered among some ancestral papers, and had been thought worthy of being preserved. Whether the Editor of "N. & Q." will admit it to be such, is submitted to his consideration.

The writer, who informs us that he has been well educated, and shows himself to have had

some scholarlike attainments, was apparently an object of compassion from age and infirmity, and has sufficiently explained who he is. Personally I have met with nothing respecting him, except this production; but it is recorded of his father, that he died leaving his family wholly unprovided for, among whom were Aaron and Gilbert Hill, the petitioner. Aaron Hill, on whose works Gilbert founds his application, was well known as a traveller and speculator connected with Handel as a theatrical manager, and the author of several dramatic and other productions. He died in February, 1750, and was buried in the Cloisters of Westminster Abbey. The letter is dateless, but this circumstance is sufficient to point out the period about which it was written.

"Has facili, vir digne, oculo percurrere tabellas,
Atq; precor, votis sis bonus ipse meis.

"Sir,

"To a Gentleman of your Learning, and great Humanity, it will be needless to make any Apology for an Address of this Nature, because it is in Behalf of good Sense, and a very unhappy Person. I have, Sir, had the Advantage of a very liberal Education, and the Pleasure of having spent the happy Part of my Days among the Learned, and the Polite.—I am Brother to the late Mr. Aaron Hill, whose Works have been printed, by Subscription, for the Benefit of his Son, and his 3 Daughters.

"Their Royal Highnesses, the Princess Dowager of Wales, and the Princess Caroline, have been graciously pleased to honour this Subscription with their illustrious Names.—As have, also, above 3 hundred of the Nobility, and more than Half the Members of the honourable House of Commons, and a very great Number of other learned Gentlemen, and Ladies of high Distinction.—Seventeen of the Aldermen, and many of the most eminent Merchants and Citizens of London have, likewise, generously subscribed to this Work.

"My 3 Neices have been so kind (in Regard to my distressed Circumstances) as to give me some of these Books to dispose of, for my own particular Profit.—I am, good Sir, in the seventy third Year of my Age, and have outlived all my Friends, and old Acquaintance, and am quite destitute of every thing that is necessary for the Support of Life.—I am, likewise, sadly afflicted with a Variety of Maladies, and have very nigh lost the Use of my Sight, one of my Eyes being totally blind, and the other in so very weak, and dim a Condition, that I am in dreadful Apprehension of losing the Sight of That, also.

"How infinitely good, therefore, will it be in you, most worthy Sir! and what a binding Obligation shall I owe to your Benevolence, if you will but be so kindly indulgent to my Distress, as to buy of me a Set of these Books, which are the only Means I have, at present, of relieving myself from the Extremity of ill fortune?—The Price of the 4 Volumes in octavo, neatly bound in Calf, and gilt on the Back, is twenty six Shillings.—And, as the Author was a Gentleman of sound Learning, Wit, and Judgment, I doubt not, Sir, but you will be very agreeably entertained, in reading his Works.

"Your kind Condescension to my humble Address will, indeed, be an Act of very timely Humanity, and a Favour, that shall ever dwell on the Memory of Him, who has the honour to be, with great Respect,

"Sir,

"Your most obedient, and
"very humble Servant

"GILBERT HILL.

"P.S. My Messenger shall wait on you with the Books, if you are kindly disposed to give him your Commands for so humane a Purpose.

"The Right Hon^{ble} Sir Robert Henley, Lord Keeper of the Great Seal, and Eight of the 12 Judges, and many of the most eminent Counsellors at Law, have generously subscribed to this Work.

"If you should not be inclinable to favour my Petition, I most earnestly beg you, Sir, to return me this Letter by the Bearer; for writing is now become exceedingly troublesome to my very weak Eyesight.

"Sad, and oppress'd with Grief, in silent Shame,

I suffer—what I must not, cannot name.

Tho' born to happier Lot, I'm now deprest

By Cares, too heavy for my aged Breast.

Depriv'd of every Comfort, Life can give,

And wholly destitute of Means to live.

I have no Friend t' assist me in Distress,

Nor scarce a Hope to make my Sorrows less.

My Hopes prove fruitless, and my Friends are lost,

And every Aim to help myself is crost.

Ills upon Ills my mournfull Hours pursue,

Nor have I One fair Prospect in my View,

But from the Sale, good Sir, of what I offer you.

"Pray, therefore, buy these Works, in w^{ch} you'll find

The virtuous Morals of a noble Mind.

Besides, 'twill give you some Delight to know,

That you've befriended Age, immerg'd in Woe.

For every generous Heart with Pity feels,

What modest Want, unwillingly, reveals.

This Pleasure will be yours—to comfort Grief:

And mine—to thank you for your kind Relief.

"Sors mea difficilis non est indigna favore,

Si bene natus homo quid mereatur opis.

Sin peto, quod tibi non gratum est, ignosce petenti,

Me facit urgentem causa severa nimis."

U. U.

A GENERAL LITERARY INDEX: INDEX OF SUBJECTS. "ALCHEMY."

(2nd S. iii. 63, 81, 104, 390; 3rd S. ii. 270, 352; viii. 413.)

"All books on alchemy," says A. A., "are now so excessively scarce, and their general contents so little known, I believe I need not apologise for this note on one of the popular credulities of the seventeenth century." "Alchemy was more than a popular credulity," remarks PROFESSOR DE MORGAN. "Newton and Boyle were among the earnest inquirers into it." Your correspondent H. C. (viii. 413) observes:—

"Bishop Berkeley was of opinion that M. Homberg made gold by introducing light into the pores of mercury. [Cf. Thomson's *Hist. of Magic*.] I marvel that the alchemists, among other absurdities, never affirmed that gold was solidified flame. [See Mennens, *infra*.] They conceived from its colour that sulphur entered largely into the composition of gold." "The theory avowed by the most recent alchemists is as follows:—They believe that the metals were composed of two substances—metallic earth and an inflammable substance called sulphur. Gold possesses these principles in nearly a pure state; in other metals they are more or less corrupted and intermixed with other ingredients. Hence it is only necessary to purify them from those debasements to convert them into gold, and this is the precise object of all the different alchemical processes. The instrument

of this purification is the philosopher's stone, a small portion of which being injected into any of the inferior metals while in a state of fusion, the whole would be converted into gold or silver."—*Encycl. Metropol.* 4th Div. s. v. "Alchymy."

I here propose to furnish the bibliography of this portion of the occult sciences, by which probably many will be interested, as it is so intimately connected with the history of science generally. I have enumerated those works only to which I have access; for a list of others here omitted the reader may consult Boerhaave's *Historia Chemica*, vol. i. p. 200, as well as the bibliographical works referred to in "N. & Q." as above. I have been indebted principally to a "Catalogue of Chymical Books," appended to the *Philosophical Epitaph* of W. C. Esq., Lond. 1673, and Mangeti, *Bibliotheca Chemica*.

Part I.—Authors Edited separately.

Lord Francis Bacon, *Natural History*, Cent. iv.

Bacon here points out the importance of chemical investigations, and predicts the immense advantages which would result from the science, when it came to be properly cultivated and extended. Of "the intention that nature hath to make all metals gold," and "of the dreams of alchemy," his judgment is also found in his *Apophthegms*, as follows (262; 94):—

"Sir Dyer, a grave and wise gentleman, did much believe in Kelly the alchemist, that he did indeed the work, and made gold; insomuch that he went into Germany, where Kelly then was, to inform himself fully thereof. After his return, he dined with my Lord of Canterbury, where at that time was at the table Dr. Brown, the physician. They fell in talk of Kelly. Sir Edward Dyer, turning to the Archbishop, said, 'I do assure your Grace that that I shall tell you is truth: I am an eyewitness thereof; and if I had not seen it I should not have believed it. I saw Master Kelly put of the base metal into the crucible; and after it was set a little upon the fire, and a very small quantity of the medicine put in and stirred with a stick of wood, it came forth in great proportion perfect gold; to the touch, to the hammer, to the test.' My Lord Archbishop said, 'You had need take heed what you say, Sir Edward Dyer, for here is an infidel at the board.' Sir Edward Dyer said again, pleasantly, 'I would have looked for an infidel sooner in any place than at your Grace's table.' 'What say you, Dr. Brown?' saith the Archbishop. Dr. Brown answered after his blunt and huddling manner, 'The gentleman hath spoken enough for me.' 'Why,' saith the Bishop, 'what hath he said?' 'Marry,' saith Dr. Brown, 'he said he would not have believed it except he had seen it, and no more will I.'"

Roger Bacon, *Art of Chymistry*, *Myrrour of Alchimy*, *Opus Majus*. See Maier's *Symbola Aureae Mensæ*, which was reviewed by J. J. Conybeare in Thomson's *Annals of Philosophy*, N. S. vol. vi.

"Of all the alchemical works," says Conybeare, "into which I have been occasionally led to search, this appears the best calculated to afford the curious reader an insight into the history of that art, and of the arguments by which it was usually attacked and defended. It has the additional merit of being more intelligible and more entertaining than most books of the same class."—(P. 241.)

Roger Bacon is made to affirm that each metal contains its peculiar mercury mixed with a corruptible sulphur, which latter may be separated by the application of the fixed, tinged, and penetrating mercury, *i. e.* the tincture. "Gold itself (he proceeds) is mercury entirely freed from this sulphur, as may be concluded from its weight, splendour, and other accidents." See also "N. & Q." 2nd S. ix. 40.

Jo. Beguiniis, *Tyrocinium Chymicum*, edit. a Blasio, Amstelod. 1669:—

"Alchymia nihil est quam ars parum ab impuro separans. . . . Spagyrium si quis nuncuparit precipua officia σβηκισμῶν nempe et διδασκῶν insinuet."—*Prefat.*

Olaus Borrichius, *De ortu et progressu Chemicæ Dissertatio*, 4to, Hafniæ, 1668; *Hermetis Egyptiorum et Chemicorum Sapientia ab Hermanni Conringii animadversionibus vindicata*, Hafniæ, 1674. In both of these learned works he vindicates the merits of the Egyptians in respect to science and inventions, and particularly in respect to medical and chemical science, from the attacks of Conringius. An account of the controversy between them will be found in *Phil. Trans. Abr.*, ii. 207-10. Our author mentions a statement of the Count of Windishratz, that—

"a certain monk, who resided at Vienna, in the Emperor's palace, was in possession of a purplish powder, by means of which he could transmute the baser metals into pure gold; and that being dangerously ill of a fever, he was questioned by the physician who attended him concerning this matter, and confessed 'ex indicia quibusdam se inductum ut latentem, quem olim Paracelsus seposuerat, lapidem philosophicum findendo investigaret, quævisse sollicite, et reperisse.'"—See Conringius, *infra*.

Hon. Robert Boyle, "An Historical Account of a Degradation of Gold, made by an Anti-Elixir; a strange Chemical Narrative" (*Works*, vol. iv. pp. 13-19):—

"To make it more credible that other metals are capable of being graduated, or exalted into gold, by way of projection, I will relate to you that by the like way gold has been degraded, or imbasèd. . . . Our experiment plainly shows that gold, though confessedly the most homogeneous and the least mutable of metals, may be in a very short time (perhaps not amounting to many minutes) exceedingly changed, both as to malleableness, colour, homogeneity, and (which is more) specific gravity; and all this by so very inconsiderable a portion of injected powder," &c.

When Locke, as one of the executors of Boyle, was about to publish some of his works, Newton wished him to insert the second and third part of Boyle's recipes (the first part of which was to obtain "a mercury that would grow hot with gold"), and which Boyle had communicated to him on condition that they should be published after his death (*Brewster's Life of Sir Isaac Newton*, ii. 376). Mangetus gives a relation of a stranger calling on Boyle, and leaving with him a powder which he projected into the crucible, and instantly went out. After the fire had gone out,

Boyle found in the crucible a yellow-coloured metal, possessing all the properties of pure gold, and only a little lighter than the weight of the materials originally put in the crucible (*Preface to Bibl. Chem. Curiosa*, quoted by Thomson, p. 18). For a list of Boyle's works connected with alchemy, see the *Philosophical Epitaph* by W. C.

Hermannus Conringius, *De Hermetica Medicina*, Helmstadii, 4to, 1669. His medical knowledge appears from his "Introduction to the Medical Art," and his "Comparison of the Medical Practice of the Ancient Egyptians and the Modern Paracelsians." His book, *De Hermetica Medicina*, and his *Antiquitates Academicæ*, discover a correct acquaintance with the history of philosophy (Chalmers). In reference to the Egyptians, Morhof remarks:—

"Non certe isto pretio ac loco habendi, quo habet illos Herm. Conringius in libris ii. *De Hermetica Medicina*, in quibus illos omnis Philosophiæ rudes, aut valde mediocriter ea imbutos fuisse, contendit, nullo certe idoneo argumento nisis."—*Polyhistor*, vol. ii. p. 167.

This antagonist of Borrichius is condemned by Morhof in another treatise, *De Metallorum Transmutatione Epistola*, Hamb. 1673, 8vo:—

"Kircherus in singulis scientiis, secundum quas partitus est libros suos (*Edip. Egypt.*) eos excelluisse ostendit, locis non paucis, quæ plena manu serit."—*Morhof*, *ut supra*.

The earliest authority which, with all his research and erudition, Maier can produce for the chemical learning of the Egyptians, is the assertion of Paulus Diaconus (a writer of the eighth century), that Dioclesian burnt the library of Alexandria in order to prevent the Egyptians from becoming learned in the art of producing at will those precious metals which might be employed as the *sinews of war* against himself (*Conybeare*, p. 242). Cf. Conringius, p. 20, and Bergman's *Chemical Essays*, vol. iii. p. 44.

Crollius, *Basilica Chymica* (Hartmanni Opp. *Chymico-Medica*, Francofurti ad Mœnum, 1684). Your correspondent EIRIONNACH has already quoted a passage from Pinnel's translation of Crollius's *Prefatio Admonitoria*, wherein he maintains that this—

"Spirit in gold is the same with the generative Spirit of all creatures, and is the same and only generative Nature diffused through all things."—"N. & Q." 2nd S. iii. 104. [*Prefat.*, p. 22.]

"Ex duobus Solis et Lunæ fontibus, ut docte disserit Suchtenius, oritur Spiritus mundanus et Naturalis et Vitalis cuncta permeans Entia, omnibus vitam et consistentiam præbens, per quem ut mediator omnium occulta proprietates, omnis virtus, omnis vita propagatur in inferiora corpora, in herbas, in metalla, in lapides, in animalia; ita ut nihil sit in toto mundo quod hujus spiritus scintilla careat vel carere possit."—*Prefat.*, p. 38.

"Oswald Crollius, of Hesse, must take his station in this honourable fraternity of enthusiasts (the Rosicrucians). He was physician to the Prince of Anhalt, and afterwards a counsellor of the Emperor Rodolphus II. The introduction to his *Basilica Chymica* contains a short

but exact epitome of the opinions of Paracelsus."—*Thomson*, p. 174.

Alchemical Collections.

John Dee, MS. 70, in *Ath. Cantab.*; Ashmole, 1486, v. MS. Addit. 2128, 2325, art. 1—8; 2327, MS. 66, "Treatise of the Rosie Crucian Secrets, their excellent Method of making Medicines of Metals; also their Laws and Mysteries, with an alphabetical Explanation of certain chymical hard Words used in the Treatise." MS. Harl. 6485, Pr. *Testamentum Jo. Dee philosophi summi ad Jo. Gwynn*, 1568. In Ashmole's *Theatrum Chemicum*, p. 334; MS. Ashmole, 1442, art. 5, Harl. 2407, art. 33:—

"Some time he bestowed in Vulgar Chemistry, and was therein Master of divers Secrets, amongst others he revealed to one Roger Cooke the great Secret of the Elixir (as he called it) of the Salt of Metals, the Projection whereof was One upon a Hundred.

"... 'Tis generally reported that Dr. Dee and Sir Edward Kelly were so strangely fortunate as to find a very large quantity of the Elixir in some parts of the ruins of Glastonbury Abbey. It had remained here perhaps ever since the time of the highly-gifted St. Dunstan in the tenth century."—*Godwin's Lives of the Necromancers*, art. "Dee."

That alchemy was much studied in conventual establishments appears from Maier's *Symbola Auree Mensae*, cf. Charnock's *Breviary of Natural Philosophy*, fifth chapter, in Ashmole's *Theatrum Chemicum* (p. 297), who says, in his Prolegomena:—

"He who shall have the happiness to meet with St. Dunstan's work, *De Occulta Philosophia* [that on the Philosopher's Stone is in the Ashmole Museum], may therein read such stories as will make him amazed to think what stupendous and immense things are to be performed by virtue of the Philosopher's Mercury."

See also some verses on the Elixir, which he attributes to "Pearce the Black Monke"; Ripley's Preface to his *Twelve Gates* (*ibid.* p. 122), describing himself—

"according to my professyon,
In order Chanon regular of Brydlyngton."

In the Prologue to the "Chanonn's Yeman," Chaucer furnishes the technical terms of this science or art of multiplication; and it is to this vain pursuit of the Canon's we are indebted for the golden visions and labours of Friar Bacon.

BIBLIOTHECAR. CHETHAM.

(To be continued.)

EDINBURGH DANCING-MASTERS, 1700.

In the month of January, 1700, Miss Anne Houstoun, a daughter of the baronet of that name, and a niece of Lady Whitelaw, then the wife of Sir William Hamilton, a Lord of Session, was placed with a fashionable dancing-master in the northern

metropolis, called William Balham. His terms were one hundred pounds Scots for a year; one-half payable in advance, and the other at the termination of the contract. The young lady commenced receiving his instructions till the month of August, when she went to the country, from which she did not return until November, when she again took lessons from Balham; but did not continue with him because the advent of Mons. le Roche, a French artist, took the northern capital by storm, and captured numerous sprigs of quality at the rate of "a guinea a month." This opportunity of acquiring the graces was not overlooked, and Lady Houstoun and her sister-in-law, the judge's wife, removed the fair creature from her original teacher, and placed her with the all-conquering Frenchman.

The papa, who knew the value of a guinea better than his wife or sister, was of opinion that one month was sufficient, and Miss Anne was again placed with her first instructor, with whom she continued until the contract was implemented, so far as the dancing-master was concerned. Sir John, however, was not disposed to perform his part of the premises by paying the remaining fifty pounds Scots, or 4l. 3s. 6d. sterling; and, acting perhaps under the advice of his brother-in-law the judge, declined payment for reasons which now-a-days would be considered as very strange, it having transpired that the dancing-master had been a very naughty man, and a confirmed offender against morality; consequently he was barred *personali exceptione*. Had his "lapses, relapses, and trelapses" occurred during the currency of the engagement, and had Miss Anne been removed in consequence of any such discovery, the defence would have been intelligible; but as the young lady was allowed to remain the entire period, it certainly was an original, but assuredly not an equitable plea, to maintain that the man's vices were a bar to his receiving the wages he had earned. Sir John might on the same pretence have refused to pay his butcher, his grocer, or his baker, if one or all of them had been brought before a Kirk session for similar offences, Kirk sessions having an especial taste for such investigations, the members being always on the look out for what was not inappropriately called "Sculdud-dery."

What was the final result we have not ascertained, but it is not improbable that sooner than engage in a lawsuit with a great man like Sir John, a member of Parliament, and a high-spirited Lord of Session to back him, Balham was sufficiently prudent to retire from the contest.

J. M.

FAC-SIMILE REPRINT OF WHITNEY'S
"EMBLEMS."

Although indiscriminate reviews of new books would be manifestly out of place in these columns, I think that it will not be held that these are unworthily employed in occasionally giving publicity to some volume of unusual character or merit, or which may appear to possess special points of interest to the readers of "N. & Q." Such a volume I conceive to be the photo-lithographic reprint of old Geoffrey Whitney's *Choice of Emblems*, recently published under the editorial care of the Rev. Henry Green, M.A., of Knutsford; and I accordingly make no apology for thus introducing it to the notice of my co-workers in these pages.

I need not point out the special titles to their attention which the book itself possesses; the rarity and value of the original; the artistic character of the "emblems and other devices;" the great poetic merit and local interest of the illustrative verses; and the peculiar charm which attaches to the volume from the probability, as ably set forth by the editor, that it was mainly from it, as "a representative book of the greater part of the emblem literature which had preceded it," that Shakespeare gained the knowledge, which he evidently possessed, of the great foreign emblematisers of the sixteenth century. Thus, with high intrinsic merit of its own, and its added interest for the modern reader, the quaint eulogy will not be thought out of place which, following the fashion of the day, the author himself set upon the title of his book, when he described it as "a worke adorned with varietie of matter, both pleasant and profitable; wherein those that please, maye finde to fit their fancies: Bicause herein, by the office of the eie, and the eare, the minde maye reape dooble delighte through the holosome preceptes, shadowed with pleasant deuises: both fit for the vertuous, to their incouraging: and for the wicked, for their admonishing and amendment."

In the early part of last year a very interesting paper "On the Emblems of Geoffrey Whitney, of Nantwich, in the Sixteenth Century," was read by the editor of the present volume before the Architectural, Archaeological, and Historic Society of Chester. This essay, extracted from the *Chester Archaeological Journal*, handsomely printed, as it deserved, by Minshull and Hughes of Chester, 8vo, pp. 20, with fac-similes on wood and in photo-lithography, awakened considerable interest, not only to its more special subject, but to the beauty and interest of emblem literature generally, and soon became out of print. At the close of his paper, the author mooted the question of the expediency of a fac-simile reprint of Whitney, and this met with so warm a response that he was speedily induced to issue his "pro-

posals" for the undertaking. These were to the effect that the impression should consist of 450 copies, on tinted paper, of the exact size of the original, and 50 copies, on similar tinted paper, of a larger size; and so quickly did the names of subscribers come in that Mr. Green soon felt himself justified in going to press with his reprint, and the illustrative matter which a long and loving study of the subject had enabled him to bring together.

The result of his careful and conscientious labours is now before the public, and I venture to say that a more beautiful, interesting, and generally satisfactory volume is scarcely to be found. Not only have we the photo-lithographic reprint of Whitney, most skilfully executed by Mr. Brothers of Manchester, with its 250 engravings, but a very interesting and valuable introductory dissertation on emblem literature, and a series of "Essays, Literary and Bibliographical," of which I need only specify one as of unusual interest, "On Shakespeare's references to Emblem Books, and to Whitney's Emblems in particular." This is a subject to which Mr. Green, as he informs us in a note (p. 308), has long devoted his attention, and I am sure that his readers will join with me in the hope that he will soon feel justified in giving his "volume of nearly 400 pages, 4to," to the public.

To the part of his work which I have just alluded to we have an "Appendix of Literary and Biographical Notes," and this is followed by a series of no less than seventy-two illustrative plates, being fac-similes of titles, devices, &c., from emblem books prior to Whitney, and alluded to or described in the course of the preceding essays. In the composition of his original matter, which is the more valuable from the paucity of bibliographical information relating to emblem literature, the editor has had the advantage of reference to several fine collections, notably to those of the Rev. Thomas Corser of Stand, and the late Joseph Brooks Yates of Liverpool, whose paper on Emblem Literature, read before the Literary and Philosophical Society of Liverpool, and published in the *Proceedings* (Nos. v. and vi.) of that body, is the most valuable contribution to the bibliography of the subject which we possess.

Mr. Green, too, has made more than one special journey to Holland and Belgium, visiting the public libraries, and "the house of Christopher Plantyn," the publisher of Whitney, at whose Antwerp mansion, which, at the expiration of three centuries, is still owned by a descendant, are yet stored "his types and presses, and all the appliances of his noble art, which in modern days queenly hands (those of our own Victoria) have not disdained to work." Thus, it may be well inferred, our editor is one of those men who, Pygmalion-like, become enamoured of their sub-

ject,—whose horizon retreats as they proceed, till the limits of their proposed journey are far exceeded, and its expense and fatigue alike forgotten. Mère reimbursement—not to speak of profit—he can hardly have expected, and with the most perfect truth he may assert, with Alexander Barclay in his *Shyp of Folyes of the Worlde*, that “sothely he hath taken upon hym . . . this present Boke neyther for hope of rewarde nor lawde of man: but only for the holsome instruccion, commodite, and doctryne of wysdome.”

Since writing the foregoing I have learnt with much pleasure that the favourable opinion I have expressed of this volume is entertained by men more capable of forming a correct judgment than myself, the editor having received most gratifying letters from M. J. T. Bodet Nyenhuis, of Leyden (a descendant of Francis Raphelengius, the son-in-law and press-corrector of Christopher Plantin), from M. C. Ruelen, Librarian of the Bibliothèque Royale at Brussels, and from Mr. J. Payne Collier. Mr. Ruelen remarks: “Votre travail est certainement le plus complet que nous ayons sur ce genre intéressant et curieux, et il sera lu avec le plus vif plaisir;” whilst Mr. Collier writes of the book: “It is an admirable specimen of what may be called a new branch of art as applied to the reproduction of rare works.”

I perceive from a statement prefixed to the list of subscribers that the 50 large paper copies have been all appropriated; and that, of the 450 small paper, 314 were accounted for at the time of publication. Many of the remainder, I have reason to know, have been since applied for; and as we are informed that the negatives of the emblem plates have been destroyed, thus preventing reproduction, it will be apparent that the reprint of Whitney will soon be also numbered among rare books, and that—to adopt the usual formula—“early application is recommended to those wishing to secure a copy.”

WILLIAM BATES.

Birmingham.

THE ELECTRIC TELEGRAPH IN 1796.

The news just received across the Atlantic ocean with the rapidity of lightning led me to refresh my memory on the history of telegraphic communication; and as France gave birth to the art in one of its forms, it seemed to me that I could do no better than consult the *Encyclopédie des gens du monde*. I therefore read the article *Télégraphe*—whence I transcribe a few lines:—

“Tous ces systèmes [the methods of Claude Chappe and others] n’ont pas suffi néanmoins à l’impatience de nos contemporains. On a cherché dans l’électricité un moyen de communication encore plus rapide. L’idée de *perils télégraphes* avait été mise en avant dès 1790. En 1796, on s’en occupa en Espagne. Dans ces derniers temps ils ont été mis en faveur, par suite de l’établissement des chemins de fer qui les rendent plus faciles à con-

struire. On en a élevé à Munich, en Belgique, le long du chemin de fer de Londres à Bristol,” etc.—1844.

The article was contributed by M. Louvet. It occupies nine columns, and is no doubt the result of much inquiry. I must observe, however, that the author cites no evidence of a proposal for the application of electricity to telegraphic communications so early as 1790; and, moreover, that his remark on the experiments made in Spain is defective in point of circumstantiality. On that head, a partial remedy occurs to me in the shape of an extract from the *Magasin encyclopédique* of M. Aubin-Louis Millin and his learned associates:

“Le Prince de la Paix, qui témoigne un très grand zèle pour le progrès des sciences, ayant appris que le docteur don Francisco Salva avoit lu, à l’académie royale des sciences de Barcelone, un mémoire sur l’application de l’électricité à la télégraphie, et présenté en même-temps un télégraphe électrique de son invention, a désiré examiner lui-même cette machine. Satisfait de l’exactitude et de la célérité avec lesquelles on peut se parler par son moyen, il a procuré à l’auteur l’honneur de paroitre devant le roi. Le Prince de la Paix, en présence de leurs Majestés et de plusieurs seigneurs, a fait parler le télégraphe à la satisfaction de toute la cour. Le télégraphe a passé, quelques jours après, chez l’Infant D. Antonio.

“Son Altesse se propose d’en avoir un plus complet, qui ait une force électrique suffisante pour communiquer à des distances éloignées sur terre ou sur mer. L’Infant a donc ordonné de construire une machine électrique, dont le plateau a plus de quarante pouces de diamètre, avec les appareils ordinaires. Son Altesse se propose d’entreprendre à l’aide de cette machine, une suite d’expériences utiles et curieuses qu’il a proposées au docteur D. Salva, et dont nous rendrons compte quand leur résultat nous sera parvenu.”—*Magasin Encyclopédique*, seconde année, tome quatrième, Paris, 1796, p. 542.

This second transcript was made by me some years since, and I have never met with any other account of the circumstance which it describes. The *Magasin encyclopédique* is a rare and voluminous series, and the *Table générale*, which forms four volumes of more than four hundred pages each, has no reference to *Télégraphe* of so early a date as 1796.

BOLTON CORNEY.

PSALM XXII. 16.—Very few readers of the Bible, I apprehend, are aware that the last line of this verse in the Hebrew is meaningless. It is “*As a lion*” (כַּאֲרִי) my hands and my feet.” The LXX seem to have conjectured לוֹרֵ, for they render it *ερωταρ*, they have dug, and they have been followed more or less closely by the Vulgate and other versions. But this correction will not stand, for it is contrary to all the principles of critical emendation, the *κ* being unaccounted for. Various attempts at extracting sense from the passage have been made, but all in vain. Even that, in my mind, best of critics, J. Olshausen, is driven to the supposition of two marginal notes having been combined to form this line. Perhaps it will seem presumption in me to say that the difficulty is easy

of solution. We have then only to suppose that the original word was כָּאֵן, *are sore* (with wounds), see Gen. xxxiv. 25; and that, in the copy from which the present text was transcribed, the lower part of the two last letters was effaced, leaving כָּאֵ, the very word we now find there. The whole passage then would run thus—

"For dogs have compassed me,
The assembly of the wicked have enclosed me:
My hands and my feet are sore (with wounds),
I can tell all my bones:
They look and stare upon me,
They part my garments among them,
And cast lots upon my vesture:
But thou be not far from me," &c.

By "hands and feet" are meant, by a common figure, the legs and arms, *i. e.* the limbs; and by "bones" the ribs. We may also notice the emphases on *they* and *thou*. Thus, after a lapse I may say of two thousand years, sense has at last been given to this passage; for though critics may reject they cannot disprove my correction, as it fulfils all the conditions of critical emendation. I have made many more corrections of the text of the Psalms and other books of the Old Testament, but I will not communicate any more of them for fear of controversy, which I abhor.

THOS. KEIGHTLEY.

P.S. I take this opportunity of informing the readers of Shakespeare that my volume, intitled *The Shakespeare Expositor, an Aid to the perfect understanding of the Plays of Shakespeare*, is in the hands of the printer.

BENSON AND LAUDER.—Cause and effect are curiously shown in the following circumstance. Lauder, when his forgeries were exposed by Dr. Douglas, declared that his offence had been occasioned by disappointment of profit from the publication of Johnston's *Translation of the Psalms*, which he attributed to Pope's couplet in *The Dunciad*:—

"On two unequal crutches propt he came,
Milton's on this, on that one Johnston's name."

And that from thence originated his rancour against Milton. The couplet, however, was aimed against Auditor Benson, who was a great admirer both of Milton and Johnston, and who, to honour the memory of the former, erected a monument to him in Westminster Abbey, and who gave a thousand pounds to one Dobson of New College, Oxford, for translating *Paradise Lost* into Latin verse. Thus the lines which were a satire on Milton's great admirer were made the excuse for the crime of his great detractor. Lauder's edition of *Johnston's Psalms* was published at Edinburgh in 1739, the fourth book of *The Dunciad*, in which the couplet occurs, in 1742. That Lauder really received injury from it can hardly, therefore, be believed, unless he had any interest in Benson's

edition, published in London in 1741 at his own expense, the sale of which the satire is said to have ruined.

H. P. D.

A SIX-FINGERED CHILD.—From the registry-book of the district of Ballarat West I copied the other day the following entry:—

"Born on the 5th March, at Soldier's Hill, Denis MacDonald, first child of his parents. He has five fingers and a thumb on each hand, and six toes on each foot."

The registrar informed me that he had seen the child before making the entry. In ancient times the birth of a six-fingered child was reckoned a supernatural prodigy.

D. BLAIR.

Melbourne.

THE OLDEST MAN IN THE WORLD.—Surely this deserves a place among the remarkable instances of longevity recorded in "N. & Q." Can it be true?—

"DEATH OF THE OLDEST MAN IN THE WORLD.—Joseph Crele, who was probably the oldest man in the world, died in Caledonia, a little town of Wisconsin, on the 27th of January last, at the age of one hundred and forty-one years. Twice three score and ten years may be called a ripe old age. He attained an age greater by twenty years than that enjoyed by the next oldest man of modern times, Jean Claude Jacob, a member of the French National Assembly, who was called the 'Dean of the human species,' and who died at the age of one hundred and twenty-one. This man bore arms at Braddock's defeat, was an old man when Jackson defeated Packenham at New Orleans, venerable when Taylor whipped Santa Anna at Buena Vista, and yet was not too old to rejoice when Lee surrendered to Grant. Joseph Crele was born of French parents, in what is now Detroit, but which was then only an Indian trading station, in 1725. The record of his baptism in the Catholic Church in that city establishes this fact beyond a doubt. He was a resident of Wisconsin for about a century, and was the 'oldest citizen' in that State beyond any dispute. Whenever the 'oldest citizen' was alluded to, every Wisconsinian declared Joseph Crele was the man meant. He was first married in New Orleans in 1755, after having grown to be a bachelor of thirty. A few years after his marriage he settled at Prairie du Chien, while Wisconsin was yet a province of France. Before the revolutionary war, he was employed to carry letters between Prairie du Chien and Green Bay. A few years ago he was called as a witness in the Circuit Court of Wisconsin, in a case involving the title to certain real estate at Prairie du Chien, to give testimony in relation to events that transpired eighty years before, and many years before the litigants were dreamt of. For some years past he had resided at Caledonia with a daughter by his third wife. This child was a little over seventy years of age a couple of years ago, but we do not know whether she survives her father or not. He was sixty-nine when she was born. Up to 1864, Mr. Crele was as hale and hearty as most men of seventy. He could walk several miles without fatigue, and was frequently in the habit of 'chopping' wood for the family use. He went to all elections, and, from the time he first voted for Washington, he had always voted the straight-out Union ticket. He had no bad habits, except that he was an inveterate smoker; but that is not considered among the small vices in the land of Grant and Sherman. In person he was rather above the medium height, spare in flesh, but showing evidences of

having been in his prime—a century or so before—a man of sinewy strength. Of late years a haunting sense of loneliness overwhelmed and seemed to sadden him. The only weakness of mind which he ever betrayed was in the last year or two of his existence, when he frequently remarked, with a startling air of sadness, that he feared that perhaps 'Death had forgotten him;' but he would always add, with more cheerfulness, that he felt sure 'God had not.'—*New York Herald*, Feb. 26, 1866.

Q. Q.

"NOTCHEL CRYING" EXTRAORDINARY.—I do not remember to have seen in any number of "N. & Q." a notice of what in Lancashire is called Notchel Crying. I think the term is peculiar to that county, and what it represents will be understood by the following scrap, which has been cut from *The Standard* of March 11, 1859. The local newspaper from which it is extracted is given at the foot:—

"On Wednesday there was at Accrington an extraordinary instance of the disgraceful practice of 'notchel crying.' The town's bellman went round the town announcing that a certain man (an inhabitant of the town) would not, from that day forward, be answerable or accountable for any debt which his wife might contract. On the afternoon of the same day the same important functionary was employed by the wife to inform the inhabitants of Accrington that as she was, up to that day, straight with her husband, she would not be answerable for any debts which he might contract; and stated, by way of additional information, that she had been allowed by him 5s. per week to find herself and him in meat and lodging, and that he was also not a very constant husband, and that if he had brought home the money which he had given to other women he might have maintained them in very comfortable circumstances. Great crowds followed the bellman up and down the town during his oration."—*Blackburn Standard*.

T. B.

MULBERRY-TREE FOLK LORE.—In Gloucestershire I heard the maxim that there was no fear of frost after the mulberry-tree had shown a green bud. An eminent living churchman told me he had achieved the prize poem at the university chiefly on the strength of setting this fact forth in one of his lines, without knowing its value, but which the judges discerned to be an admirable touch of accurate observation of nature.

BUSHEY HEATH.

TYBURN GATE.—It may not be generally known among your readers that the centre portion of this gate, with the clock, is still standing on the premises of Mr. Baker, a farmer at Cricklewood, who bought it at the time it was taken down. It consists of a high wooden arch with two doors; under this arch, in its original position, was a weigh-bridge, over which all waggons with goods from the midland and western counties passed, and toll charged according to weight; the height of the load was restricted to the height of the arch. These waggons were drawn by eight, ten, or more horses, and carried goods and passengers; underneath swung a "dog-basket," which was

often occupied by children, or even men, when there was no room in the waggon.

The arch and doors with the old clock over have been erected at the entrance to a wooden cowshed, and can be seen from the high-road through Cricklewood.

TRETANE.

Queries.

TWEEDLEDUM AND TWEEDLEDEE.

In Peshall's *History of Oxford* is an account of the Music Room in Holywell Street, Oxford, which is stated to have been erected by subscription in 1742. In this room all the best musicians of the time have been wont to perform, and no doubt some of your readers may recollect the celebrated Catalani singing there more than once. Those who, with me, heard her sing the prelude to the chorus of "The Horse and his Rider," in *Israel in Egypt*, will never, while memory holds good, forget it. It seems to me but yesterday, although nearly fifty years ago, that, at the very top of her powerful voice, she sang the words of Miriam, "Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he cast into the sea." The room was too small for the voice, which seemed to ring round it. I have never heard anything equal to it.

My communication, however, is to inquire respecting the authors of a travestie of *Acis and Galatea*, which, in connection with the Music Room, appeared in 1780. The Music Room was then under the directorship, as I believe, of Dr. Philip Hayes, organist of Magdalen College, who, from his bulk, had the sobriquet of Dr. Philchaise given to him by the wits of Oxford. A squabble arose between him and Mr. Munro, who seems to have been a violin-player, and perhaps also a dancing-master. Many squibs were published on the occasion, all of which are very amusing. In the travestie, Dr. Hayes takes the character of Polyphemus, under the name of Tweedledum, and Mr. Munro that of Acis by the name of Tweedledee, but the catastrophe is reversed.

Who wrote the travestie? Qy., Dr. Thos. Warton, of Trinity College?

I think a reprint in your pages would please your readers, and particularly old Oxford men. If you agree, give me a hint, and I will send you the MSS. in my possession, but I must have them returned.

GEO. P. HESTER.

Town Clerk's Office, Oxford.

BALLAD.—Where is to be found a ballad commencing—

"I'm ninety-five, I'm ninety-five,
And to keep single I'll contrive," &c.?

The refrain to each verse is—

"A maid I am, and a maid I'll die;
Love to me is all in my eye."

N. I.

"BLACKWOOD'S MAGAZINE."—Being in search of some odd volumes of *Blackwood* to complete a set, I stumbled a few weeks ago upon a stray first volume, which differs in some degree from the one belonging to my imperfect set. It contains part of a preface, which preface I do not find in any of the perfect sets accessible to my inspection, some seven or eight. All those are the same as my own, the general title is followed by a descriptive title of No. 1; but in the vol. i. referred to there are four pages of a preface, v., vi., vii., viii., bearing the initials C. N. in very large Egyptian capitals, and a date June 20th, 1822. The former pages are lost, but in all other respects the volume is perfect. The date would indicate that this preface had accompanied No. 3, or, what is more probable, that it was written for the second edition of No. 1, which is announced among other notices in No. 3 of the imperfect volume, but not in the other, which I take to be the original or first edition. There are some small differences in the arrangement of the title, and I find that the names of Baldwin, Cradock, and Joy, are substituted in the general title to the second edition for those of T. Cadell and W. Davies as London publishers, and also in the descriptive titles to each number after the first number, while in the original the latter names appear. It is obvious that the titles are all reprints, and the general index also, as the imprint, Oliver and Boyd, printers, is inserted in one case but not in the other. Of how many numbers were there a second edition, and of how many pages does the preface consist? Does my copy want two or four pages? The information may be useful, as I was induced to believe that my first copy was imperfect until I bought the other, and, on comparing them, found that there had been a second edition, a fact of which I was not before aware. T. B.

DISCHARGING INSOLVENTS.—In an old *Life of Queen Anne*, Lond. 1738, p. 179, is this passage:—

"An Act passed this Session (1703-4) for discharging out of prison such insolvent Debtors as should serve, or procure a person to serve, in her Majesty's Fleets or Armies."

Some years ago persons convicted of small crimes, and particularly of smuggling or poaching, were pardoned on condition of serving at sea; but I never heard this was afforded to debtors, and above all, to those who served by substitutes. Can your correspondents point out any other similar instances? A. A.

DOBBINS OF BEER.—A friend is anxious to know the meaning of this phrase. It occurs in the old operetta, *The Quaker*. Steady says, or rather sings, to his man—

"And do thou attend with thy dobbins of beer,
And see that our neighbours and friends have good cheer;
Make the whole village welcome," &c.

Is the term that for any particular measure, as my friend supposes; or does it mean the stillions or "horses" on which the tubs stand? A. A.
Poets' Corner.

"FOOTSTEPS OF PEACE."—By whom and when was the pamphlet entitled *Footsteps of Peace* published? I have reason to believe it was at Plymouth. It is not entered at Stationers' Hall. THOS. HART.

Reigate.

BATTLE OF GLOUCESTER.—Where can I find the names of the officers of the king's forces who were slain at Gloucester in the rebellion? Is there a list extant of officers who served in the royal army under Sir Simon Harcourt? H. C.

HERALDIC.—I shall be much obliged to any one who will have the kindness to inform me what family bears, or bore, Argent, on a pale, between two leopards' faces sable, three crescents or. WILLIAM BATES.

Birmingham.

EMANUEL HOWE.—Can any of your readers direct me where I can find particulars of the descendants of Emanuel Howe, the first Lord Howe's youngest brother? I have never yet met with any account of this branch of the family. S. B. BLUNT.

59, Elgin Crescent, Notting Hill, W.

REV. THOMAS HOWE.—Wanted information respecting the family antecedents of the Rev. Thomas Howe, nonconformist minister of Great Yarmouth, ob. 1784, or references that may aid my search for the same. He was born in 1733, probably at Northampton, where he was educated under Dr. Doddridge. During his boyhood his father was one of their deacons, and a man of some eminence among the nonconformists of Norwich. T. H. HOWE.

Eltham, S.E.

ST. IGNATIUS OF LOYOLA AND CARDINAL POLE. Is there any published collection of letters written by St. Ignatius and Cardinal Pole? If so, where are those letters to be found? The Saint wrote a letter to the Cardinal, dated from Rome, January 24th, 1555, which letter Cardinal Pole answered from Richmond, May 8th of the same year. When St. Ignatius died in 1556, Cardinal Pole sent a letter of condolence to F. Lainez, dated London, November 15th, 1556. I wish particularly to peruse those letters, if any of your correspondents would be so kind as to inform me where they are to be found. J. DALTON.

St. John's, Norwich.

INCOMER.—In a letter to the Earl of Buckingham, dated June 6, 1617, Lord Bacon says:—

[* For some particulars of Sophia, the youngest daughter of Gen. Emanuel Howe, see "N. & Q." 2nd S. III. & 3, x. 473.—Ed.]

"I know men think I cannot continue if I should thus oppress myself with business; but that account is made. The duties of life are more than life; and if I die now, I shall die before the world be weary of me, which in our times is somewhat rare. And all this while I have been a little imperfect in my foot. But I have taken pains more like the beast with four legs than like a man with scarce two legs. But if it be a gout, which I do neither acknowledge, nor much disclaim, it is a good-natured gout; for I have no rage of it, and it goeth away quickly."—*Works*, by Montagu, xii. 318.

A few days after (June 18) he writes to Viscount Fenton—

"My health, I thank God, is good; and I hope this supposed gout was but an incomer."

What is the meaning of *incomer* here? D.

QUOTATIONS.—Where can I find the passage beginning: "Tears, idle tears"? M. E. B.

"Each moss,
Each shell, each crawling insect holds a rank
Important in the plan of Him who framed
This scale of beings; holds a rank, which lost,
Would break the chain, and leave behind a gap
Which Nature's self would rue. Almighty Being!
Cause and support of all things! can I review
These objects of my wonder, can I feel
These fine sensations, and not think of Thee?"

DEXTER.

ROUTS AND DOG-HORSES.—Thanking some of your readers for replies to some of my queries, may I ask for the meaning of *rouths* and *dog-horses* in the following passage?—

"Your worship has six coach-horses (cut and long-tail), two runners, half a dozen hunters, four breeding mares, and two blind stallions, besides pads, routs, and dog-horses."—Vanbrugh's *Esop*, Act IV. p. 260, edit. 1730.

I should have thought the last were hunters, had these not been mentioned earlier in the list.

CORNELIUS PAINE, JUN.

Oak Hill, Surbiton.

ST. HELEN'S, BISHOPSGATE.—In the register of burials in the church of St. Helen, Bishopsgate, the following entry occurs:—

"Nicholas Hyllo, Secretary to the French Embassy, buried by Mr. Millward's daughter, by the Pardon dore, Sept. 23, 1594.

"Nov. 1629. George Axton, chaundler, dying upper churchwarden, was buried in the church in the noble ground."

During the last few days, the old plaster having been removed from the wall of the Nun's Quire, several apertures have been discovered. The first of these nearest the west end is a low arched doorway communicating with a stone staircase partly bricked up, and which doubtless led to the refectory of the convent; within three feet of this another doorway is discernible, and further east of this an opening about two feet square, the sides being placed obliquely looking east; the stonework bears traces of ironwork having been

placed across. Still further east another doorway of much earlier character is seen. In Wilkinson's plan of the church this is given as one of the hagioscopes. I should be glad of any information respecting the *Pardon dore*. Also if being buried in *noble ground* refers to the east end of the church.

ROBT. H. HILLS.

28, Chancery Lane.

P.S. Can either of the above be identified with the *Pardon dore*?

TOMB OF NAPOLEON I., HOTEL DES INVALIDES. A few days since I was showing the tomb of Napoleon to some young friends who were making their first visit to Paris, when we observed among the trophies of captured flags that surround the sarcophagus three English flags: two were "King's colours," and the third was a regimental one with the "fly," white or buff. As you are not now permitted to descend into the place round the sarcophagus, I could not get a near view of them. I wish to know where and when, during the wars of the first Napoleon, three English regiments lost their colours. Of course they would not be so conspicuously displayed if they were not taken in battle.

N.B. When the *entente cordiale* first came out I was at Chelsea, and on asking the man who went round what had become of all the flags that used to hang up in the chapel, he said they were removed to avoid giving offence! CRYWEN.

Porth yr Aur, Carnarvon.

"VIE PRIVÉE DES CÉSARS."—Can any reader of "N. & Q." who has paid much attention to ancient gems, inform me whether there really exist any of the original gems professed to be engraved in illustration of this work, which is attributed to D'Hancarville, the well-known antiquary? The book appears to be a collection of such passages from the Classics as described most plainly the profligate lives of the Cæsars, and it seems more likely that the prurient imagination of the compiler should have produced the illustrations, than that the enormities should have been engraved on gems. Was D'Hancarville really the author of the book? H. D.

WESTMINSTER ABBEY.—When was the superb canopy which formerly surmounted the tomb of John of Eltham, Earl of Cornwall, in St. Edmund's chapel, in Westminster Abbey, removed? When, also, were the railings taken away which used to surround the beautiful altar-tomb of Sir Giles and Lady Daubeney in St. Paul's chapel? Most of the iconoclasm from which the chapels in Westminster Abbey have suffered appears to have occurred within at least the last hundred years. Is there any fund available, and are there persons responsible, for the restitution and repair of those parts of the Abbey? I do not allude to any reproduction of ornamental features lost or disfigured,

such as those which I have mentioned, but only to the mending of broken panes of glass (of which there have for some time past been several, particularly in Henry VII.'s chapel), and to the stopping up of apertures in the walls and in the roof, caused by accident, decay, and weather. No doubt in time all this will be looked to, as the present dean and architect both seem to take such a deep personal interest in the glorious old edifice with which they are connected. J. W. W.

Queries with Answers.

ST. JULIANA OF NORWICH.—In the current number of the *Dublin Review* (July, 1866) occurs the following reference to the saint mentioned above:—

"Devotion to the Passion assumed a far more prominent position than before; and of the spirit which animated it, we have a touching example in the 'little book' attributed to St. Juliana of Norwich," &c.—P. 77.

Perhaps your obliging correspondent F. C. H. will inform me who St. Juliana was? In the sixth Supplement to C. J. Stewart's *Catalogues*, I find a work advertised under the following title:—

"Juliana (Mother), an Anchoress of Norwich (A.D. 1373). XVI. *Revelations of Divine Love*. Published by R. F. S. Cressy, 1670: reprinted 1843, 12mo, 5s."

No doubt this is the "little book" referred to in the *Dublin Review*, as quoted above.

J. DALTON.

Norwich.

[The original editor, Hugh Paulin Cressy, was only able to collect a few brief notices of St. Juliana. He says in his Preface to the Reader, "I was desirous to have told thee somewhat of the happy virgin, the compiler of these Revelations; but after all the search I could make, I could not discover anything touching her, more than what she occasionally sprinkles in the book itself. The postscript acquaints us with her name, Juliana; as likewise her profession, which was of the strictest sort of solitary lives; being inclosed all her life (alone) within four walls: whereby, though all mortals were excluded from her dwelling, yet saints and angels, and the Supreme King of both, could and did find admittance. Moreover, in the same postscript we find, that the place in a high manner dignified by her abode, and by the access of her heavenly guest, was the city of Norwich. The time when she lived, and particularly when these celestial Revelations were afforded her, she herself in the beginning of the book informs us, was in the year of grace 1373, that is, about three years before the death of the famous conqueror, King Edward III., at which time she herself was about thirty years of age."

This virgin is also noticed in Blomefield's *History of Norfolk*, ed. 1806, iv. 81, where we read, that "in the east part of the churchyard of St. Julian stood an anchorage, in which an anchoress or recluse dwelt till the

dissolution, when the house was demolished, though the foundations may still be seen. In 1393, Lady Julian, the anchoress here, was a strict recluse, and had two servants to attend her in her old age, anno 1443. This woman, in those days, was esteemed one of the greatest holiness. The Rev. Francis Peck, author of the *Antiquities of Stamford*, had an old vellum MS., thirty-six quarto pages of which contained an account of the Visions, &c. of this woman, which begins thus: 'Here es a Vision schewed be the goodenes of God, to a devoute woman, and hir name is Julian, that is Recluse atte Norwyche, and yitt ys on life, anno 1442. In the whilke Vision er fulle many comfortabyll wordes and greatly styrrande to alle they that desyres to be Crystes Looverse.'"]

SALE AT STOWE.—Will some kind reader inform me when the great sale at Stowe, the seat of the Duke of Buckingham, took place? J. F.

[The sale of the furniture, sculpture, plate, and objects of art and verth, formerly in the princely mansion of Stowe, was entrusted to Messrs. Christie and Manson. It lasted for forty days, commencing on August 15, and ending on October 7, 1834, and produced 75,562*l.* 4*s.* 6*d.*—The sale of the printed books by Messrs. Sotheby and Co. commenced on January 8, and ended on February 10, 1849; and the engravings on March 5, 1849, &c. The manuscripts were purchased by Lord Ashburnham for the sum of 8000*l.*; a Catalogue of them is in print. The unpublished Diaries and Correspondence of George Grenville were bought by Mr. Murray of Albemarle Street.]

BANG-BEGGARS.—I have heard this name applied by Lancashire people to the apparitor of a church. Is it used elsewhere, and what is its origin? H. FISHWICK.

[Bang-beggar is a name given in derision to parish beadle in many parts of England and Scotland. Jamieson thus notices the phrase: BANG-THE-BEGGAR, *s.* (1.) A strong staff; a powerful *kent*, or *rung*. Roxb. (2.) Humorously transferred to a constable, Dumf.; and to a beadle in Derbyshire. The verb *Bang-a*, to beat, seems to be the origin of Teut. *benghel*, *bengel*, Su. G. *baengel*, a strong staff or stick, the instrument used for beating."]

QUOTATION.—

"In no slight degree Hermann has given an impulse to the minds of his countrymen, and breathed life into their philological researches. He is no mere word-catcher, none of those

Γανιοβόμυκες, μονοσύλλαβοι, οἳσι μέμνη

Τὸ σφιν καὶ τὸ σφιν, καὶ τὸ μιν ἦδὲ τὸ νιν,

but a ripe and good scholar."—*Quarterly Review*, lxiv. 372, Oct. 1839, art. "Modern Criticism on *Æschylus*."

As the Greek lines are quoted without reference, probably they are familiar, but I do not know whence they are taken, and shall be glad to be told. H. B. C.

U. U. C.

[*Vide* Angulibombyces vertit Grotius in Bosch. *Anthologia Græca*, vol. i. p. 401, ed. 1795; also Stephanus, *Thesaurus Græcæ Linguae*, ed. 1833, ii. 849.]

Replies.

LOVING CUP.

(3rd S. ix. 98.)

I have just caught sight of MR. WRIGHT'S query, "Loving Cup and Drinking Health;" perhaps these notes may be more or less useful—

"At Danly Wisk, N. Riding, co. York, the parishioners having received the Holy Sacrament, go from church to an ale house, and drink together as a testimony of charity and friendship. (Ex ore W. Lester Armig.)"—*Aubrey*.

Mr. Thoms's notes on this passage are—

"This practice is allied to one still existing—the 'Loving Cup' of the city companies; though perhaps more immediately to the Agapæ or Christian Love Feasts.

"In Grimm, *Deutsche Mythologie*, 36-38, is much curious information upon the pagan custom of 'minnetrinken,' drinking to the love, or rather memory, of the absent."—Thoms, *Anec.*, p. 82, Camd. Soc.

May I be allowed to claim for the custom of health-drinking, or perhaps more properly pledging, an antiquity greater than that advanced by so great an authority as Mr. Wright?

In the *Convivium seu Lapithæ* of Lucian, who died in his ninetieth year, A.D. 180, I find this passage—

"Cæterum Alcidas (jam enim potus erat) percontatus quodnam esset nomen puellæ nubenti, tum clarâ voce indico silentio, simul ac ad feminas converso vultu, Præbibo, inquit, tibi Cleanthi, Herculis Archegetæ nomine. (*Προτίνω σοι, ἔφη, τῷ Κλέανθι.*)

"Sub hæc cum risissent omnes, Ridetis, inquit, sacrilegi, quod sponse, Herculis dei mei nomine, propinaverim? (*Εἰ τῇ νύμφῃ προτίνω ἐπὶ τοῦ ἡμετέρου θεοῦ τοῦ Ἡρακλέους.*) Imo illud scito opus est, ni scyphum a me traditum accipiat (*ὥς ἦν μὴ λάβῃ παρὰ ἐμοῦ τὸν σκύφον*), nunquam futurum ut illi filius obtingat talis, qualis ego sum, virtute interritus, animo liber, tum corpore adeo robusto; simulque cum dicto magis se renudabat," &c. &c. —Lucian *Convivium seu Lapithæ*.

I have used the marginal translation from the edition of J. Bourdelottius, Lut. Paris. 1615.

To this passage of Terence—

"At ego pro istoc, Phædria, et tu, Chærea, Hunc comedendum et deridendum vobis propino.

(*Eunuchus*, Act V. Sc. ix., 56-7)—

I find this note in ed. Delph.—

"Propino, Græcis in convivio mos fuit, præstandi vinum, priusquam poculum alteri traderetur; unde *προτίνω* et propinare dicuntur; propinantes autem sublatum poculum ostentabant, nominantes cui erant illud tradituri."

The 15th Epigram of the 2nd book of Martial is this—

"Quod nulli calicem tuum propinas,
Humane facis, Herme, non superbe."

The note to this, ed. Delph., is—

"Habebant veteres, honoratiores maxime in convivio peculiares suos calices; quos aliis interdum propinare, humanitatis erat: contrarium, superbia."

Plautus, *Stichus*, Act III. Sc. 2, line 16, says—

"Propino tibi salutem plenis faucibus."

Juvenal, Sat. v. line 127—

"Quando propinat
Virro tibi, sumitque tuis contacta labellis
Pocula, quis vestrum temerarius usque adeo, quis
Perditus, ut dicat regi, bibe?"

For fear of intruding on your valuable space, I will only subjoin these indications—

Plautus, *Curculio*, Act I. Sc. 2, line 32; II. 3, 80, *Asinaria*, IV. 1, 27. *Stichus*, III. 1, 24; V. 4, 25-30.

Martial, *Epig.*, lib. i. 69; iii. 82; v. 78; vi. 44; viii. 6; x. 49; xii. 74.

Apuleius, *Metamorph.* lib. v. 108.

See Suidas in *verbo προπεπικότες*.

IGNATIUS.

P.S. Much may be found relating to the Loving Cup in Athenæus, lib. v. cap. iv. It appears that the old plan was to drink the whole cup, but afterwards to drink part and hand it round; one form of salutation was *προτίνω σοι καλῶς*; and the response, *λαμβάνω ἀπὸ σου ἡδέως*, which was termed *προτίνω φιλοσησίαν*.

Potter, in his *Grecian Antiquities* (vol. ii. p. 393, edit. 1820), quotes Athenæus (lib. x. cap. 3, and lib. xi. cap. 3) to prove that the Greek loving cup was handed to the right, hence called *δεξιῶσι*: whence *δεξιόσθαι*, in Homer, is always translated *προτίνω δεξιόσθαι*. Thus *Iliad*, a.—

Χρυσέοις δεπέσσι
Δειδέχατ' ἀλλήλους.

Again, *Iliad* a. 597, Vulcan fills to the gods—

τοῖς θεοῖς ἐνδέξια πᾶσιν
Οἶνοχόει.

There is yet another cup, which may be termed the *lover's cup*, and that was when it was emptied once for each letter of the fair one's name, as in the 72nd epigram of book i. of Martial:—

"Nævia sex cyathis, septem Justina bibatur,"—

which gave rise to the epigram of Geo. Hardinge on Job's daughters:—

"Sex Jemima scyphis, septem Kheziah bibatur,
Ebrus est si quis te, Kerenhappuch, amet."

Any how, I hope I have shown that the loving cup circled round the Greeks and Romans in the days of Lucian, Athenæus, Plautus, Martial, and Terence.

THE THUMB.

(3rd S. x. 46.)

The thumb, as the most indispensable member of the hand, seems to have been regarded from time immemorial as its representative, and we accordingly find numerous instances of this metonymy in ancient and modern popular usage. The hand, it is well known, has always been the natural and favourite instrument for the signification of assent or completion of a bargain in the absence of writing. In *Blackstone's Commentaries* (book ii.

chap. xxx.), we find the following passage relative to this subject:—

"Anciently, among all the northern nations, shaking of hands was held necessary to bind the bargain, a custom which we still retain in many verbal contracts. A sale thus made was called *handsale*, 'venditio per mutuum manuum complexionem,' till in process of time the same word was used to signify the price or earnest, which was given immediately after the shaking of hands, or instead thereof."

In Scotland the thumb was anciently recognised as a symbol in the completion of a bargain, to which legal effect would be given. On this point Erskine, in his *Institute of the Law of Scotland* (book iii. tit. 3. sec. 5), published posthumously in 1778, states:—

"Another symbol was anciently used in proof that a sale was perfected which continues to this day in bargains of lesser importance among the lower rank of people, the parties licking and joining of thumbs. And decrees are yet extant in our records prior to the institution of the College of Justices, sustaining sales upon summonses of thumb-licking, upon this medium, that the parties had licked thumbs at finishing the bargain."

The popular custom here referred to has probably not even yet fallen into desuetude. I am informed by an old *alumnus* of the High School of Edinburgh that in his day the usual form among boys for concluding any paction or agreement was by the parties licking and pressing their thumbs together.

Among the ancient Romans we find this symbolism of the thumb in bargain-making so general as to give rise to the verb *polliceo* or *polliceor*, to promise, from *pollex*, the thumb. At least this derivation seems a probable one. In the amphitheatre the fate of the vanquished gladiator was declared by the audience, who signified their favourable judgment by pressing down their thumbs—*primere pollicem*—but pronounced the unfortunate man's death-warrant by turning them up—*vertere pollicem*. Thus Juvenal, in his third Satire, remarks—

"Et verso pollice vulgi
Quem libet occidunt populariter."

D. B.

In the Muniment Room at Hardwick Hall I have seen several deeds sealed by the thumb, *i. e.* the wax appended to the parchment bore the impression of the thumb. No doubt the practice was common at one time. L.

In palmistry the thumb is considered a synopsis of the rest of the hand, to represent in brief the character and destiny of the man. Tom Thumb and Hop o'my Thumb probably arose from its being a couple of joints less than the fingers, and from its stumpy appearance. In clasping hands the thumb is the upper and visible member of

the hand, and that which imparts the pressure, which may account for the line:—

"There's my thumb, I'll ne'er beguile thee."

E. NORMAN.

5, Gloucester Street, S.W.

LADY HANHAM.

(3rd S. x. 66.)

If your correspondent E. T. refers to Burke's *Peerage and Baronetage*, he will see that Sir William Hanham, first baronet, 1667, married Elizabeth, daughter of George Cooper, Esq., niece of Anthony Ashley, first Earl of Shaftesbury; 1679, the Earl passed through Parliament his famous Act, *Habeas Corpus*; 1689, according to Luttrell's *Diary*, Lady Hanham was removed from the Tower to the Court of King's Bench, *i. e.* on the Accession of William III., and admitted to bail in four sureties. The charge against her was, no doubt, for being a partisan of James II. I have turned to the Hanham pedigree in the *History of Dorset*, by Hutchins, which more fully explains the baronet's lineage, and the connection by marriage between the first baronet Sir William Hanham and Anthony Ashley Cooper, first Earl of Shaftesbury. It may be worth observing that, as William was the Christian name of a long succession of Hanham baronets, so Anthony has been the constant name in the Shaftesbury family in every succeeding generation from the first Earl. So careful was the late Earl of Shaftesbury, Cropley Ashley Cooper, who succeeded his brother Anthony, dying without male issue, to preserve and perpetuate the family Christian name, that, as each of his six sons was born, he was baptized Anthony—of course with the addition of William, Henry, Lionel, &c., as the case might be; and by this other name each was called, to prevent confusion in addressing, or speaking of, them.

QUEEN'S GARDENS.

I think this lady must have been the wife of Sir John Hanham, of Dean's Court, Dorset, Bart. On referring to the pedigree in Hutchins (vol. ii. p. 562), I find that she was daughter and heiress of William Eyre, of Newstone Park, Wilts, Esq. Appended to the pedigree is a note, in which she is thus spoken of:—

"This incomparable lady discharged the several duties of wife, mother, friend, and neighbour, with the greatest integrity and applause."

The charge could be no other than Jacobitism. The French Admiral, De Tourville, was then hovering about the south coast, in hopes of effecting a descent; and several persons of distinction were taken up, accused of corresponding with him. This was the plot which was revealed by Fuller and by Crone under moral torture. N.

gibbet was erected opposite his window, with a rope depending from it; and it was signified to him that he must either 'peach or swing' (Macaulay, *History of William III.*; *Diary of Narcissus Luttrell*).

After all, there is some room for doubt whether the Dowager Lady Hanham, mother of Sir John Hanham, was not the person accused. She was left a widow by her husband, in 1671, during the minority of her son. She was Elizabeth, daughter of Geo. Cooper, Esq., of Clarendon Park, Wilts.

In Luttrell's *Diary* the name is mis-spelt *Hanham*, as it is still, by uneducated people, at the present day. W. D.

PASSAGE IN SHAKESPEARE'S "KING HENRY IV.,"
Part II. Act IV. Sc. 1 (3rd S. x. 41.).—

"To brother born an household cruelty."

This line, according to MR. NICHOLS, refers to the Lord Scrope, supposed by Shakespeare to have been the Archbishop's brother. Westmoreland's reply, however, to the Archbishop contradicts this:—

"West. There is no need of any such redress,
Or, if there were, it not belongs to you."

Had the Archbishop thus pointedly spoken of his brother's death (supposing, of course, the Lord Scrope to have been his brother), Westmoreland could not have made this reply; but, on the contrary, the Archbishop says:—

"My brother-general, the Commonwealth
I make my quarrel in particular."

That is, I come not here with any personal or even family grievance; my concern is for the Commonwealth. What then is the meaning of the intermediate line?—

"To brother born an household cruelty."

Simply this:—The whole community having been styled by the Archbishop "his brother-general," and being thus grouped into one grand family, he says that they, by their factions and enmities, have become a household cruelty each to the other throughout. "We are all diseased," says the Archbishop, "and we must bleed for it."

"I have in equal balance justly weighed
What wrongs our arms may do, what wrongs we suffer,
And find our griefs heavier than our offences."

In short, the Archbishop justifies the course he has taken by the universal disquietude of the country.

For this usage of the word *born*, cf. the phrase "A gentleman born" with "Every inch a gentleman;" and "Never in my born days" with "Never in all my life."

Born, then, is distributive; and there is thus an antithesis between "my brother-general" and "brother born," in the passage before us.

"My brother-general" is the Commonwealth as a whole. "Brother born" is each individual in that Commonwealth. J. WETHERELL.

HONORARY CANONS (3rd S. x. 14).—I had hoped that some of your readers would have corrected the singular misapprehensions which appear to exist about Honorary Canons.

1. Bishop Denison never instituted Honorary Canons at Salisbury. In conjunction with Bishop Murray, of Rochester, he procured the substitution of the word "suspension" for "suppression," when the incomes of non-resident Prebends were confiscated.

2. The Queen was the only Honorary Canon in England before the recent Act, being Cursal of St. David's. By some ludicrous perversity, the novel designation of Honorary Canons, "Canons without income or vote in chapter," and considered to be without cathedral preferment, was introduced in the cathedrals of the New Foundation.

3. All capitulars in the Old Foundation cathedrals are both Canons and Prebendaries. The recent Act changed the name of Prebendary into that of Canon in cathedrals of the New Foundation, and termed Residentiaries Canons. Canons and Prebendaries are not dignitaries.

4. The Rural Dean is simply the bishop's official in a very limited portion of a diocese, acting in subordination to the archdeacon, who has a definite rank as a permanent dignitary of the cathedral in the Old Foundation, and in many instances in the New Foundation. He has precedence within his own rural deanery in chapter, but undoubtedly none outside of it, just as a retired archdeacon retains neither title nor revenue. Precedence in a cathedral is decided by statute and usage.

I have explained all matters relating to prebends in my *Cathedrals*.

MACKENZIE E. C. WALCOTT, B.D., F.S.A.

Your correspondent is in error, I think, with respect to Bishop Denison's institution (or adoption) of Honorary Canons at Salisbury. In this cathedral there are no such officers. I was ordained by this Bishop, and I have been connected by family ties with the diocese for many years, and I do not think that Bishop Denison ever made any such appointments. There was no necessity for so doing, since the church of Salisbury—like those of York, London (St. Paul's), Bangor, Wells, Chichester, Exeter, Hereford, Lichfield, Llandaff, Lincoln, and St. David's—contains Canons and Prebendaries, who occupy their ancient stalls. This cathedral, with those enumerated above, could hardly have been contemplated by an Act which provides for the foundation of Honorary Canonries in churches in which there are not already founded any non-resident prebends, dip-

nities, or offices. The first bishop who availed himself of the permission to create this new and somewhat anomalous office, was, I believe, Stanley of Norwich, by the appointment of the Rev. W. Kirby to an honorary stall about the end of the year 1840.

The question of precedence I leave to the better informed on this subject; though I should suppose that an Honorary Canon would take the same rank in the diocese as his more ancient and typical representative, the Prebendary.

JUXTA TURRIM.

"WINTER LEAVES" (3rd S. ix. 372.)—I find the names of the authors of this volume inserted in an Edinburgh catalogue, which appears to have been compiled with much care, and I now transcribe them: Rev. John Fairbairn, Free Church minister at Allanton, in Berwickshire; and Charles MacDonall, LL.D., Professor of Greek in Queen's College, Belfast.

MAB.

Oxford.

TESTAMENTARY BURIALS (3rd S. x. 68.)—

"We are indebted to Torre also for what are called the *testamentary burials*. It has been usual in all ages for persons to give directions in their wills respecting the places in which their bodies shall be interred.

"Torre went through the wills proved at York, and extracted from them all clauses relative to the place of interment of the testator, and has appended them to the accounts he has given of the churches in which such interments were to take place. His testamentary burials are far from being complete, but they are, as far as they go, of great use, sometimes enabling us to appropriate the uninscribed tomb, or that from which the inscription has disappeared."—Introduction to *Collections relative to the Dioceses of York and Ripon*, pp. xii. and xiii. By George Lawton (8vo, new edition, 1842.)

L. L. H.

[One word of caution on the subject of testamentary burials. The directions were not always complied with. For instance, we believe, both the late Lord Clyde as well as the late Lord Palmerston directed in their wills where they should be buried, but their directions were disregarded, as each was buried in Westminster Abbey. At any rate, the direction of the testator on his will as to the place of burial is *conclusive* evidence that his wishes were carried out by his *executors*.—Ed. "N & Q."]

GERMAN HYMN, "MEINE LEBENSZEIT VERSTREICHT" (3rd S. x. 45.)—It is printed in the *Neues Braunschweigisches Gesangbuch*, Braunschweig, 1783, but the author's name is not given.

MARGARET GATTY.

OBSELETE TERMS OF MERCHANDISE (3rd S. ix. 450, 537; x. 54.)—

Bankers of Verdure.—"Verdure"=*tapisserie de verdure* qui represente les arbres—a forest-work suit of hangings."

Bridges, or Seaden Rashes.—"Ras"=*shaloon* or *serge*. *Etoffe rase*, plain stuff.

"Ras" of Bruges, or Sedan," would appear to be the meaning.

Tikes of Stoad.—As *Tikes* seem to be different

from *Tickings*, I suggest that the former may be the Germ. *Tuch*=cloth. "*Tikes of Stoad*" would then be *cloth from Stoad*? and "*Turnal Tikes*" the same from *Tournay*.

China Pease and China Roots.—This must, I think, be *tea*. The green sorts, especially *Caper tea*, might very likely have been taken for green peas; and the *black* sorts, for some kind of small twisted root.

Postlethwayte's *Dictionary of Trade and Commerce*, 2 vols. folio, might be advantageously consulted on these points, particularly (I should say) on the question of *eels* and *stockfish*.

Query, What are *Gentish* and *Isingham*, which Frank Osbaldistone deemed of such importance as to enter them into his note-book? E. KING.

Further investigations into the Tonnage and Poundage Acts, the Revenue Acts of the time, show other curious information. We are informed—

"An English Penny shall weigh 32 grains of Wheat well dried, and gathered out of the middle of the ear; and 20 Pence make an Ounce; and 12 Ounces make a Pound; and 8 Pounds make a Gallon of Wine; and 8 Gallons of Wine make a Bushel of London; which is the eighth part of a Quarter. 31 Ed. 1.; 11 Hen. VII. cap. 4; 12 Hen. VII. cap. 5."

Of course this must have been the silver penny, and all the other weights are Troy weight, by which gold, silver, and jewels are weighed. The pound and ounce Troy are also the same in apothecaries' weight, but differently subdivided.

In all the tables, 24 grains are given as a penny-weight, and not 32. Is this a misprint? There were 231 cubic inches in the old wine gallon, and 282 in that for ale and beer. Now there are 5760 grains in the pound Troy, and 7000 in that of *avoir-du-pois*. As 5760:7000::231:281 nearly. This seems a proof that wine was estimated by the nobler, and ale by the inferior scale. "Pottle Pots" and "potations pottle deep" are often mentioned in old writers. I cannot, however, say I remember the expression of "Bushel" or of "Quarter" as applied to wine.

On looking to other matters mentioned I find *China Pease* paid only 3s. 4d. old, and 3s. 4d. new sub⁷ the pound.

Although I find "*Rashes* voc. Bridges, or *Leaden* * *Rashes*, the single piece cont. 15 yds.," and "*Bridges* or *Leaden Rashes* the double piece," I find next, "*Cloth Rashes* the piece." In the *Package Tables of Rates Outwards*, amongst "*Stuffs* voc. *Rashes* of all sorts the piece," "*China Roots*, the pound 1l. old, and 6s. 8d. new, 13s. 4d. 1690," "*impositions*" are classed with drugs.

There is also mention of "*Vinegar the Ton*," and "*Wine Lees the Ton*," and also of "*Syder Eager*."

A. A.

* By a mistake this is printed *Seaden*.

The *Cole Fish* is the hake of Devonshire and Waterford, not a species of whiting. It is caught very plentifully off Whitby, where it is called to this day the "cole fish."

I have no doubt *Tikes* means ticks. *Tykes* is quite modern slang for bull-dogs. "Sheffield tykes" = Sheffield bull-dogs, from their famous breeds of that dog, and the love of the inhabitants for pugilistic encounters. EBORACUM.

SHORTHORSE FAMILY (3rd S. x. 75.)—"On the death of John Shorthorse, the vicarage of Stanton St. Bernard was given to James Watt, 1721." This should be James Wall, as appears from the *Wiltshire Institutions* (vol. ii. p. 57), printed by Sir Thomas Philipps. ANON.

HILDEBERT (3rd S. x. 29.)—I believe few persons have read more of Hildebert than myself, and I send all my reading. Most likely the annotator drew from the same source:—

"Cujus cura sequi naturam, legibus uti,
Et mentem vitii, ora negare dolis:
Virtutes opibus, verum præponere falso,
Nil vacuum sensu dicere, nil facere.
Post obitum vivam secum, secum requiescam;
Nec fiat melior sors mea sorte sua!"

"In a poem of Hildebert's on his master, the persecuted Bérenger."—Coleridge, *Aids to Reflection*, p. 164, ed. 1854.

FITZTHOPKINS.

MUSCHAMPS (3rd S. x. 46.)—Muschamps is probably in Peckham. See Allport's *History of Camberwell*, p. 64. W. H.

WASTE PAPER (3rd S. x. 47.)—SUBSCRIBER may dispose of his waste paper at Loyd's Paper Mills, Bow Bridge, Bow Station: where old envelopes and letters are purchased at 6s. per cwt. for remanufacture. Old ledgers and account books are also bought. JOHN PIGGOT, JUN.

PURE SCARLET IN ILLUMINATIONS (3rd S. x. 68.)—It is not clear what preparation was used by Mr. Woodward for "pure scarlet." The only colours supplied in the shops for it would be the two preparations of cinnabar, common vermilion and silica vermilion. The common vermilion is not to be depended upon; but I believe we may safely trust to the silica. Nor can one guess how many years are included in the term "some time ago." I have employed silica vermilion, which produces a pure and bright scarlet colour, in illuminations upon vellum, with perfect satisfaction; and I can answer, at least, for its being as fresh now as when laid on more than twenty years ago.

I have in my possession a valuable folio missal of the Sarum use, which belonged to Archbishop Chicheley, and was given by him to his niece as a part of her dowry, on occasion of her marriage. As he died in 1443, this missal was probably executed early in the fifteenth century. It is

very rich in illuminated letters and borders; but, like so many other service books, it was imperfect when it came into my possession. The calendar was entirely gone, and about twenty-six leaves had been torn out, chiefly those which had contained the most elaborate illuminations. I set myself to the work of restoring all that was missing; and by patient perseverance I wrote out, in close imitation of the old letter of the rest of the missal, about fifty-two folio pages, besides entirely restoring the calendar of twelve more. All these were executed in black and red, and illuminated as the missing pages might have been, the designs being copied from various illuminations remaining. For all these I employed for scarlet colour the silica vermilion, mixed up with thin gum-water, and I have no fear of its standing well.

Perhaps it might be worth while for Mr. Woodward to go over his scarlet with silica vermilion: though this would not, in my opinion, be improved by an admixture of Chinese white, allowing that this is an excellent and durable colour of itself, being prepared from zinc instead of lead.

F. C. H.

"RHYME NOR REASON" (3rd S. x. 67.)—These words are used together, of course for alliteration's sake, as we say "sense and sound." The exigencies of rhyme might possibly be admitted as an excuse for want of reason, but that which is "without rhyme or reason" admits of no excuse whatever. There is something like this in Samuel Rowland's "The Knave of Clubs," 1600 (*Percy Society*, ix. 27). An unfaithful wife, on the point of detection, forms a plan to save herself, and instructs the gallant thus:—

"Drawe out your weapon, and goe swearing downe;
Looke terrible (I neede not teach you frowne),
And vow you'll be reveng'd some other time,
And then leave me to make the reason rime."

JOB J. B. WORKARD.

This expression, I suppose, was originally applied to a poetical attempt, in which the rhyme was bad, and free use made of the canon that—

"Rhyme with reason may dispense,
And sound has right to govern sense."

At any rate, Spenser and Shakspeare used the above phrase in the same proverbial sense that it now has. Thus, in *The Merry Wives of Windsor* (Act V. Sc. 5), Falstaff, referring to his late tormentors, declares that he had been convinced, "in despite of the teeth of all rhyme and reason, that they were fairies."

It is scarcely necessary to remark, that alliteration is one of the strongest elements which conduce to the popularity of a proverb. E. S. D.

I am inclined to think that this phrase is one of the numerous current quotations—the *disjecta membra poetæ*—which float about in the sea of prose unacknowledged, and so drift about until

their origin is almost forgotten. As to the phrase being more emphatic than the one word *unreasonable*, I should say it is simply because there is more of it; that it has the jingle of the alliteration, and takes a little more trouble to say it than the single word *unreasonable*. The following anecdote is told, but on what authority I am not aware. Spenser having presented some poems to Queen Elizabeth, she ordered him a gratuity of a hundred pounds, at which the Lord Treasurer Burleigh exclaimed: "What! all this for a song?" The queen replied: "Then give him what is reason." The poet waited for some time, but hearing no further of the matter, and neither getting back his rhymes nor receiving payment for them, he wrote:—

"I was promised on a time,
To have reason for my rhyme;
From that time unto this season,
I received nor rhyme nor reason."

To finish the story, we are told that Elizabeth, not without some reproof, directed the immediate payment of the hundred pounds she had first ordered.

JEPHSON HUBAND SMITH.

May not this expression have its origin in the following dialogue?—

"*Rosalind*. But are you so much in love as your rhymes speak?"

Orlando. Neither rhyme nor reason can express how much."—*As You Like It*, Act III. Sc. 2.

J. WETHERELL.

There is nothing in it to make it commendable: neither the melody of verse, which compensates to some extent for the want of sense; nor reason, which is an indispensable element in plain prose. The alliteration, doubtless, originated the popular acceptance of the conjunction of the two words.

J. W. W.

FECKLE (3rd S. x. 17.)—I never heard of *feck* or *fick* being used except to kick violently like a rabbit in the throes of death, or a fat sheep on its back unable to rise. May I further observe that it is absurd (to use a mild expression) of G., at p. 544, praising the Scottish language whilst he condemns the Yorks as "barbarous." Let him learn both languages are from one common origin, the Norse or Scandinavian, whatever Lord Jeffrey may announce!

EBORACUM.

DUTCH BIBLIOGRAPHY (3rd S. x. 45.)—The *Naamregister van Nederduitsche Boeken* by Abkoude and Arrenberg (Rotterdam, 1773), with the continuation by J. de Jong and Van Cleef (Amsterdam, 1832); and the further continuation by Ch. Brinckman (Amsterdam, 1858), will probably be what your correspondent desires. The three works comprise books printed between 1600 and 1849.

W. E. A. A.

HOWARD: HAYWARD (3rd S. x. 29, 74.)—In Chambers's *Edinburgh Journal* (xi. p. 284) it is said that "Howard is the keeper of the ha' or hall; Durward, keeper of the door." The duties of the hayward, five hundred years ago, are thus described in the *Vision of Piers Plowman*:—

"Canstow serve, he seide,

Other have an horne and be hay-ward,
And ligen out a nightes,
And kepe my corn in my croft
From pykers and theeves?"

E. S. D.

This, as a family name, can scarcely be derived from any such origin as "one that keepeth the common herd of the town," or any officer constituted by a manorial court. In a grant by Aethelstan, the Saxon monarch, A.D. 931, to Wulfgar, of lands at Hamane, one of the witnesses subscribes thus—"Ego *Haward Dux* consensi et subscripsi."

It is remarkable that the common popular pronunciation of the name is still "*Haward*."

CARLEOL.

B. PRESCOTT'S ANTICOPERNICAN BOOK (3rd S. x. 67.)—Of Mr. Bartholomew Prescott I can give no information, except that he was the author of a very interesting pamphlet, entitled *Remarks on the Architecture, Sculpture, and Zodiac of Palmyra, with a Key to the Inscriptions*. Lond., 1830. The passage inquired after by M. PROUET occurs at p. 251 of Whiston's *Memoirs* (edit. 1753):—

"He was of the most fearful, cautious, and suspicious temper that I ever knew; and had he been alive when I wrote against his chronology, and so thoroughly confuted it, that nobody ever ventured to vindicate it that I know of since my confutation was published, I should not have thought proper to publish it during his lifetime, because I knew his temper so well, that I should have expected it would have killed him."

Many similar passages might be cited, but no dependence is to be placed on them. Sir David Brewster passes over the charge in total silence, following the example of Chalmers (*Biog. Dict.*), and M. Biot (*Biog. Univer.*, t. xxi.) The writer in the *Biographia Britannica* (v. 3243) indeed quotes the passage, but only to laugh at the "flaming vanity of Mr. Will. Whiston."

W. E. A. AXON.

Hulme.

MALE AND FEMALE BIRTHS (3rd S. x. 26, 76.) On reading the articles on this subject, I felt surprised that doubts were being thrown on what I had long thought was a recognised principle—namely, that the male births universally exceeded the female. When I say universally, I mean as far as research has gone over the world, and information obtained. And I had understood that the proportion of male infants born over females, in the human race generally, was as 14 to 13. At a long distance of time, I cannot now refer to the source from which I gathered this statement; but the statistics quoted in the articles alluded

to fully bear it out. And this rule, with no exception on the grand scale, has been looked upon as a wise provision of the creator of the universe, whereby the greater destruction of male life over female life, by accidents or war, is compensated for. If it be true "that an excess of one sex over the other, in population, is accompanied by a relative deficiency of that sex in births," such a fact would indeed be extraordinary; and such a statement requires corroborative authorities.

Is it really the case that sheep on fertile land produce more ewe lambs and less wethers, and *vice versa* on poor land? I have just put the question to a Devonshire farmer, who tells me he never heard of such a thing before. Of course the testimony of one farmer does not amount to anything. One writer, connecting the human race with these sheep, declares that soldiers, who live on poor land, or fare on poorer diet than other folks, produce more male than female children. Soldiers are very wonderful fellows no doubt; but if the great rule on the grand scale mentioned above be correct, all other men do just the same. My own opinion is, that men are not sheep.

The last census shows that there are upwards of 400,000 more females than males in England, notwithstanding that more male than female children are born every year. This startling inequality in the sexes is accounted for from the fact that a vast number of boys and youths are drafted into the army, navy, and merchant marine; that the lives of men, by their out-of-door pursuits and hazardous occupations, are being continually reduced by fatal accidents, exposure, or overwork; but of late years another great cause of this state of things may be referred to the immense drain of the male population of this country by colonization, which removes such a great amount of the young unmarried men, who go out to seek their fortunes in various parts of the world, leaving the girls and women behind them. If every man in England were to marry, nearly half a million females would be left without the possibility of getting partners.

P. HUTCHINSON.

A great actuary, who had studied the subject, told me about thirty years ago, that, the more ill-fed and weaker the parents, the greater was their chance of having a majority of male children. As far as I have observed, the theory is well founded.

E.

PENNY: SMITTLE (3rd S. x. 67.)—Both are well-known Scotch words. Dr. Jamieson states the meaning of the former—"Having a mixture of self-conceit and affectation in one's appearance," and derives it from the French *pensif*, thinking of, which, however, does not seem satisfactory. He defines *smittle* as "infectious," and gives it a Belgic derivation. Your correspondent regards

the word as a verb, but it is more correctly the adjective of the verb "smit," to infect. G. Edinburgh.

The word *pensy* is commonly used in the Eastern Counties, though in a sense somewhat different from what S. L. reports from Cumberland. In these parts it is employed in the sense of "fretful, peevish, wayward, and fanciful," and is chiefly applied to children when they are capricious, full of complaints, and don't know what they want. This use of the word certainly approximates to the examples given of the woman nice in her appetite, and the little dog equally fastidious. I have no doubt of its derivation from the French verb *penser*, from which we have the legitimate English word *pensive*, which means *mournfully serious*. Such a person is liable to be fretful, discontented, and fastidious; and hence the various uses of the corrupted form *pensy*. F. C. H.

The term *pensy*, I would suggest, is a corruption of *pensive*—meaning, in the application instanced, that the patient is in a depressed and melancholy condition, which deprives him of healthy appetite for food.

Smittle is probably derived from the verb to *smite*: the malady smites, or strikes forcibly, and is therefore likely to prove fatal. J. W. W.

Is not *smittle* equivalent to, or a mere variation of, *smitten*; i. e. smitten by a disease, which if contagious becomes a *smittle* complaint? And is not *slopt*, from our common slop, slops, a pronunciation against, *more vulgo*, a slobbering or slavering kiss? BUSHY HEATH.

The term *smittle* is common enough in this part of Yorkshire; in fact it is a kind of everyday word, in common use. In a "Collection of English Words," by John Ray, Fellow of the Royal Society, and printed and published by H. Bruges for Thos. Burrell, at the Golden Ball, under St. Dunstan's Church, in Fleet Street, in 1674, the word "*Smittle*" occurs, under the head of "North Country Words," thus:—

"To *Smittle*, to infect; from the old Saxon *smiltan*, and Dutch *Smetten*, to spot or infect, whence our word *Smut*."

The work from which I give the above extract is a very scarce one; but the word is thoroughly understood, in the sense indicated, in Yorkshire.

HENRY MOORE.

GREEK CARRIER (3rd S. ix. 266.)—LORD LYTELTON has conclusively shown, on the authority of Herodotus and Thucydides, that *σκευοφορος*, *skeuophoros*, is classic, but suggests that *oikos*, *eco* or *eco*, might be prefixed to denote the household-furniture carrier. I beg, however, to suggest that *eco* may be dispensed with, as the word *τα σκευα*, *skeue*, in the plural, comprises "all that belongs to a complete outfit, house-gear, kitchen utensils,

and moveables, as opposed to live stock and fixtures," according to Liddell and Scott, and also according to Mr. Yonge's translation of Athenæus, quoted in "N. & Q." *supra*, p. 51, where that word is made the equivalent to "all the furniture and all the sofas and chairs," although he uses the word *στέρωματα* lest the drapery should be forgotten. In Luke xvii. 31, τὰ σκεύη, translated "stuff," means every moveable thing in the house. Sharpe has it "goods," as in Matt. xii. 29, and Mark iii. 27. Lysias (154, 37) is also an authority for comprehending all household furniture under the single term σκεύη. It is certain there is no authority for such a word as *οἶκο-σκευοφόρος*, *eco-skeuophoros*. Whilst then *skeuophoros* is the carrier himself, *skeuophoria*, *σκευοφορία*, is his trade, *skeuophylakion*, *σκευοφυλάκιον*, will serve as a designation for his lock-up waggon; and *skeuothekē*, *σκευοθήκη*, for his storehouse or repository.

T. J. BUCKTON.

Streatham Place, S.

QUOTATIONS WANTED: "QUID LEVIUS PENNĀ?" ETC. (3rd S. ix. 511; x. 46).—I cannot supply the source of these lines, but a friend has given me an English translation of them, which however my pen almost refuses to write, out of respect to your many lady readers:—

"Pray, what is lighter than a feather?
Dust, my friend, in summer weather.
What's lighter than the dust, I pray?
The wind that blows them both away.
What is lighter than the wind?
The lightness of a woman's mind.
And what is lighter than the last?
Ah, now, my friend, you have me fast!"

JUXTA-TURRIM.

Without being able to name the author of the epigram cited by G. E., I can, if he is a misogynist, gratify him by giving it in a different form:—

"Quid levius pennā? Pulvis. Quid pulvere? Ventus.
Quid vento? Muller. Quid muliere? Nihil!"

WILLIAM BATES.

Birmingham.

The lines—

"Satire should, like a polished razor keen,
Wound with a touch that's scarcely felt or seen,"—

occur among some "Verses addressed to the Imitator of the First Satire of the Second Book of Horace," which are said to have been the joint production of Lady M. W. Montagu and Lord Hervey, who considered themselves as called upon to reply to Pope's covert satire. See the *Poems* of Lady M. W. Montagu, in her *Works*, ed. 1805, vol. v. p. 151.

WILLIAM BATES.

The couplet on satire—

"Satire should, like a polished razor keen,
Wound with a touch that's scarcely felt or seen—

conveys the same idea as that expressed in the following lines of Young:—

"As in smooth oil the razor best is whet,
So wit is by politeness sharpest set;
Their want of edge from their offence is seen,
Both pain us least when exquisitely keen."

A kindred thought is embodied in these lines, of which some of your readers may know the author:—

"True wit is like the brilliant stone,
Dug from the Indian mine,
Which boasts two different pow'rs in one,
To cut as well as shine.

Genius, like that, if polish'd right,
With the same gifts abounds;
Appears, at once, both keen and bright,
And sparkles while it wounds."

C. ROSS.

BURIALS ABOVE GROUND (3rd S. x. 27).—Many years ago the coachmen of the York and Lincoln coaches used to point out, in the parish of Stevenage, between Baldock and London, a lofty barn, in the corner of the roof of which one of its former proprietors was interred. Some of your Hertfordshire correspondents may be able to say whether this is a mere hoax or not. JUXTA TURRIM.

LEGAL PHRASE (3rd S. x. 67).—"Wher upon he hath bound himself by tackynge of a j^d upon and a sumsett" (*Diary of Philip Henslowe*, 1596). I read this as meaning: "Whereupon he hath bound himself by taking of one penny upon an *assumpsit*." *Assumpsit* (from the Latin *assumo*) is taken for a promise, by which a man assumes or takes upon him to perform or pay anything for or to another; and it comprehends any verbal promise, made upon consideration, which consideration would be the penny in the above case. The "tackynge" may, however, relate to a *tac* or *tak*, a customary payment of toll. The context should decide this latter point. EDWARD J. WOOD.

It may be presumptuous in a non-legal reader to attempt to give the required explanation; but the latter part of the sentence, "and a sumsett," is so evidently intended for "an *assumpsit*" that I am inclined to the opinion that the man bound himself by "taking a penny upon an *assumpsit*," that is, a voluntary promise to pay something to another. F. C. H.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Oberland and its Glaciers: explored and illustrated with Ice-Axe and Camera. By H. B. George, M.A. Editor of "The Alpine Journal." With Twenty-eight Photographic Illustrations, by Ernest Edwards, B.A., and a Map of the Oberland. (A. W. Bennett.)

It would be difficult to imagine a more beautiful or interesting volume, or one better calculated, at this season of the Parliamentary Recess and Long Vacation, to read exhausted legislators and men of the robe, as old Grange called them, to see what Mr. George so well describes

and Mr. Edwards brings before our eyes with such manifest truth and effect. Two objects are aimed at by the author of the book before us. The first, the humble but useful purpose of obtaining a set of photographs which should show as completely as possible the nature of glaciers and their various appendages, and of writing such an account of them as should supplement the effect of the pictures and enable them to speak for themselves. The next, to furnish information to two different classes of readers, by giving narratives of a few ascents of some difficulty and considerable interest, suited to the experienced Alpine climber; and next, to furnish less ambitious travellers with some expeditions of slighter calibre, which do not seem to be well known; and some hints which may enable them to see sights and enjoy pleasures usually regarded as the exclusive property of mountaineers. These objects are successfully accomplished; and while we doubt not that the book will be read with profit and enjoyment by many "intending" visitors to the Oberland, that profit and enjoyment will be shared by many a home-keeping reader. Our photographic friends will be especially interested by Mr. Edwards's "Notes by the Photographer," in which he tells us how he contrived to secure the beautiful pictures of glaciers which add so much to the value of the book.

Familiar Words: An Index Verborum, or Quotation Handbook, with Parallel Passages, of Phrases which have become imbedded in our English Tongue. By J. Hain Friswell. Second Edition, revised and enlarged. (Sampson Low.)

When the first edition of this useful Handbook of those ever-recurring quotations which are, as Mr. Friswell aptly describes them, familiar as household words, made its appearance we commended it very heartily to our readers. As this second edition has not only been enlarged but also carefully revised, it has still higher claims to the favourable notice of all who, when they meet with an apt quotation or well-turned thought, desire to know the source from which it has been derived.

MESSRS. WILLIAMS & NORGATE have in the press a new translation of all the "False Gospels" now extant. This volume is to be followed shortly by the remaining Apocryphal books of the New Testament—Acts, Epistles, and Revelations. The translator is Mr. B. Harris Cowper, who will supply carefully prepared introductions, notes, &c. No version of these writings into English has been made for above a century, and no complete collection has ever been published in this country.

MESSRS. LONGMANS' MONTHLY LIST FOR AUGUST announces two new volumes (vols. III. and IV.) of Mr. Froude's "History of England," the Reign of Elizabeth, being the ninth and tenth volumes of the History of England from the Fall of Wolsey to the Death of Elizabeth.—"Life and Correspondence of Richard Whately, D.D., late Archbishop of Dublin." By Miss E. J. Whately.—"An Introduction to the Study of National Music; comprising Researches into Popular Songs, Traditions, and Customs." By Carl Engel.—"Sound: a Course of Six Lectures delivered at the Royal Institution of Great Britain. By John Tyndall, LL.D., F.R.S. &c.—"The Lake Dwellings of Switzerland and other Parts of Europe." By Dr. Ferdinand Keller, President of the Antiquarian Association of Zürich; translated and arranged by J. E. Lee.—"Notes on the Folk-lore of the Northern Counties of England and the Borders." By William Henderson. With an Appendix on Household Stories, by the Rev. S. Baring-Gould.—(Vol. III.) Completion of "Brande's Dictionary of Science, Literature, and Art."—"The History of Philosophy from Thales to the Present Day." By George Henry Lewes.

Third Edition, partly rewritten and greatly enlarged. In 2 vols. 8vo. Vol. I. *Ancient Philosophy*; Vol. II. *Modern Philosophy*.—"The Acts of the Apostles;" with a Commentary, and Practical and Devotional Suggestions for Readers and Students of the English Bible. By the Rev. F. C. Cook, M.A. Canon of Exeter, &c.—"Our Sermons; an Attempt to consider familiarly, but reverently, the Preacher's Work in the present Day." By Rev. Richard Gee—and many other Works of considerable interest.

DEATH OF THE MARQUESS CAMDEN, K.G. — The general regret with which the announcement of the death of the Marquess Camden on Monday last will be received, will extend far beyond the circle of his relatives and more immediate friends. This accomplished scholar and kind-hearted nobleman had, of late years, taken great interest in promoting historical and antiquarian learning. He was President of the Kent Archaeological Society, of the Camden Society, and of the Archaeological Institute. By the Councils of these Societies, who came in frequent personal communication with him, his loss will be severely felt: for it is hard to say whether Lord Camden most distinguished himself when in the Presidential Chair by his strong common sense and business habits, or by the courtesy and kindly spirit with which he tempered the deliberations of their meetings. A Special Meeting of the Camden Society was held on Thursday, for the purpose of recording the sense of the Council on the great loss which the Society had sustained by the lamented death of their President.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of price, &c., of the following book to be sent direct to the gentleman by whom it is required, whose name and address are given for that purpose:—

LAV BAPTISM INVALID, as edited in 1841 by the Rev. Wm. Scott of Hoxton.

Wanted by Mr. M. F. Carter, Newnham, Gloucestershire.

Notices to Correspondents.

THE REV. J. DALTON. We are not aware whether *El Comentar Universal* (Notes and Queries Español) is still continued. The sixth number is the last we have seen.

A LOVER OF THE EXACT. The question you propose is a second one, of which the discussion in our columns, would, we fear, occupy more room than we could afford. See *Matthias's Greek Grammar*, translated by Bloomfield, edited by Keurick, 3 vols. 8vo, 1837.

T. B. S. We are not aware that any such list can be procured. Your Stock Broker could probably help you.

E. S. N. The Pallant at Chichester, or chief quarter of the town, was formerly a separate jurisdiction, and called "Palatine sine Subjection." It was, no doubt, from Roman times, a separate palatine jurisdiction. See "N. & Q." 1st S. vii. 269.

JOHN W. BONE. Bishop Berkeley's beautiful verses on the Future of America will be found in his *Life*, 8vo, 1770, 1784; Kippis's *Hist. Britannica*, li. 256; British Biography (by Townes), ix. 293; and in *Nathan Drake's Essay on the Talbot*, &c. li. 62.—The vignette, in Prof. Porson's academic visit to the Continent appeared in "N. & Q." 1st S. li. 278.

W. C. The dialect of Tennesson's Northern Farmer is that of North-eastern Lincolnshire. Some letters on this subject appeared in *The Reader* of August and September, 1864, pp. 189, 234, 236, and 363.

ENIGMAS.—In the article, "Dr. Poldori," p. 488 of the last volume, in line 6, for "gall the ribs," read "gall the ribs"; and in line 11, for "Inquisit" read "Inquisit." 3rd S. x. p. 36, col. 1, line 6, for "Munk," read "Marsh;" and line 6, for "Edmund" read "Bernard;" p. 94, col. 1, line 22, after the Hebrew word insert—"elsewhere rendered hailstones."

*** Cases for binding the volumes of "N. & Q." may be had of the Publisher, and of all Booksellers and Newsmen.

A Reading Case for holding the weekly Nos. of "N. & Q." is now ready, and may be had of all Booksellers and Newsmen, price 1s. 6d. 4 of, free by post, direct from the publisher, for 1s. 4d.

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The Subscription for STAMPER COPIES for 12 Months forwarded direct from the Publisher (including the Half-yearly Index) is 11s. 6d., which may be paid by Post Office Order, payable at the General Post Office, in favour of WALTER D. DAWSON, 21, WELLINGTON STREET, STRAND, W.C., where also all COMMUNICATIONS for the Editor should be addressed.

"NOTES & QUERIES" is registered for transmission abroad.

LONDON, SATURDAY, AUGUST 18, 1866.

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Notes.

MADAME DE SÉVIGNÉ AND KING JAMES II.

How often have I thought of Horace Walpole when opening, volume after volume, M. Hachette's admirable edition of Madame de Sévigné! What would the English nobleman say if he could only see this new monument raised to the memory of her whom he called *Notre Dame de Livry*? If he could enjoy the mutilated prose of the Chevalier de Perrin, find charms in a style which scrupulous critics and commentators had corrected (!) and revised, let us imagine with what delight he would hail these handsome octavos, typographically immaculate, containing the text of the immortal letters, such as Madame de Sévigné wrote them, judiciously illustrated with notes, completed by an index, and introduced by a biographical preface which leaves nothing unsaid that ought to be said!

It is not my intention, however, to go through all the merits of this edition. I must not forget that English literature is the great object of "N. & Q.," and that foreign topics should be discussed here only so far as they are connected with the *belles lettres*, politics, history, or archaeology of the United Kingdom of Great Britain and Ireland. I shall, therefore, limit myself to a few extracts from Madame de Sévigné's correspondence bearing upon English facts, and thus give

an idea of the information which that work can supply on characters and events in English history.

One of the most remarkable episodes in the annals of the seventeenth century is certainly the Revolution, which ended in the dethronement of James II. It affected the policy of France to a considerable degree, and its different vicissitudes could not but be closely watched by the court of Versailles. We find, accordingly, that it occupies a prominent place in Madame Sévigné's amusing gossip, and from letter to letter we can watch its progress:—

"The Prince of Orange has declared himself the protector of the religion of England, and he asks for the young prince (James, Prince of Wales, born June 20, 1688) in order to bring him up in that faith: that is a very serious business. Several lords have gone over to him."—*Letter 1069*, vol. viii. p. 199.

On October 13, Madame de Sévigné, who had heard, no doubt, of the intended expedition against the king, writes thus to Madame de Grignan:—

"The Prince of Orange, it is hoped, has taken false measures, and the King of England will defeat him thoroughly. He has spoken to his lords, allowed full liberty to those who are well disposed, and revived the loyalty of the faithful. He has declared absolute freedom of conscience, and appointed the Count de Roze to command his cavalry; as this gentleman is a good Calvinist, the English are satisfied."—*Letter 1071*, viii. 206.

We may notice here, that Count de Roze did not accept the post to which James II. had appointed him. According to Dangeau (*Journal*, Nov. 10, 1688), "il s'en est excusé sur ce que, ne sachant pas l'anglais, il n'étoit pas propre à donner des ordres à cette nation-là."

The storm which obliged the Prince of Orange to defer his landing appears as a kind of favourable omen; and the amiable *Marquise*, together with her friends and all the denizens of Versailles, hopes to the end on behalf of James II.:—

"We consider that the Prince of Orange has lost his masts. The drinking-water which he had on board his ships is spoilt. Out of the vessels which he had sent to try and corrupt a part of the English fleet—vessels which would certainly have been defeated if they had come to close quarters—five or six were separated from the rest by the wind. The king has conciliated everybody by relaxing a little, as far as freedom of conscience is concerned. God has hitherto protected him."—*Letter 1074* (Oct. 20), viii. 216.

"It is believed that the Prince of Orange has embarked, but the wind is so good a Catholic that hitherto the fleet has not been able to set sail. The prince, it is said, is accompanied by M. de Schomberg, a great misfortune both for that Marshal and for ourselves."—*Letter 1082*, viii. 243.

Madame de Sévigné refers to the same subject in another letter, dated November 5:—

"It is said that the Prince of Orange has embarked, and that several shots have been heard; but the same news has so often been repeated that I do not give it yet as certain."—*Letter 1084*, viii. 247.

All sorts of false rumours were evidently got up by those who felt strongly on behalf of James II., and who persisted in hoping against hope.

"The prince's wife is a Tullia. She has empowered her husband to take possession of the throne of England, which it is said is her inheritance; and, if her husband is killed (for her imagination is not delicate), M. de Schomberg has received authority to take possession in her name. What do you think of a hero who sullies thus painfully the end of so glorious a life? He saw the ship on board which he was to go sink before his eyes; and as the prince and he went last, following the fleet which was under sail in the most beautiful weather, when they saw all of a sudden the frightful storm burst out, they returned to port: the prince suffering much from his asthma, and M. de Schomberg exceedingly disappointed. Only twenty-six vessels returned, the rest having been scattered in the direction of either Norway or Boulogne. M. d'Aumont (the governor of Boulogne) has sent a message to the king, stating that he had seen ships tossed about by the wind, and a few wrecks. A small ship containing nine hundred men perished under the eyes of the Prince of Orange (this fact is contradicted by Dangeau, who says, in a note to his journal: "Cet article des neuf cents Anglois ne s'est point trouvé vrai"). Finally, the hand of God has evidently weighed down upon this fleet."—*Letter 1084* (Nov. 8), viii. 249, 250.

My next quotation is a short one from a letter of Bussy Rabutin, dated Nov. 14. It is curious as having been erased in the autograph MS., no doubt because subsequent events contradicted the statement it contains:—

"I have a good opinion of the King of England; he is at least quite as brave as the Prince of Orange, and, up to the present time, he has not been so unfortunate."—*Letter 1087*, viii. 259.

The Prince of Orange, however, had landed safely at Torbay, and marched upon Exeter; where he entered on November 19, and where he was still when Madame de Sévigné wrote to her daughter a letter, from which we quote a scrap:—

"We are expecting with impatience news from England. The prince has landed; the king's army is considerable; hitherto nothing has gone wrong with him: if matters continue thus, he will swallow his rash enemy. We fear M. de Schomberg's good fortune and his capacity."—*Letter 1093* (Nov. 26), viii. 285.

The wretched monarch left Salisbury December 4, and arrived in London on the 6th; his movements affording to the French quidnuncs plenty of food for speculation.

"The King of England has returned to London, apparently abandoned by his most faithful friends. He was suffering from a severe bleeding of the nose. If he had been where he purposed going, they would have delivered him up to the Prince of Orange. He has been urged to promise a free parliament for next month: many people say that it is his certain ruin. His son-in-law, the Prince of Denmark, and his other daughter, who is another Tullia, and whom I call La Demoiselle de Danemark (allusion to the old romance of *Amadis*), are gone to meet that scourge, the Prince of Orange. It is said that the little prince is not at Portsmouth, where people thought he was besieged. His flight will, one day, form a fit subject for a novel. No one doubts but that the king will take to flight likewise. The Prince of Orange is thus

master and protector, and soon something worse, unless a miracle happens."—*Letter 1103*, viii. 324, 325.

It is well known that Lauzun, who had incurred the displeasure of Louis XIV. on account of his affairs with Mademoiselle de Montpensier, rendered the greatest assistance to James II. during the few days which immediately preceded that monarch's escape from England. Madame de Sévigné thus alludes to the circumstance:—

"No one speaks of any thing else but of the departure of the Queen of England. She has begged to be allowed to breathe a little at Boulogne, till she receives news of the king her husband. He has left England, nor does anybody know where he is gone. The king has sent to that queen three carriages, sedan-chairs, pages, footmen, guards, with a lieutenant and some officers. M. de Lauzun must be delighted with this adventure, in which he has displayed spirit, judgment, diligence, and courage; and finally, he has found the way of taking the road to Versailles by passing through London."—*Letter 1112*, viii. 359.

Proper names are often sadly misspelt in Madame de Sévigné's letters.

"The King of England, it is said, has been taken whilst attempting to escape: he is at Vital—I cannot write that name (some editions give *Vital*, *Vital*, *Withal*, *Withall*). He has his captain of the guards, his guards, lords at his levee, in short a great many honours; but he is closely watched. The Prince of Orange is on the other side of the garden, at Saint-Jem (St. Jems in one edition). The parliament will be held. May God guide that ship! The Queen of England will be here Wednesday."—*Letter 1116*, viii. 380.

The conduct of the Prince of Orange compelled the French royalists to alter the opinion they had conceived of him:—

"As for the flight of the king, it seems that the Prince of Orange wished it. He sent him to Exeter, where he wanted him to go. The front of the house was closely guarded, but all the back doors wide open. The prince would not cause the death of his father-in-law. He is in London in the place of the king, and without assuming the title. He only wants to re-establish the religion which he believes to be good, and to maintain the laws of the kingdom, without shedding a drop of blood. That is just the opposite of what we thought he would do; the points of view are very different. In the meanwhile, the king does for these English majesties wonderful things. . . . He went to meet the queen with all his household, and a hundred carriages with six horses each. When he perceived the carriage of the Prince of Wales, he alighted from his own, and would not allow the child—who, it is said, is as beautiful as an angel—to get out; but went to him, and kissed him affectionately. He then ran to meet the queen, who had alighted: he saluted her, spoke to her for some time, placed her at his right hand in his carriage, and introduced to her Monseigneur and Monsieur, who were likewise in the same carriage. He then took her to Saint-Germain, where she found herself provided for exactly as the queen, with all sorts of wearing apparel, and a very rich casket containing six thousand *louis d'or*. The next day, the King of England was to arrive: his majesty waited for him at Saint-Germain. He (James II.) arrived late, because he came from Versailles. The king went to meet him as far as the extremity of the guard-room. The King of England stooped much, as if he had wished to embrace his majesty's

knees: the king prevented him from doing so, and embraced him three or four times very cordially. They spoke together in a low tone of voice for a quarter of an hour. The king introduced Monseigneur, Monsieur, the princes of the blood, and Cardinal de Bonzi. He then took James II. to the queen, who had some difficulty to restrain her tears. They talked together for some time, then they all went to see the Prince of Wales, in whose room they stopped a few minutes. The king then left them, saying: 'This is your house; when I come you will do me the honours of it, and I shall do you the honours of Versailles when you come.'—*Letter 1121, viii. 397—400.*

Now that we have fairly *installé* James II. under the protection of *Le Grand Monarque*, we shall take leave both of him and, for the present, of our amusing gossip—*Madame de Sévigné*.

GUSTAVE MASSON.

Harrow-on-the-Hill.

CADGER LITERATURE.

Some very curious and interesting information as to the character and habits of the vagrant class is to be found in the reports made to the President of the Poor Law Board by the Inspectors, recently laid before Parliament. It seems that the walls and doors of the vagrant wards of many workhouses contain frequent notices of visits made by "cadgers," and information for the guidance of their "pals." Some of these I have culled for the amusement of your readers.

The bad character of Congleton Workhouse, near Sandbach, is thus recorded:—

"Oh, Sandbach, thou art no catch,
For like heavy bread, a damned bad batch,
A nice new suit for all tear-ups,
And stones to crack for refractory pups."

Seisdon Union, at Trysull, is in better odour—

"Dry bread in the morning, ditto at night,
Keep up your pecker and make it all right.
Certainly the meals are paltry and mean,
But the beds are nice and clean;
Men, don't tear these beds, sheets, or rugs,
For there are neither lice, fleas, or bugs
At this little clean union at Trysull.
But still at this place there is a drawback,
And now I will put you on the right track,
For I would as soon lodge here as in Piccadilly,
If along with the bread they gave a drop of skilly,
At this little clean union at Trysull.
So I tell you again, treat this place with respect,
And instead of abusing, pray do it protect.
For to lodge here one night is certainly a treat,
At this little clean union at Trysull."

The writer of the above is one "Bow Street," who would appear to be the Laureate of the Cadger tribe. Here are some further effusions of his:—

"Stafford, land of wax and lapstones,
Heel-balls, wax, and leather;
Where the broth is made of bones,
Where the cobblers face all weather,

Where the stove is seldom lighted,
Where the rugs are daily boxed,
Where the tramps are daily righted,
And out of their grub are foxed."

Another record of his Staffordshire experience:

"My unfortunate friends, pray look around,
And tell me for what this place is renowned;
The room is large, but the windows are small,
But that don't much matter at all at all.
A pint of skilly for your supper you drink,
But of sleep you cannot get a wink.
You may lay on the boards or the chilly floor,
About as warm as a North American shore.
The old bed is full of fleas all alive:
I killed in number about five times five.
They are not poor, but all thorough-bred,
And before morning you will wish they were all dead;
And by this and by that it plainly is clear,
This is the worst relief in all Staffordshire."

After a visit probably to the neighbouring gaol of Stafford, "Bow Street," who has studied Tom Hood, thus upon the walls of the Tramp Ward of Newport Union, records his impression of—

"A Prison.

"No sun, no moon,
No morn, no noon,
No sky, no earthly blue,
No distant looking view,
No road, no street,
No t'other side the way,
No dawn, no dark,
No proper time of day,
No end to any row,
No top to any steeple,
No indication where to go,
No sight of familiar people,
No cheerfulness, no healthy ease,
No butterflies,
Nor yet no bees."

I must reserve for a future Number specimens of the different notices. PHILIP S. KING.

WILLIAM, FIRST EARL OF STIRLING: BATTLE OF BROOKLYN.

Amongst the most distinguished of the colonists who took up arms against Britain was William, Earl of Stirling. We give him the title as he always retained it, and because *de jure* he had established, according to the forms authorised by the law of Scotland, his right to the dignity by service as the collateral heir male of the first earl, in whose charters of creation there was a remainder to heirs male whatsoever.

A short time ago I found his lordship as a "Rebel Chief" introduced as one of the *dramatis personæ* in—

"The Battle of Brooklyn: a Farce of Two Acts as it was performed at Long Island on Tuesday the 27th of August, 1776, by the Representatives of the Tyrants of America assembled at Philadelphia. Edin. 1776."

This drama, which is not noticed in the *Biographia Dramatica*, appears to have been privately printed.

The earl is represented as remarkably fond of brandy. He is made throughout a sort of Merry Andrew addicted to all sorts of vice, accusations which naturally create a belief that the author had some private pique against the noble lord. It is remarkable that nothing is said derogatory to the character of Washington, another leading person of the drama, and who, as commander of the revolutionists, might be expected to have been severely dealt with. Is anything known about this singular "farce," which is not without a certain degree of cleverness.

Lord Stirling, who had established his propinquity by service in the spring of 1759, according to the Scottish forms of proceedings, expected to have had his title recognised by government. Indeed, had his case occurred before the Union, there can hardly be a question that his peerage would have been recognised. His lordship hesitated to prosecute his claims before a committee of privileges, as he was apprehensive that government would throw obstacles in the way of demands which might have arisen had his title been established.

It was, therefore, not to be wondered at that the earl took no steps under the remit from the Crown to the House of Lords, May 2, 1759; and that upon the order subsequently issued to lay down the title, of March 10, 1762, he renounced all connection with the country of his origin, and ultimately took up arms for the insurgents.

An interesting life of Lord Stirling was published for the New Jersey Historical Society in 1847, written by his grandson, William Alexander Buer, LL.D., containing selections from the earl's correspondence. As his lordship left no sons, the title in this line of the Alexanders has failed. It is still open to any collateral heir male proving his pedigree to claim the honours. Had matters been adjusted by the Crown with the American earl as to the rights arising out of the peculiar terms of the original royal charters to the old earls, it may be presumed that the demands made by the person claiming at present the earldom of Stirling would never have been heard of.

J. M.

FREE PUBLIC LIBRARIES.—In Trübner's *American and Oriental Literary Record*, dated July 2, 1866, I find the following:—

"Until the passing of Mr. Ewart's Act in 1850, for enabling town councils to establish public libraries and museums, England had the unhappy pre-eminence of being without a single strictly free public library."

This statement is entirely destitute of foundation. The Chetham Library was established in 1655 as a free public library, having been founded by Humphrey Chetham, a Manchester merchant, and endowed with a sum of money which was invested in real property, now amounting to about

6000*l.* per annum; and has continued so ever since, being the first free public library in the British Empire, and, as far as my inquiries have ascertained, the first in Europe.

BIBLIOTHECAR. CHETHAM.

DEFÖE ON MAYPOLES.—

"What's not destroyed by Time's unsparing hand?

Where's Troy? and where's the Maypole in the Strand?"—*Art of Politics*.

I was lately much amused, while reading Wilson's *Memoirs of Defoe*, by the remarks of the latter on Maypoles. He says:—

"Immediately on the Restoration, one of the first demonstrations the people gave of the liberty they enjoyed, in all manner of excesses, was the erecting of Maypoles all over the kingdom. What riot and revelling ensued is a melancholy tale, and I choose rather to bury than revive the memory of it. I am far from arguing against innocent diversions and the ordinary sports and pastimes of the people; recreations are, without doubt, as lawful in themselves as labours, and in some cases as useful; but the Maypole recreation was generally the excursions of the flagon. I omit very willingly the profaneness of its original, and believe the country lads and lasses may as innocently dance around a Maypole as anywhere else; but the objection is that, when the extravagances of church exultation appear, they generally show themselves in giving a greater swing to immorality than any other people; rather prompting vice than conniving at an innocent diversion."—*Life and Memoirs of Defoe*, vol. i. p. 36.

In the above, Defoe slightly glances at the Pagan origin of Maypoles, and at the emblematic worship supposed to have been connected with them. Those who have any curiosity on this point may consult the *Celtic Druids*, by Godfrey Higgins, Esq. Defoe forgets that there were originally Maypoles all over the kingdom till they were pulled down by the Puritans.

A lofty Maypole formerly stood at Hurstbourne Tarrant, near Andover, but whether it is there now I do not know.

W. D.

REV. THOMAS WAGSTAFFE.—It is not, I think, generally known that the Chevalier de St. George and his son Charles Edward maintained a Church of England chaplain at their court. The object probably was to satisfy their supporters, who were not of their own faith, that they had no hostility to the church of this country. The following passage occurs in Nichols' *Literary Anecdotes*, vol. i. p. 36:—

"Dec. 3, 1770, died at Rome, in the 78th year of his age, the Rev. Mr. Thomas Wagstaffe, a clergyman of the Church of England. He had resided there many years in the character of Protestant chaplain to the Chevalier de St. George, and afterward to his son; a fine, well-bred old gentleman, and what is still infinitely more valuable, a sincere, pious, exemplary, good Christian, so conspicuously so, that the people there were wont to say, 'Had he not been a heretic, he ought to be canonized!' Besides this, he was well known among the literati of that great city, to be an universal scholar, both in the Belles Lettres and Divinity, being a perfect master of the keys of knowledge to those sciences, the antient and

modern languages, being conversant (besides his own mother tongue) in Hebrew, Chaldee, Arabic, Greek, Latin, Italian, and French."

Mr. Wagstaffe was the son of a clergyman of the same Christian name, who refused to take the oaths at the Revolution, and who was consequently ejected from his preferments; and was in 1693 consecrated suffragan Bishop of Thetford by Lloyd, Turner, and White, the deprived Bishops of Norwich, Ely, and Peterborough. H. P. D.

WEATHER AND HEALTH NOTES.—The following have been sent me from an old MS. The last is a very pretty sentiment:—

"If in the fall of the Leaf in October many of them wither on the *Bones* and hang there, it betokens a Frosty Winter with much Snow. If the year enters on Monday, it is observed that the Winter will be mild, not afflicted with sharp Frosts, or black Winds; yet somewhat rainy, so that great overflowsings shall happen and much harm be done by Floods. The Summer, however, shall be temperate, but Blasts in the Spring, and Caterpillars (brought with the East Wind) much spoil the Fruits of the Earth: many Shipwrecks will be heard of, and some great Men promoted to Higher Dignities and Honours for their good Services. And this year more Women will Die than Men. Pasture will be scarce, yet plenty of Corn and provisions reasonably cheap enough."

"The dews of the evening industriously shun,
They're the tears of the sky for the loss of the sun."

A. A.

Poets' Corner.

ANCIENT SUPERSTITION.—The superstition to which the following paragraph refers is common, I believe, to all parts of England, but a sore tongue, arising from whatever cause, is considered a punishment for some falsehood uttered. It is quite possible that a matter of such general knowledge may have been noticed in "N. & Q.," but I do not recollect it:—

"Probably it is not known to all, and therefore may be somewhat interesting to many, to know the origin of a well known, though, perhaps, not a very credible saying at the present day—namely, that if a little white pimple appears on the tip of the tongue, 'You are guilty of a falsehood.' This is a very ancient superstition, and was regarded, indeed, by the ancients, as a punishment inflicted on them by the gods for perjury, theft, and all falsehoods. The phrase is found quite as a common one in books written B.C. 270. Swellings on the nose were also looked upon as punishments for similar offences."

T. B.

PROPER NAMES.—The number of distinguished names which circumstances lead to float in the newspapers of the present day has brought me to notice the curious uncertainty that attends their popular pronunciation. Some are abbreviated, and some are spoken with a difference so as to be hardly recognisable: thus we have Chumly and Marchbanks for Cholmondely and Marjoribanks. Then for Villiers it may be Vil-yers or Villars;

Burghley, Burly or Burghly; for Cowper, r or Cow-per; for Willea, Wills or Will-; Forbes, For-bis, or Forbs; for Annesley,

Annesley or Annaly; for Malcolm, Malcolma or Mackum; for Anstruther, Anster, &c. &c. We have not yet settled whether it should be By-ron or Be-ron.
BUSHEY HEATH.

Queries.

BALLAD AGAINST INCLOSURES.—I am very anxious to recover the words of an old song written against the inclosure of commons. It was very popular here at the beginning of this century. The following fragments are all I ever heard:—

"The lawyer he up to London is gone
To get the act passed before he return.

But now the commons are ta'en in,
The cottages pulled down,
And Moggy's got na wool to spin
Her Lindsey-woolsey gown."

EDWARD PEACOCK.

Bottesford Manor, Brigg.

DR. BIRKET.—Lord Bacon is reported to have said in "a letter of advice to the Earl of Essex"—

"These advertisements which your Lordship imparted to me, and the like, I hold to be no more certain to make judgment upon than a patient's water to a physician, therefore for me upon one water to make a judgment were indeed like a foolish bold mountebank, or Dr. Birket."

Who was Dr. Birket?

D.

JOHN BULL.—The following lines seem to have been written about the time of the short peace, sixty years ago. Is the author known?—

"JOHN BULL.

"Are the troubles of Johnny Bull never to cease?
First he's ruined by war, then he's ruined by peace,
Wherever he turns, in his front or his rear,
A foe or a budget will always appear;
And, Sisyphus like, as he toils up the hill,
The weight of his burden precipitates still.
Of something or other he's always afraid:
Now he fears for his cash, now he fears for his trade;
He fears for the state, if provisions are dear;
If cheap, for the land and the farmers his fear.
He fears for the Catholic question; the Church
May be swallow'd up quick, or be left in the lurch;
And 'tis only when danger assaults him too near,
That he ceases to grumble, and ceases to fear."

A. A.

Poets' Corner.

CLIFTON OF CLIFTON, NOTES.—The testament dative of Sir Gervase Clifton of Clifton is registered in the Commissary Register of Edinburgh, Sept. 8, 1735, the cautioner being William Clifton, Solicitor of Excise there. In 1750, the testament dative of David Clifton, son of the above William, is registered, in which is mentioned his brother William, "minister of the Gospel at Nottingham."

* *The Letters and the Times of Francis Bacon*, by James Spedding, ii. 98. W1— His most interesting and important work be

These facts seem to prove that these Cliftons (see 3rd S. vii. 257, and 3rd S. viii. 39) were near cadets of the family of Sir Gervase. Can any of your Nottinghamshire genealogical readers help me to the pedigree? Thoroton's *Notts* gives but a meagre pedigree of the family, and moreover has no William Clifton amongst the lists of incumbents of the various churches in Nottingham.

F. M. S.

CURE FOR ANTS.—Perhaps you will allow me to make inquiry, through the columns of your useful publication, if any of your numerous readers can suggest a remedy against the plague of ants. I live in the wide part of Sussex Gardens, Hyde Park, and during the summer months the basement storey of my house is infested everywhere by myriads of small red ants! To keep any food in the larder is impossible, and, were it not for a large ice-box which is used, I should be badly off as to daily rations, as I am not an ant-eater or ant-catcher. My servants have tried tar, turpentine, boiling water, but "the cry is still, They come!" What is to be done? The soil is gravel and sand.

A NEPHEW WHO DOES NOT ADMIRE SUCH ANTS.

DERWENTWATER ESTATES.—Can any of your correspondents inform me in what year and in what manner the Wilston and Langley Castle estates (in Northumberland) came into the possession of the Derwentwater family? J. W. T.

DIOCESS.—Can any correspondent of "N. & Q." suggest any reason why *The Times* newspaper spells the word *diocese*—"diocess"? Thus, I find:—

"*Diocess of York.*—The Archbishop of York has admitted the following gentlemen to appointments in his diocess."—*The Times*, Friday, August 10, 1866, p. 8, col. 6.

This question has been twice started in *The Saturday Review*, but no solution was attempted, it being given up as hopeless. Can any one say whence, or why, or how it arose; and why it is so carefully persisted in? Can any instance of this spelling be adduced from any known author?

WALTER W. SKEAT.

FAMILY OF JOHN DUNCOMBE.—Can any of your many readers assist me in tracing the descent of John Duncombe, the Civil Engineer, 1740–1810, who was associated with Telford in the construction of the Ellesmere canal, &c.; made surveys for the Highland roads, and published several scientific works, amongst others a *Treatise upon the Dendrometer* (Lond. 1769 and 1771, 8vo),—an instrument for measuring trees, of which he was the inventor?

He is reputed to be descended from the old family at Barley End, Buckinghamshire, but I cannot find his name in any of the printed pedigrees.

G. F. D.

GAINSBOROUGH.—Mr. North, in his interesting *Chronicle of the Church of St. Martin in Leicester*, pp. 173, 174, informs us that a place of confinement in the south-east part of the market-place at Leicester, which consisted of an underground dungeon, and shops on the ground floor with a chamber over them wherein the justices met, was called the "Gainsborough" or "Genensbrowe."

What is the meaning of this term, and from what is it derived? EDWARD PEACOCK.

THE GREAT LORD OF CRONKEYSHAW (i. e. Mr. JOHN BRIGHT, M.P.).—The late Professor Aytoun published in one of the daily London papers, towards the close of 1861, a poetical *jeu d'esprit* on the occasion of the Messrs. Bright of Cronkeyshaw reducing the wages of their carpet-weavers. A reference to it will greatly oblige. INQUIRER.

HISTORICAL PICTURE.—Permit me to inform you that I have had in my possession, for the last six years, an ancient painting, representing the following historical event:—

"Le comte Welf d'Althorp, frère de Henri-le-Superbe, combattait toujours contre la maison d'Autriche, et non sans succès. Mais ayant osé, en 1140, se mesurer avec l'empereur lui-même, auprès de Weinsberg, il fut complètement battu. C'est dans cette bataille qu'on entendit pour la première fois le nom de Welfs et de Gêbelins comme noms de partis; car le cri de guerre des deux côtés fut: Welfs! Weiblingen! Après la bataille, la ville de Weinsberg, assiégée déjà depuis longtemps, fut obligée de se rendre. L'empereur, irrité de la longue résistance de cette ville, avait résolu de la mettre à feu et à sang; cependant, il permit aux femmes de cette ville de sortir auparavant, et d'emporter avec elles leur plus chers bijoux. Alors, au point du jour, quand les portes furent ouvertes, on vit de longues lignes de femmes qui sortaient emportant chacun sur leurs épaules, soit leur mari, soit tout autre parent qui leur était cher. Ce spectacle toucha l'empereur à un tel point qu'il pardonna non seulement aux hommes, mais à la ville entière."

This extract is from the —

"Histoire d'Allemagne, depuis les temps les plus reculés jusqu'à l'année 1838. Par Kohlrausch, ancien professeur, inspecteur-général de toutes les écoles supérieures du royaume de Hanovre. Traduit de l'Allemand sur la onzième édition par A. Guinefolle," vol. i. p. 395.

Can you, or any of the readers of "N. & Q.," give me any information upon the subject, as to who the painter might be, and the time when painted? Apparently, the painting is of an ancient date, and exhibits the hand of a master.

The picture can be seen at my house any day between ten and five.

W. S. PROBERT.

129, Tottenham Court Road.

OATH, FORMS OF, IN NEW GRANADA.—In recently perusing some legal documents from the United States of Colombia (better known as New Granada), I found it certified of two persons, who had taken a certain oath, that "the former made oath by God our Lord, and a sign of the

cross, and the latter by God and his word of honour":—

"El primero por Dios nuestro Señor, i una señal de Cruz, i el segundo por Dios, i su palabra de honor."

The name of the second of these persons (Blum), is a German one. Is the second form of oath a Protestant one, usual in Germany?

JOHN W. BONE.

41, Bedford Square.

PETER PETT, FISHER HARDING, JOHN HUGHES. I shall feel obliged for any information respecting Peter Pett, master-shipwright to Deptford Yard for twenty-three years, who died in 1652. Fisher Harding, Esq., master-shipwright of the Royal Yard at Harwich during the reign of Queen Anne, and who married Catherine, daughter of Sir Lionel Walden, of Huntingdonshire (no date of death given on monument). And John Hughes, A.M., of Jesus College, Cambridge, who died Nov. 1710, and who all lie buried in the church of St. Nicholas, Deptford.

ESTEFORT.

QUOTATIONS WANTED.—From whence comes the following?—

"Rusticus es; justus esto: beatus eris.
Philosophus Varro, Petrus Piscator; et ecce
Philosophus cinis est; nomen inane manet."

K. P. D. E.

Who is the author of the following quotation? It occurs in *Mores Catholici*, vol. iii. p. 482:—

"Not of these days, but long ago 'twas told
By a cavern wind unto a forest old."

A. O. V. P.

STRAND MAYPOLE.—How is this passage explained? In what possible way can a Maypole (even if built up like mast and topmast) be useful for an observatory?—

"The new church in the Strand, 1712, being built, the aforesaid memorable May-pole, reckoned somewhat inconvenient, standing near the West thereof, was bought by Sir Isaac Newton, Knight, the great mathematician, and Ap. 1718, carried on a carriage unto Wansted, to the Rector, Mr. Pound, who obtained leave of Sir Richard Child (now Lord Castlemain) to set it up in his Park at Wansted House, in a place of advantage, for the better use of a fine telescope to be raised on it, which is 125 foot long, and was given to the Royal Society by Mons. Hugon, a member thereof."—*Stow's London*, vol. ii. book iv. p. 106, ed. 1720.

AT-HOLTE.

TO WHOM DID SORREL BELONG?—In 3rd S. ix. 258 of "N. & Q." it is stated that William III. broke his collar-bone whilst riding on the favourite sorrel pony of the unfortunate Sir John Fenwick. Sir Walter Scott, who was generally very accurate on such points, says, in *Redgauntlet*, "he had adopted the party opinion, that the monarch, on the day he had his fatal accident, rode upon a horse once the property of the unfortunate Sir John Friend." Is there good authority for the belief that the horse belonged to either of these

gentlemen; and, if so, to which of them? Sir Walter implies that the story was an invention of William's enemies rather than a fact. Sorrel was certainly toasted and praised in song by the Jacobites, and they were pleased to think that the cause of the usurper's death was connected with his crime. That such was the case I have always devoutly held as a pious opinion, but I should like to have some contemporary authority of weight for the truth of it, if such exist.

H. P. D.

"THE VISIONS OF PIERS PLOWMAN," ETC.—Being now at work at a new edition of the poem best known as *Piers Plowman*, I venture to appeal to the readers of "N. & Q.," for the love of their mother tongue, to aid me generously in this matter. The poem contains many Latin quotations which are still untraced, and Whitaker's edition of it (which, by the way, has many misprints) abounds in most interesting old English words, which he has left mostly unexplained. I am convinced there is many a student who has made copious notes on many a point, theological, philological, and historical, connected with this poem, which are far too important to be ignored. The present is, I hope, my opportunity for securing some of these valuable notes, and I have no doubt all will be ready to help me when I assure them that I intend to spare no effort to secure accuracy, and that the edition is not undertaken on my own account, but for the Early English Text Society. Having examined nearly thirty MSS., I see clearly that there are three distinct types or forms of the poem; and I propose to publish one of each in order (with various readings), beginning with the earliest and shortest form, as exhibited in the Vernon MS., Harl. 875, and elsewhere. Farther information is contained in a short tract just published by the E. E. T. S., entitled *Parallel Extracts from Twenty-nine MSS. of Piers Plowman, with Comments, &c.*, and I shall be glad to send a copy of this to those who give me help.

WALTER W. SKELTON.

22, Regent Street, Cambridge.

"FRANCES WALSHINGHAM, AS LADY SIDNEY, Dated 1572, æt. s. 22." (See No. 282, Exhibition of National Portraits.)—According to the above dates, Frances Walsingham would have been four years older than Sir Philip Sidney (born in 1554); seventeen years older than the Earl of Essex (born in 1567); forty years of age when she became his wife, in 1590; and little short of fifty when, during Essex's first captivity (after his return from Ireland in the autumn of 1590), she gave birth to her youngest child. The facts involved by these dates are not impossible; but, to deal only with one of them, it seems improbable, without strong corroborative evidence, that the Earl of Essex at twenty-three should

have braved the anger of his royal mistress (as he certainly did) to espouse a woman old enough to be his mother. Does such evidence exist? Also, what evidence is there that this portrait *does* represent Frances Walsingham, wife of Sir Philip Sidney, of the Earl of Essex, and subsequently of the Earl of Clanricarde? The very plain woman therein depicted could indeed hardly have been under twenty-two (she looks fifty-two); but I would fain learn whether the traditions of Penshurst furnish any other ground than the dates on this painting, for believing that Frances Walsingham was in truth born as early as 1550?

NOEL RADECLIFFE.

Queries with Answers.

SIR RICHARD ELLYS. — Sir Richard Ellys was the author of a work called *Fortuita Sacra*, a commentary on certain words and passages in the New Testament, published at Rotterdam, 1727, and exhibiting considerable learning and research. He was, I believe, of a Lincolnshire baronetage, now extinct. Is anything known of his history, and did he compose any other works?

THOMAS E. WINNINGTON.

[The Ellys family of Wyham is of old standing in the county of Lincoln. Sir Thomas Ellys, who was knighted by Queen Elizabeth, was great grandfather of the first baronet, created June 30, 1660. Sir William Ellys, the second baronet, married the granddaughter of the celebrated John Hampden. Sir Richard Ellys, the author of *Fortuita Sacra*, was the third and last baronet, and mostly resided at Nocton, co. Lincoln; his town residence was in Bolton Street, Piccadilly. He was returned member to parliament twice for Grantham, and thrice for Boston. Sir Richard died Feb. 21, 1741-2, entailing his estates, after the death of Lady Ellys (subsequently Baroness Le Despenser), on the Hobarts and Trevors. William Strode, Esq., of Barrington, co. Somerset, was the heir-at-law of Sir Richard Ellys, and made a fruitless effort in the Court of Chancery to invalidate the will, and wrest the property from the noble families on which it had been settled. At the time of his death Sir Richard appears to have had on hand a work on *Ionis*; for Mr. John Mitchell, who resided with him in Bolton Street, writing to Dr. Ward of Gresham College in March, 1741-2, says, "As to the library it is left to Lady Ellys, who, I may venture to assure you, will not permit it to be distracted, as the Dutch call it. And as to the *Ionis* it is amongst the rest of the books; but what will be done with it I cannot pretend to say, for it is yet a great deal too soon to determine anything particularly about it." (Addit. MS. 6210, p. 61, British Museum.) The library, it appears, was bequeathed to John Hobart, the son of the Earl of Buckinghamshire.

Sir Richard Ellys figures among the characters in Sir Charles Hanbury Williams's satire of *Peter and my Lord Quiddam* : —

"For many a year, tho' now he's dead and gone,
Sir Richard liv'd the fairest mark in town;
A long disease foretold his certain fate;
No near relations, and a vast estate;
What numbers courted, who with eager eyes
Beheld and wish'd to gain the golden prize;
But far beyond the rest to gain his love,
Horace and Hampden diligently strove;
But Horace flattery was too thick and coarse,
And Hampden's conversation ten times worse."

Richard Hampden, one of the expectants, was only collaterally descended from Sir Richard Ellys. Horatio, brother of Sir Robert Walpole, the other candidate for Sir Richard's wealth, wrote a Latin ode to him to flatter his pretensions—gave his portrait to Sir Richard—and had Sir Richard's in his own library—but all in vain!

There is one thing very remarkable in the Ellys family. The last Sir William kept open house each day in the week for all comers, and had twelve dishes every day for their entertainment, and the same table was constantly kept up whether any one were present or not. Sir Richard, the last baronet, allowed 800*l.* per annum to a steward and his wife, who resided at his splendid mansion at Nocton, to keep up this old English hospitality. This has been considered the last family in England which kept open house to any one that would come.]

O. K.—What is the origin of this bit of slang? I append an example (the first printed one I have seen) of its use:—

"VALENTIA, July 27.—The following telegram has been received from Mr. R. A. Glass, Managing Director of the Telegraph Construction and Maintenance Company (Limited):—"O. K." (all correct)."*Savender's News Letter*, July 28th, 1866.

ACHENDE.

[Our apology for the following reply to this query must be that of Sir Walter Scott:—

"I cannot tell how the truth may be,

I say the tale as 'twas said to me,"—

which is, that an ignorant official connected with the American Congress, whose duty it was to check the accounts, and after examination finding them accurate, affixed the initials O. K. to the document. The subordinates were of course curious to know the precise meaning of these hieroglyphics, when they were informed that they were the first letters only (for brevity's sake) of the words *Old Korrek!* that is, "All Correct." In *Hotten's Slang Dictionary* we read: "O. K., a matter to be O. K. (*Old Korrek*, i. e. all correct,) must be on the 'square,' and all things done in order."]

COWPER'S HYMN, "GOD MOVES IN A MYSTERIOUS WAY," ETC.—One of the Olney hymns beginning "God moves in a mysterious way His wonders to perform," I heard a few days ago was written by the poet on his return home, having left it with the intention of committing suicide, but returned repentant. Can you or any of your readers inform me if there is any truth in the statement?

I do not remember any mention of such a circumstance in Southey's *Life of Cowper*.

Cortex.

[The statement made to our correspondent is probably a mere traditional misrepresentation of what actually took place. Mr. Bruce relates the fact thus in his edition of *Cowper*, iii. 38: "Mr. Greethead alluded to the composition of this hymn in the following manner in his sermon preached on Cowper's death. After stating 'that the poet had conceived some presentiment' of his second attack of lunacy, 'as it drew near,' he adds, 'during a solitary walk in the fields,' he composed this hymn, 'so expressive of that faith and hope which he retained as long as he possessed himself.'"]

MEANING OF COUTHLY.—I met with a word in North Staffordshire a few days ago which was new to me—*couthly*. Visiting a parishioner who had just lost her husband by a dreadful boiler explosion, I observed one of her sisters in great trouble; she too had lost her husband a few years before by a mining accident. "Ah!" said I to her mother, "this seems to have opened her wounds afresh." "Aye," replied the mother, "she feels it *couthly*."

In Webster's *Dictionary* I find "*couth* = acquainted, familiar" (obsolete). The opposite, of course, is *uncouth*. I apprehend, therefore, that what was meant was this—that the similarity of her sister's trouble to her own brought it home to her; she could sympathise with sorrow with which she had been familiar. In fact, she was acquainted with her grief. I should be glad to know if any of your contributors have ever met with this word. I think it is Saxon, yet I don't recollect having heard it during twenty-six years' residence in Cheshire, where Saxon abounds. P.

["*Couth* commeth of the verb *conne*, that is, to know or to have skill; as well interpreteth the same Sir T. Smith, in his booke of government." (E. K. on Spenser's *Shepherd's Calendar*.) Vide also Jamieson's *Scottish Dictionary*, "*Couthly*, (1.) Kindly; familiarly. S. Ross. (2.) Comfortably; agreeably, in regard to situation. Ross." But the word *couthly* as used by our correspondent's parishioner seems to be a corruption of *cutely*, or *acutely*, that is, she felt it keenly or sharply.]

SALAD.—What is the derivation of this word? The question is asked by a reviewer in *The Athenæum* of July 28: where he, inadvertently, I suppose, repeats almost verbatim Cade's interesting soliloquy in the garden of the Kentish Squire. A word, "born to do Jack Cade good," ought to have its genealogical chart duly exhibited in "N. & Q."

J. WETHERELL.

[According to Webster, revised by Goodrich, "*Salad* is derived from Fr. *salade*; D. *salude*; G., Sw. *salat*; Dan. *salud*; a name given to raw herbs, usually dressed with salt, vinegar, oil, or spices, and eaten for giving a relish to other food." Consult also Richardson's *Dictionary*.]

Replies.

CLERICAL COSTUME.

(3rd S. x. 88.)

I am glad that this subject has been started in the columns of "N. & Q." It wants ventilation. Some years ago a very interesting pamphlet, *The Tippet of the Canons Ecclesiastical* (Bell, Fleet Street, 1850), which had been read before a meeting of the British Archaeological Society, was published by Mr. Gilbert French, of Bolton-le-Moors, of which I shall make use in the following remarks:—

The tippet or liripipe formed in the middle ages "a curious and conspicuous part of the hood or capucium, which was then worn almost universally by both sexes and all ranks as a covering for the head and shoulders." The tail-like appendage, or tippet, "varied in its length and breadth according to the fluctuating fashions of the time. One of its purposes appears to have been to indicate the rank of the wearer." Though fastened to the hood, it could be separated from it; and when, in the reign of Henry VI., hats came into fashion, and the hood was discarded, the tippet was retained as an ornament, and worn in various ways—sometimes suspended from the hat (a custom still observed at funerals); sometimes fastened to the shoulder or round the waist (the origin perhaps of the military sash), and sometimes hung round the neck. In the hoods of Oxford, Cambridge, and Dublin, the tippet or liripipe may be still seen, especially in the two latter, and if the hoods be laid flat it is the more noticeable. When the hood ceased to be used as a covering, it was retained as a badge of academic rank. When the tippet went out of fashion amongst the laity, it continued to be used as a part of the dress of the clergy. Of this latter vesture Mr. French says:—

"There are three separate ornaments, having different origins, and applicable to different uses, which appear to be included under this general name—a circumstance which has caused no slight confusion."

In the middle ages both the ecclesiastical and lay barons had in their service numerous persons of all ranks to whom they gave their liveries, *i. e.* hoods of their own colours. The chaplains, ranking above the ordinary retainers, wore, with the livery hoods, tippets or liripipes of more imposing length, by which they were specially distinguished. This mark of distinction remained when the clergy no longer wore the livery of their patrons, and became the black scarf formed in three folds now worn by the chaplains of spiritual and temporal peers, which "should be worn over the black gown only, and (though the arrangement is seldom attended to) not over the surplice, because it then usurps the place of other tippets of at least equal if not greater importance."

The clergy of cathedral and collegiate churches were in past ages accustomed, when sitting in the choir, to wear over the surplice, partly as a distinction and partly as a protection from the cold, a kind of fur hood with long ends or tippets which hung down in front. This was called the *almuce*, *aumess*, or *amys*, and must not be confounded with the *amice*, a vestment of an entirely different character, which was only used by the officiating priest:—

"The hood portion of this vesture appears to have been early disused, and in its stead a square cap was worn in choir, which could with greater ease be lifted from the head when the sacred name occurred in the services."

In some foreign cathedrals, however, a kind of hood, varying in colour, without the ends, is still used by the chapter; but in England, this hood being discarded and its place supplied by the academical hood, the ends or tippets were retained, and, black silk being used instead of fur, the ancient *almuce* or choir-tippet is still worn by bishops, prebends, and canons over the surplice irrespective of any appointment as chaplain or of their university rank. In form the chaplain's scarf or tippet, and the *almuce* or choir-tippet, are not now to be distinguished from each other, but their origin is different; and their use denotes in the one case a connection with a nobleman's family, and in the other with a cathedral establishment:—

"They may both be worn as a part of the everyday and outdoor costume of the clergy, neither of them being essential to the offices of the church, nor intended to be used in administering her more solemn services."

"The stole in the earliest days of the Christian church was called the *orarium*; it then consisted of a strip of linen hung over the neck. . . . It is a part of the sacerdotal costume which has always been held of the highest importance by both the Greek and Latin churches. Its purpose was to symbolise the priestly office and authority; for, though worn by deacons, it was over one shoulder only, as indicating the limited powers of that office."

For the purpose of identifying "the tippet of the Reformed Church" with the *orarium* or stole, Mr. French quotes from Bingham (book XIII. chap. viii. 2), who translates a passage of St. Chrysostom, with an explanatory gloss, upon the word "veils":—

"They (the deacons) resemble the wings of angels with their veils or tippets on their left shoulders, running about the church, and crying out, Let none of the catechumens be present at the celebration of the mysteries."

Let us now examine the canons with respect to these various tippets. The 74th canon treats of the everyday apparel of the clergy without reference to their ministrations, and directs deans and other members of cathedral and collegiate churches to wear gowns with hoods or tippets of silk or sarcenet and square caps; this tippet being evidently the ancient *almuce* which was peculiar to the members of such establishments. But further,

Doctors in Divinity, Law, and Physic, Bachelors in Divinity, Masters of Arts, and Bachelors of Law, having any ecclesiastical living, are directed to wear the same costume. The reason of this is not clear. Mr. French thinks that the tippet thus allowed to be worn may be either the chaplain's scarf or the *almuce*, and that it is a permission granted by the church to these persons "in compliment to their academic rank, irrespective of connection with any cathedral church or any appointment as chaplain." I am, however, inclined to think that the choir-tippet alone is meant, and that it is permitted to these graduates as members of the governing body of the universities which are collegiate establishments, for it is observable that the lower ranks of graduates, such as Bachelors of Arts, are excluded. The canon continues: "And that all other ministers admitted or to be admitted into that function, shall also usually wear the like apparel as is aforesaid, except tippets only;" i. e. non-graduates are only to wear tippets with their gowns, not hoods. But what tippets? Certainly not the *almuce*, for they have neither cathedral nor academic rank. Mr. French says:—

"The tippet permitted to these non-graduates is presumed to be the scarf presented by patrons to their chaplains, and which may be worn by priests or deacons, whether graduates or otherwise."

If this presumption be correct, the canon must in this respect be only permissive, allowing the tippet to non-graduates provided they are chaplains, if they have not that position directing the gown only to be worn. I am disposed, however, to differ from Mr. French on this point, as will be seen presently.

The 58th canon, which treats of the dress of the clergy when officiating, forbids, under pain of suspension, any minister being no graduate to wear a hood; but allows "such ministers as are not graduates to wear upon their surplices instead of hoods some decent tippets of black, so it be not silk." Mr. French says:—

"It is presumed that this particular tippet does not refer to the chaplains' or canons' scarfs, neither of which would be applicable under such circumstances according to the ancient usages of the Christian church, but rather to the *orarium* or stole."

I entirely disagree with the view that the tippet of the 58th canon refers to the stole. The hood is academical, the stole sacerdotal. They are so distinct in the rank and office they symbolise, that to permit the one to be used instead of the other can never have entered into the mind of the writer of the canon. The stole has from time immemorial been made of the richest materials, and was often elaborately embroidered. To direct a non-graduate to wear it of some stuff not silk would have been to lower the priestly office, because the holder had not academic rank. And,

again, the colour of the stole has never, except by recent custom, been confined to black, which is directed to be the hue of the tippet worn instead of the hood. I agree with Mr. French that this tippet can be neither the chaplain's scarf nor the almuce.

We may perhaps find another form of tippet. The expression of the canon must be noted: "instead of hoods some decent tippets of black." In the Latin, "*loco caputiorum liripipia permittimus ex nigro*;" i.e. tippets to take the place of hoods. When the canons were promulgated the hood was not worn in the incorrect way it now commonly is, hanging down the back from a narrow strip round the neck, but was drawn up behind, laid full upon the shoulders, and fastened on the chest. Remove from the vesture thus worn the hood part, and there remains a flat cape, which, being joined behind, is not unlike the tippet which forms part of the dress of some ancient female charity schools, and which is itself doubtless a form of the yet more ancient tippet of the middle ages. A tippet of this character is, if I mistake not, worn by some foreign ecclesiastics; and such is, I believe, the decent tippet of black allowed to non-graduates in place of the hood by the 58th canon. It is, I am inclined to think, the same ornament which is prescribed to non-graduates by the 74th canon. That in the one case silk is forbidden, in the other permitted, may be perhaps an oversight. But if this be thought unlikely, it would not be difficult to show some reasons which may have caused this difference in the directions of the two canons. Space, however, is too limited to allow me to enter further on this question.

But whatever be the form of tippet which the 58th and 74th canons allow to those who are not graduates, it is clear it is not a hood, which, on the contrary, is stringently forbidden. Yet in the face of this literates usurp a vestment to which they have no more right than to the mantle of a Knight of the Garter. The hoods which they wear are black, of fancy pattern, and are made of stuff instead of silk; but at a little distance the exact form and material can scarcely be distinguished, and these gentlemen therefore often pass for Cambridge Masters of ten years' standing, or for Bachelors of Divinity. They not only violate the plain directions of the canons which they are bound to obey, but, by wearing a badge closely resembling that of a rank to which they have not attained, allow themselves to be thought other than they are. If this be honest, it is, at least, not noble. Let it be decided what is the form of the tippet allowed, and let them wear it, and leave to graduates the hood to which they, and no others, have a right.

H. P. D.

PICTURE ATTRIBUTED TO HUMPHREY, DUKE OF GLOUCESTER, FORMERLY AT STRAWBERRY HILL.

(3rd S. x. 61.)

MR. SCHARF kindly presented to the members and visitors of the Archaeological Institute, during their late annual meeting in London, a list of the most noteworthy pictures on view in the National Portrait Exhibition at South Kensington. A second impression of the same, which he has just placed in my hands, contains an additional paragraph which suggests to me to make some trifling amendment to the remarks which were printed in "N. & Q." of the 28th July relative to the Duke of Sutherland's picture (No. 27), formerly at Strawberry Hill, in which Horace Walpole imagined that he discovered the portraits of Humphrey, Duke of Gloucester, and others. I have been able to visit the Exhibition so much less than I could have wished, that I wrote to "N. & Q." upon my earlier impressions of this picture without having examined it in its present position. Thus it was that I was led to write of a triptych, imagining that the whole-length figures of St. Ambrose and St. Jerome were painted upon the exterior of its folding doors. But the picture in question, or series of pictures, really consists of four oblong panels, all of uniform size, and all open to view together. I find the critic in *The Times* (April 16) suggesting that these panels "probably formed wings of two distinct triptyches," though the work of one painter. But MR. SCHARF has removed this difficulty. He says they were "compartments of the reredos of an altar." No pictures are visible on the reverse side of any of the panels, as is the case in triptyches. If these four panels, therefore, are but disjointed pieces of a reredos, we may reasonably presume that, when complete, that reredos comprised several other compartments. It may have exhibited others of the Fathers of the Church, as well as St. Ambrose and St. Jerome, who now occupy two panels and have been regarded as Archbishop Kempe and Cardinal Beaufort. The two other remaining panels are undeniably portions of an Adoration of the Magi: one of them contains two of the Three Kings, in the personage attributed by Walpole to Humphrey Duke of Gloucester, and the figure standing behind him. But I perceive that I was wrong in supposing that the third King remains on the other panel. The third King, who is usually represented as an Ethiopian, no doubt knelt immediately before the Holy Infant in the centre of the design, which is now deficient. The figure in the remaining panel is Saint Joseph, delineated in the attitude of complacent meditation usual in this subject. Behind, by the manger, are an ox and an ass, both also the ordinary accessories of the Adoration of the Three Kings.

I may add to these remarks my conviction that another purely religious picture is presented to us as an English portrait, in the same Exhibition, as

"No. 183.—LADY JANE GREY."

It is attributed in the Catalogue to Lucas de Heere, and described as a

"Half-length miniature, seated in a room near a window: rich crimson dress, with square-cut low body; r. hand turning leaves of a missal open on a desk beside her; tall, gilt-covered cup on table to her l. Panel, 21 x 15 in."

It belongs to Earl Spencer, and will be remembered by two very excellent line engravings that have been made from it, and published—both as Lady Jane Grey—by Dr. Dibdin in his *Ædes Althorpianæ*, and by Pickering, the bookseller, in his annual called *The Bijou*.

I entertain no doubt that this was intended to represent Saint Mary Magdalene; which intention the painter considered he sufficiently implied by her symbol of the Cup, or Box of Spikenard, placed beside her.

JOHN GOUCH NICHOLS.

DR. POLIDORI.

(3rd S. ix. 345.)

Dr. Polidori's father was certainly the C. Polidori, who was a teacher of languages in London: he presented a copy of his *Dictionary* to a friend of mine, who still retains it. The Doctor was born and educated in England, but he took his degree of medicine at Edinburgh. I have now before me his printed *Disputatio medica inauguralis*, composed for his examination for the degree of M.D. on August 1, 1815. The subject is an extraordinary one, and the more so when viewed in connexion with his *Vampire* tale, which appeared two years later. It is on *Oneirodymia*, or nightmare. Bound up with it is an *Essay on the Punishment of Death*, by John William Polidori, M.D., dated 1816, but without any printer's name or place. It is remarkable that in this tract the author speaks very decidedly in condemnation of suicide: "All must agree, that our being here originating from God, it is not allowable to take into our own hands our own dismissal. All nations in their laws have condemned the suicide." Yet, after writing this, he made that attempt at poisoning himself which Lord Byron happily prevented, if he did not commit the same crime four years afterwards.

Dr. Polidori left Lord Byron in the spring of 1817, with the intention of going out to Brazil in his medical capacity with the Danish consul. This intention, however, he soon abandoned, and went to try his fortune as a physician at Norwich, where he received much kindness and encouragement from Dr. Rigby. By a recommendation from Lady Westmoreland he was introduced to

Sir George and Lady Jerningham, and was frequently invited to their seat at Cossey Hall, near Norwich. On his return in a gig from dining there one dark night in September, 1817, he missed a turn in the park not far from the hall, drove against a tree, and was thrown out of the gig with great violence. He was taken up insensible, and carried back to the hall apparently lifeless, but a few minutes after leaving it. A surgeon was immediately sent for, and Dr. Rigby arrived with him as soon as possible. Polidori was most kindly nursed and attended, but several weeks elapsed before he was sufficiently recovered to leave Cossey Hall. His father came from London to visit him during his confinement from the accident, and wrote an Italian sonnet in the album at the hall, signed *Gaetano Polidori*—that is in English *Cajetan*. His son, on his recovery, wrote two other sonnets in English; all three being highly complimentary, and full of gratitude to the worthy baronet and his lady for the great kindness and attention which the sufferer had received during his illness.

Lord Byron heard of this accident, and wrote thus of it to Mr. Murray from Venice, Nov. 15, 1817:—

"I am as sorry to hear of Dr. Polidori's accident as one can be for a person for whom one has a dislike, and something of contempt. When he gets well, tell me, and how he gets on in the sick line. Poor fellow! how came he to fix there?"

"I fear the Doctor's skill at Norwich
Will hardly salt the Doctor's porridge."

This fear was but too well founded: Polidori met with little success during his stay at Norwich.

On leaving Norwich he settled in London, where he spent the short remainder of his life. He took chambers, and began to study the law under the Counsellor Charles Butler, of Lincoln's Inn. His *Essay on the Source of Positive Pleasure* appeared in 1818, and received a just castigation in the *Literary Gazette*, closing with the following able summing up of the author's character and capabilities:—

"With too much fancy for a philosopher, too little fineness of intellect for a metaphysician, too limited a perception of the sublime pleasures of nature and of religion for the enjoyment of true happiness,—he has floundered through a treatise on a subject above his capacity and comprehension, and, after displaying his acquirements, lost himself in the end at the very point in the labyrinth of error whence he set out."

The reviewer was assured subsequently that this essay was rather a joke than the enforcement of the genuine opinions of Polidori; but he well observed in his review of another of the author's productions: "It was too grave to pass muster in that way, and we do not regret that our strictures have induced Dr. Polidori to be more guarded, if not more moral." Certainly not more moral, for

the tale of *Ernestus Berchtold*, published in 1819, is a very revolting compound of horrors and infamy. The same reviewer thus introduced his notice of it:—

"This is another of the semi-sentimental, semi-supernatural productions to which we are now so prone,—the prose Byroniads which infect the times. The style is good, and the story as horrible as the greatest lovers of raw-head and bloody bones can desire."

I have but little more to add concerning Dr. Polidori. He was found dead in his bed one morning, in the year 1821, at his chambers in London. Nothing was discovered near him but a glass of water. But I know those to whom he said long before, that he always kept by him a very powerful poison, as if he contemplated some time committing suicide.

F. C. H.

ABRACADABRA.

(3rd S. ix. 491, 541.)

This mystical word first occurs, if I mistake not, in the *Carmen de Morbis et Remediis* of Q. Serenus Sammonicus, a favourite of the Emperor Severus, in the second and third centuries, and subsequently put to death by Caracalla. It is generally supposed to be derived from the word *Abraxas*, the corresponding Greek letters composing which, being interpreted according to their numerical power, signify 365, the number of the days in the year. This word is also explained as resulting from the combination of the *Hebrew* words, signifying *Father, Son, Spirit, One*, and the *Greek* words for *Christ, Man, Saviour*; thus resembling in its origin the mystic word *ΙΧΘΥΣ*. The invention of the word *Abraxas* is by some attributed to Basilides, who believed that there were 365 heavens; and by others to the sect of Gnostics. See Eschenburg, *Man. of Class. Lit.* ("On the Gem Engraving of the Egyptians") p. 403, 8vo, Philadelphia, 1844. Pegge styles it a "horrible word" (*Anonymiana*, Cent. vi. lxxxv.), and thinks the orthography wrong, and that it should be written *Abrasadabra*, "for the Greeks having no C, that character was Ξ ." Pettigrew gives the triangle in two different ways, and says that "Abracadabra was a god, and worshipped as such by the Tyrians." (*On Superstitions connected with the Hist. and Pract. of Med. and Surg.* 8vo, 1844, p. 54.) The learned Selden, or whoever wrote the book, for Dr. Parr asserts that Selden did not (*Bib. Parr*, p. 386), in his Dissertation *De Diis Syris*, Lugd. Bat. 1629, gives the same derivation as Eschenburg:—

"Certe vix dubito, quin amuletum illud ad hemitriteum sanandum, in quo conscribi debet, ad Magorum precepta, *Abracadabra*, ab Abraxa primum fluxerit. Nominis enim vestigia, in portento illo vocabulorum, satis parent, &c." P. 118.

A third method of writing the mystic triangle will be found in Cornelius Agrippa, *De Occulta Philosophia*, lib. iii. cap. xi., but he adds nothing as to the derivation of the word. Some curious particulars relating to the word are given by Jacques d'Autun, in his very curious work, *L'Incrédulité Scavante et la Crédulité ignorante*, 4to, Lyon, 1671:—

"Quintus Serenus, Précepteur du jeune Prince Gordien, ordonnoit pour un remède assuré contre la fièvre demy-tierce, d'écrire sur un papier le mot de *Abracadabra*, de le plier dans un linge, le porter au col, et chaque jour en diminuer une lettre, commençant par la fin du mot. Mais qui ne voit que ces circonstances ridicules sont plutôt des Superstitions de la Magie, qu'un remède de la médecine? Car quel rapport de ce mot barbare à la guérison d'une fièvre demy-tierce, dont l'accez retourne en trente-six heures, plus ou moins, et qui ne dure pas tout le jour que le malade en est affligé? Certes il y a apparence que le mot *Abracadabra* a esté puisé dans la mesme source, où l'Hérétique Basilides avoit pris son *Αβδαβας*, qu'il adoroit comme une divinité, à laquelle il avoit imposé ce nom, parce qu'il contient le nombre des jours qui composent l'année, prenant chacune de ces Lettres pour le nombre, à quoy les Grecs les font servir. Saint-Hiérome a cru que cet *Αβδαβας* estoit le Mithra des Perses, c'est à dire le Soleil, qui dans sa course marque le nombre de trois cent soixante-cinq jours; de manière que ce Dieu de Basilides estoit le Soleil, ou le Prince des Démones qui se faisoit adorer sous ce Planète, comme l'ont fort bien remarqué Saint-Irénée, Tertulien et Saint-Epiphane."—Page 300.

Aubrey, in his *Miscellanies*, 8vo, 1784, p. 138, has the following:—

"In Moreri's *Great Historical, Geographical, and Poetical Dictionary*, 'Abracadabra,' a mysterious word to which the superstitious in former times attributed a magical power to expel diseases, especially the tertian-ague, worn about the neck, runs in this manner. Some think that Basilides, the inventor, intends the name of God by it. The method of the cure was prescribed in these verses:—

"Inscribes chartæ quod dicitur ABRACADABRA
Sæpius, et subter repetes, sed detrahe summam,
Et magis atque magis desint elementa figuris
Singula, quæ semper capies et cætera figes,
Donec in angustum redigatur Littera conum:
His lino nexis collo redimire memento.
Talia languentis conducent Vincula collo,
Lethalesque abigent (miranda potentia) morbos."

"ABRACADABRA, strange mysterious word,
In order writ, can wondrous cures afford.
This be the rule:—a script of parchment take,
Cut like a pyramid revers'd in make.
Abracadabra, first at length you name,
Line under line, repeating still the same:
But at its end, each line, one letter less,
Must then its predecessor line express;
'Till lessening by degrees the charm descends
With conic form, and in a letter ends.
Round the sick neck the finish'd wonder tie,
And pale disease must from the patient fly."

I have transcribed the foregoing from old Aubrey, not as bearing upon the derivation of the word, but as giving the very hexameters of Serenus Sammonicus, in which the word is supposed to make its first appearance.

In the letter on Freemasonry, attributed, no doubt falsely, to John Locke, and which will be found in the *Gentleman's Magazine* for July, 1753, the writer, whoever he may have been, professes himself to be "utterly in the dark" as to what is meant by "the way of wynnynge the facultye of Abrac," which the Freemasons were accused of concealing, in the ancient document which he professed to have transcribed and commented on. This ignorance, on the part of "so profound a master of the English language as Locke," is thought by Mr. Soane to be conclusive against the authenticity of the document, as, with regard to the word "Abrac" (or, "Abrax, i. e. Abraxis, another name for Abracadabra" — *Note*), "any moderately informed school-boy could have told him that it was an abbreviation of *abracadabra*." *New Curiosities of Lit.*, vol. ii. p. 87.

A good deal of unimportant matter might doubtless be added: most writers on occult philosophy have something on the subject; but they repeat one another, and few touch upon the *unde derivatur* of the word.

WILLIAM BATES.

Birmingham.

PERIODICAL PUBLICATIONS, 1712 TO 1732.

(3rd S. ix. 53, 72, 92.)

J. M'C. B. has sent to me, through your publisher, what is appended hereto. It pleases me to interpret this honour into a desire to shake hands; and, in my capacity of an humble contributor, I beg leave heartily to do so through your columns.

My notions of Tasmania are, I regret to say, very limited:—generally, that it is destined to become a great and wealthy country; and specially, that our Zoological Gardens contain some remarkable specimens of its animal productions.

This communication, therefore, has given me great pleasure, for several reasons; and I hope will do so to many of your readers.

First, that our English *Notes and Queries* is read in that far distant land. Second, that early English newspapers exist and are treasured there. Third, that a Literary and Scientific Society has been established. And fourthly, that the founders have placed the word "Royal" on the fore-front of such society. Permit me to suggest that, in your editorial capacity, you wish them "God speed."

As to the early newspapers contained in Mr. J. M'C. B.'s list below, I was aware of their existence; and examined them all when preparing my account. My aim, as stated in the preliminary remarks, was to give a complete list of all the newspapers whose first numbers were published between 1712 and 1732, and the dates,

where possible, of such first numbers. I added, that at the end of 1711, there were about thirty papers circulating in London alone. These I did not include in my list.

W. LEE.

MR. W. LEE's notice of early newspaper publications, "N. & Q." 3rd S. ix. 53, 72, 92, was read here about the time when some early English newspapers, &c. were presented to the Royal Society of Tasmania, by a resident of Hobart Town, who accidentally acquired them. Besides a number whose titles appear in MR. LEE's memoranda, there are the following:—

The *British Apollo*, No. 10. 17 March, 1708, and successive Nos. Performed by a Society of Gentlemen, printed for the Authors by J. Mayo, at the *Printing Press* against *Water Lane*, in *Fleet Street*.

The *British Mercury*, No. 241. October 8, 1711. Printed by H. Meere at the *Black Fryer*, in *Black Fryers*, where advertisements are taken in, and also at the *Sun Fire Office*.

"Aaaaaa, The *Daily Courant*," No. 3,166. December 5, 1711. Printed by James Buckley, at the *Dolphin* in *Little Britain*, and sold by A. Baldwin in *Warwick Lane*.

The *British Journal*, No. 25. March 9, 1723, and successive Nos. Printed for T. Warner at the *Black Boy*, in *Paternoster Row*.

The *London Journal*, No. 88. April 1, 1721, some for 1722. Printed for and sold by J. Peele at *Locke's Head*, in *Paternoster Row*.

J. M'C. B.

Hobart Town, Tasmania.

FARTHING OF QUEEN ELIZABETH.

(3rd S. x. 89.)

A transatlantic lover of numismatics may find, if not a complete answer, much information on this rare coin in Thoresby's *Catalogue of Antiquities*, &c., at the end of his *History of Leeds*, 1714 (2nd edition, by Whitaker, 1810). The date on the reverse, 1602, indicates that it may have been the *base money* the queen then coined for paying the arrears of her army in Ireland, with the Irish harp upon it. For to such meanness her majesty then resorted, although in the beginning of her reign (1558), Stow says, "she call'd in the bad money of her sister Mary, refining the coinage, and putting a new stamp upon it." Thoresby adds, that "neighbouring princes and states had copper halfpence and farthings some time before the death of Queen Elizabeth," and that he had seen a piece (1601) with "E. R." a crowned harp, and a legend similar to that your correspondent describes as being inscribed on the farthing in his possession. The identity of the two coins may almost be said to be complete, though the dates differ by a year. Elizabeth's successor coined no farthings nor other small pieces, as groats, threepences, &c. On the contrary, the coinage in her long reign was more

[* We have much pleasure in cordially complying with our correspondent's suggestion.—Ed.]

varied and extensive than in that of any preceding sovereign in England; *e. g.* she struck a three-halfpenny piece, and a three-farthing piece. She was the first and last sovereign who coined pieces of this denomination. And some of her emblems to mark the pieces were as unique as the value of her coins: *e. g.* the dove and drake were symbolical birds to explain the beneficial result to the English nation of the voyages of Sir Francis Drake, and other famous navigators, in her glorious reign. The most rare piece struck by Elizabeth was the portcullis (cullis) shilling:—*Ob.* The royal arms, crowned. *Rev.* A portcullis, crowned: "Posui. Deum. Adjutorem. Meum." The milling in her coins was excellent, and the most famous were issued from the Archbishop's mint at York. I must not trespass further on your columns to-day; but these particulars may perhaps be acceptable to the transatlantic lover of numismatics, if he should not have within reach the valuable work *Ducatus Leodiniensis, the History of Leeds*, by Ralph Thoresby, F.R.S., with "A Catalogue of his Museum" added at the end.

QUEEN'S GARDENS.

The coin possessed by D. L. W. is not a farthing of Elizabeth, but an Irish penny or halfpenny. See Ruding (1840 ed.), Sup. pt. II. pl. 5, No. 6. The description will suit either, and the weight will determine if the former or latter. I have a very good Irish penny, identical in description. It is not rare, but perhaps may be called scarce. Humphrey's allusion is to silver farthings, of which I know of no specimen. Refer to Simon's *Irish Coins*, plate vi., Nos. 122, 123, edition 1810.

SAM. SHAW.

Andover.

D. L. W. may procure farthings of Elizabeth at Lincoln and Son's, Numismatists, 462, New Oxford Street, W.C., fine 2s. 6d., others 1s. each. The legend is in full: "Posui Deum Adjutorem Meum,"—"I have set the Lord as my helper." This motto was first placed on coins by Edward III., and may be observed on his groat. The coins of Mary, after her unhappy marriage with Philip of Spain, bear the legend in the plural, viz.: "Posuimus Deum Adjutorem Nostrum."

JOHN PIGGOT, JUN.

A SHAKESPEARE SCHOLARSHIP (3rd S. x. 64.) Having read MR. BLAIR'S communication in "N. & Q.," I venture to inform you that a like foundation in connection with Owens College, Manchester, has recently been established, the particulars of which, from the College Calendar for the ensuing session, I enclose for your perusal. If you can make any use of it in your interesting

and valuable publication, you are at liberty to do so, and I shall be glad to see the notice in your next monthly part:—

"IV. SHAKESPEARE SCHOLARSHIP. Annual value about 40l.

"In the autumn of 1863 a Committee was formed in Manchester to promote some celebration of the 300th anniversary of Shakspeare's birth, which fell in the spring of 1864. The Committee resolved to employ the fund that had been raised in the endowment in Owens College and in the Free Grammar School of Scholarships, to be called SHAKESPEARE SCHOLARSHIPS for 'the promotion of the study of the English Language and Literature.' The Shakspeare Scholarship in Owens College was endowed accordingly with the sum of 1071l. The following are the conditions of competition and tenure:—

"1. The first competition is fixed for the 10th and 11th of October, 1866.

"2. The competition will be open to all candidates, whether previously students of Owens College or not; but no person will be allowed to compete whose age shall have exceeded 21 years on the 1st of January, 1866.

"3. Each candidate must give to the Registrar, on or before the 1st of October, 1866, written notice of his intention to compete, accompanied by a certificate of age, and (if he have not been previously a student of Owens College) by a testimonial of good character satisfactory to the Principal.

"4. Candidates will be required to pass a satisfactory preliminary written examination in the Elements of Classics and Mathematics. The subjects of examination will be those given out by the University of London, in Classics and Mathematics, for the Matriculation Examination in June, 1866. This examination will be held on the 8th of October, 1866.

"5. Candidates, having satisfied the requirements of the preliminary examination, will then be examined—

(a) In the Grammatical Structure of the English Language, including its earlier stages.

(b) In the History of English Literature during the reigns of Elizabeth and James I.

(c) In the following works: *Shakspeare*, *Macbeth*; *Bacon*, *Essays*; *Milton*, *Areopagitica*; *Marsh*, *Origin and History of the English Language* and of the Early Literature it embodies.

An Essay will also be required on some subject suggested by the works named, or the History of the Period selected.

"6. The Scholarship is tenable for two years.

"7. If the successful candidate shall not previously have been a student of Owens College for at least one session, attending either one of the Regular Courses there or not fewer than three classes, of which a class of the English Language or Literature shall have been one, he will be required to pass both years of the term of the Scholarship at the College, attending one of the Regular Courses with such modifications (if any) as the Principal shall sanction, a class of the English Language or Literature being in each session one of the classes attended. If the successful candidate shall previously have been a student of Owens College, as defined above, he will be required to pass only the first year of his term at Owens College in the manner aforesaid, and may pass the second year either at Owens College or at some other college, to be approved of by the Trustees."

JNO. HILL, Sub-Librarian.

Owens Collège, Manchester.

THE POEM, "MY MOTHER" (3rd S. x. 25, 97.) I am flattered by the approval expressed by Mrs.

GILBERT of the two verses which I had the pleasure to submit, as an appropriate conclusion to her poem, which has been so long a favourite with the public. I wish only to observe that my objection to the concluding verse of the original is not grounded on its allusion to the Divine displeasure and vengeance which would justly follow the sin of despising a parent, but on the crude and abrupt introduction of that sentiment, and the implied supposition that a child represented as so dutiful in all the preceding poem should on a sudden be supposed to contemplate the contingency of becoming, not merely neglectful or indifferent, but absolutely contemptuous towards the mother: "if I should ever dare *despise* my mother."

F. C. H.

TESTAMENTARY BURIAL (3rd S. x. 68.)—When a person desires in his will to be buried in a certain church, churchyard, or other burial ground, and the interment takes place according to the directions in such testament, it is called a *testamentary burial*. As there is the strongest reason to believe that such directions have been acted upon by the executors or survivors of deceased persons, the order for burial in the will is usually considered a proof that the obsequies did take place where and as directed.

K. P. D. E.

[In our note on testamentary burials (p. 115) we find the word *not* was omitted. The sentence as it was written should read, "The direction of the testator on his will as to the place of burial is *not* conclusive evidence that his wishes were carried out by his executors."—Ed.]

EPIGRAM ON FREDERICK THE GREAT (3rd S. ix. 532.)—The following lines occur in the Rev. C. Colton's powerful satire *Hypocrisy*, 8vo, Tiverton, 1812:—

"Ye could, to Ferney banished, teach Voltaire
To change his notions, when he changed his air;
His honied flatteries for satiric stings
To quit, and *camed from Courts*, to rail at Kings."
F. 91.

To this passage is appended the following note:—

"Voltaire flattered kings to their faces, and lampooned them behind their backs. When at Berlin, he wrote this epigram on his patron and host, the King of Prussia:—

"King, Author, Philosopher, Hero, Musician,
Free-mason, Economist, Bard, Politician,
How had Europe rejoiced if a *Christian* he'd been,
If a *Man*, how he then had enraptured his Queen?"

"For this effort of wit, Voltaire was paid with just thirty lashes on his bare back, administered by the king's Sergeant-at-Arms, and was actually obliged to sign the following curious receipt for the same:—'Received, from the right hand of Conrad Bachoffner, thirty lashes on my naked back, being in full for an Epigram on Frederick the Third, King of Prussia. I say, received by me, VOLTAIRE. Vive le Roi!!!'"

One suspects the good faith of any statement about Voltaire coming from a priest; and although

poor Colton was a different guess sort of a parson, the question still remains—What is the authority for all this?

WILLIAM BATES.

Birmingham.

THE WORLD'S BIRTHDAY (3rd S. x. 90.)—To fix the minute when time began in this world with the world itself is to offer open defiance to all human calculation. Therefore, W. H. S. may despair of finding authority for that extremely remote date (October 23), as it is engraven on Thomas Dawson's tombstone. Chevreau, in his *Histoire du Monde* (1686), mentions one "authority," who declares that the shortest day in the year sufficed for the formation of this earth—December 21. Another more exact "authority" traces it back, with bold precision, to Friday, September 8, at four o'clock in the afternoon. The French idiom, "*à quatre heures de l'après-dînée*," signifying that the creation of the world was a postprandial achievement is very comical, in spite of a certain irreverence.

W. H. W.

"All the Year Round" Office.

Archbishop Usher fixes the world's birthday on Sunday, October 23, 4004, in his work on the *Chronology of the Bible*, written when he was only 16; i. e. about the year 1596. This book was the origin of his great work, afterwards published under the title of *Annals of the Old and New Testament*. In the inscription at Sandwich, quoted by W. H. S., "learned annals," may possibly allude to the latter work. Usher died at Reigate, Surrey, in 1656, or eighteen years before the date of the inscription.

JOHN PIGGOT, JUN.

The origin of the lines mentioned in connection with the above heading I should think is very self-evident. One of the most important festivals of the Hebrew Church is that of the New Year, which commemorates the birth of the world. The first of the month, Pishri: the day of this celebration is this year equivalent with Sept. 10; in 1865 it was with Sept. 21; in 1864 with Oct. 1; and in 1863 with Sept. 14, varying with the modern computation, in consequence of the difference between the solar and lunar year, which latter is maintained by the Jews in religious matters.

This festival has been devoutly kept by the Israelites on the first of Tishri since their origin, and next month they will count 5627, A.M.; and it is held by some that Adam, Noah, and Shem celebrated this day before the original Divine dispensation. Whether exactly—

"Upon October's three-and-twentieth day,
The world began, as learned annals say."

I am not prepared to admit, but the first of Tishri being very near this date, it has some foundation.

BARON LOUIS BENAS.

Liverpool.

ANDREA FERARA (1st S. iii. 62; 2nd S. i. 73; 3rd S. viii. 157.)—It is true that Andrea Ferara was an Italian, but when "the Andrea Ferara" is mentioned as a famous sword, it means one made at the manufactory established by him at Zaragoza. The water of the Ebro was supposed to have the same virtue in tempering steel that the water of the Tagus is still said to possess. The rival of Andrea Ferara was Juan del Rey, called "el Moro," who was established at Toledo on the latter river.

HOWDEN.

ROYAL ASSENT (3rd S. x. 97.)—Will your correspondent F. C. H. give his authority for his statement that George IV. refused his assent to the Emancipation Bill in 1829? and where any statement is to be found that the ministers had resigned after the Bill had passed? It is an important point in the character of King George IV.

VERAX.

ST. JULIANA OF NORWICH (3rd S. x. 111.)—The editor's answer has left me very little to add in reply to CANON DALTON's query. The anchoress Juliana was never canonized; but is usually called the Lady Juliana, and sometimes Mother Juliana. There is a copy at Thorndon Hall, the seat of Lord Petre, of the old book of her revelations, of which the title is given in full in Dodd's *Church History* (vol. iii. p. 309), as follows:—

"Sixteen Revelations of Divine Love to a devout Servant of Our Lord, called Mother Juliana, an Anchorite of Norwich, who lived in the Days of King Edward 3rd; revived from an ancient copy, and dedicated to Mary, Lady Blount, of Sodington, Widow of Sir George Blount, 8vo, 1670."

The ancient copy, thus "revived" by Hugh Cressy, was no doubt the one referred to by Blomefield as having been in the possession of the Rev. Francis Peck. Nothing, however, is known of this recluse except, as Cressy observes, "what she occasionally sprinkles" in her book of revelations. He mentions that, when she was favoured with these in 1373, she was about thirty years of age. Mr. Peck's old vellum MS. speaks of her in 1442 as one who "yitt ys on life;" so that Mother Juliana must have lived to be near, if not quite, a hundred years old.

F. C. H.

PRELATE MENTIONED BY GIBBON (3rd S. x. 96 *et antè*).—By the "coarseness" of Warburton's conversation, J. S. W. declares that he meant "nothing more than that he was frequently rude, abrupt, unpolite, not very choice about the sort of phraseology in which he expressed himself." And he repeats that "there is nothing in any records which we have of his conversation, and nothing in his writings epistolary, or other, to intimate a propensity in him to such sort of discourse," as Gibbon's note would impute.

In the *Literary and Miscellaneous Memoirs* of

J. Cradock, published in 1828, occurs the following:—

"Warburton, when tired of controversy, would send to the circulating libraries for basketsful of all the trash of the town, and the bishop would laugh by the hour at all the absurdities he glanced at. The learned world could never guess from whence the bishop obtained so many low anecdotes; for his conversation, as well as some of his letters, were at times complete comedy." (Under the heading of "Bishop Hurd.")

The reader who will compare what I have placed in italics with the assertions of J. S. W., will see some reason to believe that Warburton went beyond his explanation of coarseness, and would be quite capable of what Gibbon professes to have heard of some prelate unnamed.

F. C. H.

"MAJESTIC REVIAH" (3rd S. ix. 218.)—I sent a reply to this inquiry on the day of its appearance in "N. & Q.," but which has not been inserted, nor has any other. I now repeat that there are ten words in the Law marked with these dots, having no accentual value:—Gen. xvi. 5, xviii. 9, xix. 33, * xxxiii. 4, xxxvii. 12; Num. iii. 39, ix. 10, xxi. 30, xxix. 15; and Deut. xxix. 28. There are four in the Prophets:—2 Sam. xix. 20; Is. xlv. 9; Ezech. xli. 20, xlv. 22. And one in the Hagiographa, Ps. xxvii. 13. In all fifteen places. The term *majestic Reviah* is not so correct as נְקִיָּה, *nekuda*, pointed, used by Bechai, who says these points indicate something peculiar. (See Buxtorff's *Thes. Gram.* i. 6.)

T. J. BUCKTON.

Streatham Place, S.

SAINT MICHAEL (3rd S. x. 34.)—Although I have neither the desire nor the ability to sustain a theological argument—even assuming that religious polemics are not by their very nature excluded from these pages—I may yet attempt a brief and temperate rejoinder to F. C. H. Those can scarcely be called "private views" which are held by the Church of England in one of her Articles, in which she requires no man to believe what "is not read in Holy Scripture, nor may be proved thereby." Try the plurality of archangels by this test, and the result is plain.

With regard to the other matter, I admit that, on a detail of church-building and, much more, on a question of symbolism, the voice of antiquity is all-powerful to my mind. From the tone of your correspondent's remarks, it would seem that personal discourtesy lurks in something I have written. If I have stepped a line beyond the limit of fair discussion, I have done so most unconsciously; and for that unwitting offence nothing remains but to offer a frank apology. I intended to abstain from anything like criticism on his suggestion for a symbol of St. Michael, and the

* The extraordinary points in this place are mentioned by St. Jerome.

little I did say was honestly meant to be appreciative; and, I might add, complimentary, were it not that his position and learning are too well assured to need compliments from any quarter. My reticence has evidently availed me so little that I might as well have said out at once that, whereas I was seeking a *single* and an *existent* emblem of the archangel, the suggestion made to me, inasmuch as it presented a *novelty* and a *group*, was the exact reverse.

JOHN A. C. VINCENT.

I feel sure that the representation of St. Michael is not very uncommon. He is, as far as I remember, figured as slaying the dragon with the pointed end of a cross. Unless my memory fails me, Martin Schön has a beautiful print, which was reproduced by Ottley. There is also a somewhat similar representation, possibly derived from the same example, in the *Hortulus Anime*, by Schaffener, early in the sixteenth century. J. C. J.

ALMACK'S (3rd S. ix. 416).—Not a few persons, I am ashamed to say, have desired to conceal their origin, when either Scotch or Irish, on becoming residents in London. David Mallet in order to do so changed his name from Malloch; and Macklin the actor was originally Mac Laughlin. In the same manner we are told "a sturdy Celt from Galloway or Atholl, called Mac Caul, well known in the fashionable end of the town by keeping a famous subscription-house in Pall Mall, nearly opposite the Palace of St. James's, by a slight transposition of his name gave birth to Almack's." This circumstance is mentioned in *Delicæ Literariæ* (Lond. 1840, p. 121), the author of which refers to Kerr's *Memoirs of Smellie*, vol. i. pp. 436, 437, Edin. 1811. JEPHSON HUBAND SMITH.

SABBATH QUERIES (3rd S. x. 78).—In replying to the above, F. C. H. asserts that "the word *sabbath* ought not, strictly speaking, to be applied to the Lord's Day, or Sunday," because "it" (the word *sabbath*) "signifies *Saturday*." This strange assertion should scarcely have found place in "N. & Q." Every one who has any acquaintance with Hebrew knows that שַׁבָּת, *sabbat*, signifies *cessation from labour, or rest*, as is explained in Genesis ii. 2, 3. It has no essential connection with any one of the seven days more than another, and probably owed its identification with what we now call *Saturday* to the fact (recorded in Deuteronomy v. 15) that it was on that day that the children of Israel were brought out of Egypt. The Christian Sunday is just as truly a *rest*, or a "*sabbath*," as the Jewish *Saturday* was; the only difference being that the latter commemorates the deliverance from Egypt, and the former the resurrection of the Saviour. Which of the seven days was kept as a *sabbath* before the Exode we have no means of knowing; nor can the matter be de-

cided until we are informed on which day of the week the incidents recorded as happening on the "first day" of Genesis i. 5, took place. There is nothing in the Mosaic narrative to identify that "first day" with our present Sunday, and consequently there is nothing to identify the "seventh day" of chap. ii. 3, with the modern *Saturday*. The patriarchs, so far as we can ascertain, kept one-seventh part of their time sacred, or "sanctified," as a day of rest, and called it a *sabbath*; and this being precisely what we do now, there can be no objection to our also calling our day of rest by this significant and time-honoured name. That this was the idea attached to the word *sabbath* by the early Christian Church is sufficiently indicated by the use of the word *σαββατισμός* in the Epistle to the Hebrews, iv. 9. M.

THE "ROUNDING" SYSTEM (3rd S. x. 87) was in vogue in Andover some thirty years since, but it differed from that described in "N. & Q." The surplus able-bodied labourers were billeted on the farmers and tradesmen in proportion to their several assessments, so that while a large farmer might have five or six labourers appointed to him solely, one labourer might be appointed to seven or fourteen tradesmen, serving a day each in a week or fortnight. It was done to prevent the labourers becoming chargeable to the parish funds. It was in operation one or two winters, not more, but it was never popular either with the paupers or the rate-payers. SAM. SHAW.

Andover.

A custom not very unlike this was prevalent in North Lincolnshire some years ago. I do not think it is entirely discontinued yet. It was called going by *house row*. When there were persons belonging to a parish, or township, who could not get work, the farmers would in vestry agree to find them work at a rate of wages considerably below that of their regular labourers, on condition that the time they should work for each man should be in proportion to the land he occupied, or to the sum at which he was assessed to the poor's rate. K. P. D. E.

PASSAGE IN "KING JOHN," ACT III. Sc. 3. (3rd S. x. 83).—A slight alteration of MR. COLLIER'S emendations renders this passage perfectly clear. It should be read thus:—

" . . . If the midnight bell
Did, with his iron tongue and brazen mouth,
Sound not into the drowsy ear of night "

—that is, if it were now the deep stillness of midnight, when the faintest whisper may be heard, and yet when even the bell, with its iron tongue and brazen mouth tolling *twelve*, fails to leave any impression on the slumbering world around, then

"I would into thy bosom pour my thoughts."

J. WETHERILL.

BURIAL OF LIVING PERSONS (3rd S. x. 89.)—Most of the terrible stories we hear of from time to time, about persons recovering from trance when in the grave, or when laid out for burial, are probably fables; but there are unquestionably some which, on investigation, would prove to be true. The subject is a fearful one, and requires careful examination by some scientific person.

I published in "N. & Q." for Aug. 9, 1862, a list of books treating on this matter, to which your correspondent had better refer. The following references to the pages of "N. & Q." will also be useful to him, as many of the articles are not entered in the indices under the word "Burial": 1st S. vi. 245, 560; x. 2, 33; 2nd S. ii. 103, 159, 232, 278, 358; iii. 286, 305; iv. 258; v. 453, 514; vi. 298, 470; 3rd S. ii. 28, 110, 156, 194, 291; iv. 239.

GRIME.

A CREST QUERY (3rd S. x. 88.)—I would strongly advise your correspondent B. A. M. to avoid the difficulty which his harness-maker has so properly suggested, by having on every portion of the harness where a crest can be displayed *two* demi-lions *rampant*, face to face. If B. A. M. were to put the arms under each crest, I think it would be an improvement. On the panels it would be advisable to have the demi-lions *semés*, with the heads in each case looking towards the horse's head—the guide in all heraldic difficulties. X.

It is to be presumed that he who bears a crest had ancestors who wore it on their helmets. B. A. M.'s ancestors, therefore, wore the demi-lion rampant facing towards the front, that is, towards the horse's head. B. A. M. should, therefore, carry it on his harness or his coach-panels facing towards the front. The one side guardant dexter, the other sinister. The coat of arms cannot be changed, being merely the shield.

It is doubtless the case that, in St. George's Chapel, Windsor, the crests of many of the K. G.'s are placed on their helmets sideways, as they are represented on paper; but this is surely wrong, for there is no really old representation of a crest so borne, the obvious facing of the animal being towards the foe. SEBASTIAN.

B. A. M.'s harness-maker is quite correct. It has always been the custom from the earliest times that the charges on the caparisons of horses, &c. should face to the head of the animal: so that those bearings which on the one side face to the dexter, will, on the other side, look to the sinister. An examination of any impressions of ancient seals which bear a mounted effigy facing the sinister, will put this beyond doubt.

Similarly, the crests on helmets which were used over the stalls of knights in churches were to face towards the high altar, consequently which were placed on the left side of the stall would be turned to the sinister; though,

with this exception, a crest so facing was an ancient mark of illegitimacy. Examples of this custom will be found in the stalls of the original Chevaliers de la Toison d'Or, in the chapel of the Dukes of Burgundy at Dijon, and, if I remember rightly, in the cathedral at Bruges.

J. WOODWARD.

Montrose.

SOCIAL ILLUSTRATIONS OF SWEDEN AND NORWAY (3rd S. x. 89.)—I beg to recommend to your correspondent, G. W., the following books on the subject:—

"Two Summers in Norway," by the author of *The Angler in Ireland*. 2 vols. 1840, published at 21s.

"The Northern Circuit: a Tour in Sweden," published at 5s.

"Marryat's One Year in Sweden," 2 vols. published at 28s.

JOHN PIGGOT, JUN.

BELL FOUNDER'S NAME (3rd S. x. 27.)—In the fifteenth century arose a flourishing bell-foundry in Norwich conducted for many years by the Brazier family. We find no Lombardic inscriptions on their bells; black-letter was always used, and of beautiful character. These bells always have a shield charged with "three bells, two and one; the lower one crowned," but the field is not always ermine in early examples, it was simply diapered. A foundry rather inferior to the above, but of great note, was established at Bury St. Edmunds. Bells of this foundry may be recognised by a shield charged with a bell pierced by two keys in saltier, a chief with a ducal crown between two pairs of arrows (compounded from the arms of Bury). Many of the best bells in Essex and Suffolk were made at this foundry.

JOHN PIGGOT, JUN.

"QUID LEVIUS PENNÂ?" (3rd S. ix. 511; x. 119.)—There is another version of this ungallant epigram, for among translations out of "rare authors" in Hayman's *Quodlibets lately come over from New Britaniola, Old Newfoundland*, 1628, is found the following, but without the name of the author of the original:—

"What's lighter than the wind? Thunder, you know.
What's lighter than that crack? Lightning, I trow.
What's lighter than that flame? Why, sure a woman.
What's lighter now than that? Nay, that knows no man."

Quarles has an epigram cognate to this, in which he makes light of the world in general, and not only of the female sex. (*Emblems*, book i. 4):—

"My soul, what's lighter than a feather? Wind.
Than wind? The fire. And what than fire? The mind."

What's lighter than the mind? A thought. Than thought?

This bubble world. What than this bubble? Nought."

H. P. D.

Your correspondents not having satisfactorily accounted for the quotation "*Quid levius pennâ?*"

I incline to think that this version, of which I know the source, is the original—

"Vento quid levius? fulgur. Quid fulgure? flamma.
Flamma quid? mulier. Quid muliere? nihil."

MS. Harl. No. 3362, fol. 47, 15th century.

Where also, for the benefit of our friend the misogynist, is the following pendant:—

"Est in quadrupede pes quintus, in aequore pulvis,
In scirpo nodus, in muliere fides."

IGNATIUS.

I saw last year at Caen, Normandy, a very amusing French work containing all the hard speeches which great writers, ancient and modern, had levelled at the fair sex.

Should G. E. be making a similar collection, I should be glad to send him some contributions, provided he would, like the gallant Frenchman, form a collection of the principal testimonies in the same authors, to their virtues, and therefore give my address. GEORGE TRAGETT.

Aubridge Dances, Romsey.

EDMUND PARLETT (3rd S. x. 91.)—He was educated at Caius College, Cambridge, graduating B.A. 1619, and M.A. 1623. After leaving the University, he obtained the vicarage of Broxbourn, Hertfordshire, with the annexed chapelry of Hoddesdon. The date of his presentation to this living does not appear, but his successor, Richard Hawis, was presented on July 23, 1666. (Newcourt's *Repertorium*, i. 813; Clutterbuck's *Herts*, ii. 62.) In 1667 he was presented by Sir Ralph Hare to the vicarage of Stow Bardolph, in Norfolk, and held it until his death in 1674. He appears to have been owner of the advowson of Stradset in Norfolk.

About the year 1644 he addressed a letter, in very indifferent rhyme, "to his honoured friend, Mr. Marmaduke Rawdon, in the Canaries." MR. GROSART will find it printed in *The Life of Marmaduke Rawdon* (Camd. Soc.), p. 33, 34.

THOMPSON COOPER, F.S.A.

UNWRITTEN BOOKS (3rd S. x. 90.)—I have a copy of the *Unwritten Book* by Lordan; it is a typographic curiosity, and will bear comparison with many elaborated and corrected with great labour. S. S.

COLUMBUS (3rd S. x. 45.)—I can inform CANON DALTON, from personal observation sixteen years ago, of the correct version of the lines being as stated by him:—

"A' Castilla y á Leon,
Nuevo mundo dió Colon.

"At the west end of the centre aisle lies buried Fernando, son of Columbus, or Colon, as Spaniards call him. Many travellers describe this as the tomb of Columbus himself, who died at Valladolid, and whose bones at last rest in the Havana."—*Murray's Handbook*, Pt. I. p. 252.

φ.

Ford, in his *Handbook to Spain*, says that Columbus died at Valladolid. In "N. & Q."

(2nd S. xii. 401), I gave the four different readings of the motto. The one quoted by CANON DALTON from Washington Irving agrees with the version of Menétrier; but Favyn and Argote de Molina give it in the other form:—

"A' Castilla y á Leon,
Nuevo mundo dió Colon."

And this I believe to be correct. Ford (p. 252) gives it as above, from the tomb of Fernando Columbus in the Cathedral of Seville, which I should think conclusive. J. WOODWARD.

Montrose, N.B.

BELL QUERY (3rd S. x. 66.)—The word *milnemon* cannot be intended for Milo, who, though remarkable for strength, was still more so for voracity, and is inapplicable to church bells. I suppose an error in the inscription, and should read *melodam* for *milnemon*, in which case R. Gray would appear to have tuned the bells.

T. J. BUCKTON.

Miscellaneous.

BOOKS AND ODD VOLUMES

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Notices to Correspondents.

We are compelled this week to omit our usual Notes on Books.

LED. We understand the Papers read before the London Congress of the Archaeological Institute are to be published by Mr. Harvey.

F. NETLAND. Perhaps the best work available at present is A Grammar of the Anglo-Saxon Tongue, from the Danish of E. Kock, by E. Thorpe. Second Edition, corrected and improved. Lond. 1860, 2nd. Dr. Bosworth is now engaged on a new edition of his Anglo-Saxon Dictionary. See "N. & Q." 3rd S. ix. 305.

W. V. G. The best Dictionary of Monkish Latinity is the *Thesaurum Parvulorum*, edited by Albert Wap for the Camden Society. There is also A Volume of Vocabularies from the Tenth to the Fifteenth Century, published at the expense of Mr. Joseph Mayer.

W. P. P. Hoc means height. See "N. & Q." 2nd S. i. 471; E. 54. For printing the word *avenue* in the church service in Roman and Latin, see 2nd S. xii. 46, 114.

H. W. The superstition of spilling the salt was discussed in our 2nd S. vii. 282, 345, 367, 350.

O. T. D. The line, "Men are but children of a larger growth," occurs in Dryden's *All for Love*, Act IV. Sc. 1.

EROTEMATICA. For the length of the largest rivers in the world, see the *Penny Cyclopædia*, art. "Rivers."

T. B. For the origin of the Whitebait Dinner, see "N. & Q." 1st S. xii. 168.

W. H. S. An account of "Baking the Dead" will be found in *Daniel's Popular Antiquities*, ii. 275, ed. 1813, art. "The Lake-Walk."

J. E. S. Dilettante, a lover of music and painting, is from the Italian. Though the *Cresca* has not this word, yet it is common in Italy.

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LONDON, SATURDAY, AUGUST 25, 1866.

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Notes.

THE LADYTHORNE DRAMAS.

Amongst the curiosities of dramatic literature, we have seldom seen any more remarkable than the theatrical productions of Robert Willkie, Esq., of Ladythorne, a gentleman of good birth, ample fortune, and great respectability, on the south side of the Tweed; and if we are not misinformed, a Justice of the Peace either of the counties of Northumberland or Durham. He never married, and some years have elapsed since his demise, when his landed estate devolved upon a collateral relative.

Having fortunately had access to the author's own copy of four of his pieces, bound together in one volume, we take the opportunity of giving some account of them. The first drama is entitled *Yalla Gaiters, or a Rare Discovery on the Banks of the Moy*, a farce in one act. (As it was acted by Fisher's company at Wooler, 1840.—MS. note). "Berwick: printed by J. Weatherley, High Street," 12mo. The hero of this little gem is "Mr. Wealthy, a county gentleman," whose portrait, "in search of his yalla gaiters," is prefixed to the *dramatis personæ*. The drama opens thus: "A Parlour, enter Mr. Wealthy at breakfast in a riding dress,"—meaning, we suppose, that he came before the audience with a buttered muffin in one hand, and a cup of tea or coffee in the

other. In this difficult position he contrives, nevertheless, to ring a bell, which is instantly answered by his "man Napoleon," who is informed of his master's intention to visit his farms on the Moy, and is desired "to saddle the Queen," and to bring the "yalla gaiters." The valet, unlike most others of his class, instantly obeys orders; and before his master had hardly time to swallow the last portion of his muffin, re-enters exclaiming—"There are your gaiters, Sir, and the Queen is ready; shall I put them on your worship?" Permission was given; and while the operation was in progress, his worship sang a song, the subject of which was—

"A Respectable Man who was call'd
By the neighbourhood 'Gentleman Brown.'"

This lyric consists of eight verses, each containing twelve lines. Thus Napoleon had plenty of time to finish his task, and having done so exclaimed, naturally excited by the melodious warbling of his master: "Well, Sir, I never saw you look so handsome; I would not be surprised to hear of your bringing home the hearts of all the young ladies at Ballina." Wealthy, with a graceful modesty, transfers the compliment to his "yalla gaiters": "I think," says the worthy magistrate, "if the Queen were to cause them to be worn at court, what a respectable figure her courtiers would cut: and, indeed, it would enable them to make better laws, and gain them more affection and respect from the people, as they like to see gentlemen well dressed." These remarks deserve the attention of those who wish well to the Commonwealth.

Why might not "yalla gaiters" be adopted at St. James's, or used as a distinctive badge of the office-bearers of Social Science Associations? Why might not the experiment be tried of ascertaining how far the mental faculties of Members of Parliament might be invigorated and extended by the use of these comfortable protectors of the ankles?

To proceed: the scene closes with a song of the servant, after the exit of his master. Then comes a change of place, and the River Moy is discovered, which Mr. Wealthy proposes to pass; but apprehending his "yalla gaiters" might "get wet and dirty"—a circumstance prejudicial to his bearing as a county magistrate—he removes them; but in "crossing the river," he unconsciously drops them, and, being fascinated with the exquisite strains of a countryman passing by, who was celebrating in song the merits of "Morrison's Pills," he listened with such delight, that he forgot the absence of his gaiters, which, in the interim, were quietly floating down the Moy. Waking from his temporary forgetfulness, a brisk dialogue ensues. When the loss is discovered, the dismay of our hero is extreme, and both speakers run off in search of the lost treasure.

The third, and closing scene, opens with a booth in the market place of the town of Ballina. There a great crowd assembles to visit its interior. Wealthy enters whilst the showman is, after the usual fashion, asking the ladies and gentlemen to walk up and see his great "Barbary lion, vich eats in one meal two bullocks and ten sheep as large as life," and so on, enumerating a variety of interesting creatures, until he comes to a "beautiful pair of halli-gators, found on the banks of the Nile." His descriptions are hastily interrupted by Wealthy. Deceived by the sound of "halli-gators," he rushes upon the stage of the booth, and seizing the showman, exclaims: "You lie, you rascal, these yalla gaiters are mine!" The showman, half-choked, articulates not very distinctly it may be presumed "Yours?" "Yes," rejoined Wealthy, "I lost them on the banks of the Moy; and if you don't give them up, I'll have you in jail, for I'm a magistrate." Showman, astonished: "Why them 'ere alligators were found on the banks of the Nile." "Banks of the devil! none of your d—tricks upon travellers, you beggarly vagabond—give them up."

Nothing can be more exciting than a dialogue of this description—so quickly and admirably managed. The audience must have been almost breathless, when Mr. Makepeace, a friend of the hero's, for the first time appears; and rushing between the conflicting parties, hurriedly exclaims: "This is all a mistake: he means not yellow gaiters, but alligators, or crocodiles, from the banks of the Nile." Wealthy's overwrought feelings are subdued by a flood of tears, and he falls exhausted in the arms of the showman. At this critical moment, a howl—peculiarly Irish—is heard at a distance, which increases as it nears the booth; and the countryman, whose melodious voice had originally occasioned the loss, enters triumphantly, and, flourishing the "yalla gaiters" in his hand, roars: "There's them things—down with your dust." Aroused from his lethargy, Wealthy flies to the welcome intruder, thrusts a tenpenny into his hand and embraces him. Makepeace and the showman follow the example. The crowd shout—the wild beasts roar—a *tableau* is formed; and the curtain descends slowly to the tune of "Row, dow, dow, Paddy will you now."

The next piece is called "*The Useful Man, or a Trip to America*," a farce in two Acts, dedicated by permission to William Hay, Esq., of Dunse Castle." Printed at Berwick, by Weatherly, 1840, 12mo. The hero of this drama is Gossamer, the son of a tailor, who aspires to the hand of the Lady Lucy Penny, an earl's daughter, who declines his offer in the following delicate manner: "Why, I won't flatly refuse you; and as your father was a tailor, and nine tailors make a man, I'll give you the ninth part of my heart." Gos-

samer does not relish this proposition; and acting under the advice of a friend, flies to America. There he is dreadfully disappointed: for he is not respectfully treated as he hoped to be, and, after an uncommonly short visit, he returns to his native land; and resuming his father's business, is converted into "The Useful Man." This is the longest of the Ladythorne dramas, as it consists of fourteen pages. A view of Dunse Castle is prefixed. It does not seem to have been acted.

The third play of this original author is entitled *The Moderate Man*, and consists of one scene. It bears the imprint of Berwick, Weatherly, 1839, 12mo. It was performed there by "Mrs. Griffith's company"—at least Mr. Willkie, in a MS. notandum, says so. It certainly is a remarkable drama. Sir James Turtle (an evident satire upon some metropolitan alderman with an enormous appetite) meets a person of the name of Easy in an hotel, and it is arranged that they should dine together. A bill of fare is exhibited of vast dimensions. Sir James, who represents himself as a moderate man, gives orders for dinner; which, being duly served, is devoured almost entirely by the civic dignitary. Whereupon Easy observes: "A moderate man! I'll be d— if I can find any moderation in him. Why, he's nearly as bad as the man in the play, who orders all the bill of fare to be drest." We presume that Mr. Willkie paid for the dinner, as poor Mrs. Griffith otherwise would suffer materially in her pocket if the alderman was really allowed to eat the good things ordered.

The last article in the volume is *The Post Office*, an "Interlude for Dramatic representation," consisting of one scene, viz. "The Post Office, London." This is noted by the author as "acted by Palmer's Company at Kelso." It is also a Berwick production from the press of Weatherly. The plot is peculiar, as it is made up of persons calling for letters; and the humour consists in one Mr. Van Man-er—a Dutch gentleman, we presume—offering half-price for a letter, which he had torn in two, getting his clothes dirtied by collision with a sweep, and the transfer of both parties to the Police Office by the clerk.

J. M.

BLOOD ROYAL.

Ten years ago, through the pages of "N. & Q." (2nd S. ii. 507), I asked a few questions on this subject. There was no reply; but I learned afterwards, from the closing notes to the "Catalogue of the Dukes of England," in Baker's *Chronicles of the Kings of England*, that—

"The Son, Brother, Uncle, Nephew, and Grandson of the King, have Precedency of all other Dukes by Act of Parliament (An. 31 Hen. VIII. cap. 10), and are the only Princes of the Royal Blood of England, which Pri-

village ends with them and descends not unto their posterity."

This note answers some of my queries; but I think the Queen in Council can set the law aside, and has done so: notwithstanding the rule of *Lex Mar.*, which ordains that "Jus sanguinis, quod in legitimis successionebus spectatur, ipso nativitate tempore quesitum est." And very probably will do so again, to make place for some of our German cousins displaced by the Prussians.

The following remarks of *The Owl* on "A Question of Precedence," I cut from *The Times* of August 2, 1866; and as it deals largely and learnedly on the subject, it may be transferred to the pages of "N. & Q."

"A QUESTION OF PRECEDENCE.—Recent events in Germany may be productive of some problems in our social system. The King of Hanover may, under certain contingencies, lose his throne. He may therefore return to this country, resume his rank as Duke of Cumberland, and descend from the heights of sovereign rule to become a junior member of our Royal Family. The circumstance of the succession to the throne of Hanover by the late Duke of Cumberland has left open a question of precedence and dignity among those descending from a Royal stock. The children of the King of Hanover are the only members of our Royal Family in the fourth generation from the Sovereign. It is a matter of doubt what would be their title and precedence. The Act of Henry VIII. regulating precedence gives rank only to such of the Royal Family as are sons, brothers, uncles, grandsons, or nephews of the Sovereign. The eldest son of a duke of the Blood Royal takes rank after dukes, and the younger sons after earls, by tables of precedence dating respectively 1399 and 1485. They certainly are not entitled to the qualification of 'Royal Highness.' In fact, that appellation was never even given to the grandson of a Sovereign until the marriage of the late Duke of Gloucester to the daughter of George III. Previously, his qualification had been simply 'His Highness.' Perhaps the eldest son of the present Duke of Cumberland would be entitled to the prefix, together with the title of 'Prince'; but the title of the younger sons would be that only of 'Lord George' or 'Lord Henry,' like the sons of any other duke. On the death of the present Duke of Cumberland his eldest son would succeed to his dukedom, taking rank among dukes only according to the date of his patent. The younger sons would remain as they were, and their children would degenerate into plain esquires, presenting the anomaly of untitled persons, who are nevertheless in the succession to the throne. The title 'Royal Highness' is one which has given rise to many disputes. When Napoleon wrote from the Bellerophon to George IV., then Prince Regent, the latter observed that it was the most proper letter he had ever received. He referred to the fact that it began 'Altesse Royale'—a dignity which, though claimed by French princes, was never conceded by them, even in exile, to the princes of England. The younger sons of France claimed equality with Sovereigns, whom they addressed as 'brothers'; and 'Royal Highness' was originally the exclusive property of Sovereigns. Even some minor Sovereigns did not aspire to it. The late Duke of Coburg, father to the Prince Consort, never, till the marriage of his son with the Queen, assumed any style but that of 'Serene Highness.' Since then the 'Royal Highness' has been twice conferred by Her Majesty—once, on Prince Louis of Hesse, and more recently on Prince Christian.

While the right of Her Majesty to confer such title is unquestioned, it is clear that the title confers no rank. In fact, Prince Christian, except by courtesy, will enjoy no precedence whatever in England; nor will his children have any legal status in this country except as esquires. The same may be said of the Prince of Teck and his children, whose precedence in this country will rest solely on the grounds of courtesy and hospitality. A Princess of England, though she transmits the right of succession, can confer no interim advantage of precedence or degree. Among many conventional errors, none is so great as that of styling the Princess Mary, 'Princess Mary of Cambridge.' Had her father never been created Duke of Cambridge, her Royal Highness would still have been Princess Mary of Great Britain—her real appellation. The titles of the father's dukedom have been added for the sake of distinction, as when there were two Prince Georges—one the son of the Duke of Cumberland, the other the Duke of Cambridge. But to adopt this form when there are no duplicates is a clear redundancy and vulgarity."

GEORGE LLOYD.

Darlington.

BELL INSCRIPTIONS FROM WARWICKSHIRE.

I. Holy Trinity, Stratford-on-Avon (6):—

1. John Wakefield and Thomas Spiers, Chvrchwardens. 1683.
2. + Mikell Evitt + Sam^l Tombs, Chvrchwds + R. S. 1735.
3. William Dyde, Thomas Badger, Chvrchwardens. H. Bagley made m. 1742.
4. Mathew Bagley made mee. 1683.
5. John Taylor and John Hvnt, Chvrchwardens. 1683.
6. John Cooks, Richard Goode, Avery Edwards, John Cooks Spiers, C. W. 1717.

II. Guild Chapel, Stratford-on-Avon (2):—

1. Rob^t Wells, Albourne, Fecit. 1782.
 2. D B H V H S I W R B [wheel] A C R H T G W S R T H N R W—AL-TO-D-RICHARD WALFORD.
- RICHARD CASTELL—B-AN-THOMMELL (?) SMITH
HENRI NORMON, STRATFORD BURGUS. 1633.

III. St. Leonard, Charlecote (2):—

1. William Badley made mee. 1697.
2. Richard Lewis and John Dikins, Chvrchwardens. 1697.

[These bells were in the old church here.]

IV. St. Peter, Hampton-Lucy (1):—

1. T. Mears of London, Fecit. Rev^d J. Lucy, Rector, 1826.

V. Leek Wootton (5):—

- 1, 2. The Gift of the Hon^{ble} Mary Leigh. J. Briant, Hartford, Fecit. 1793.
3. Prosperity to all our Benefactors. A. R. 1703.
Mr Winter, Church Wr.
4. God save the Queen and Church. A. R. 1703.
5. + IESVS NAZ AR INVS, REX IV DEORUM.

VI. St. Nicholas, Kenilworth (5):—

- 1, 2, 3. O.P. I.D. Bryans Eldridge me Fecit. 1656.
4. Mr William Best, Vicar. John Parker and Thomas Garlic, Chvrchwardens. 1734.
5. Sam. Butler, R. Russell, C.W. John Bryant, Hertford, Fecit. 1793.

VII. St. Mary, Warwick (10):—

1. Prosperity to all our Benefactors. A. R. 1703.
2. Prosperity to all our Benefactors. A. R. 1703. I. P. Esq.
3. God save y^e Queen. A. R. Prosperity to this Place.
4. Peace and Good Neighbourhood. A. R. 1710.
5. Abra. Rudhall, of Gloucester, cast us all Anno 1702.
6. A. R.
7. God prosper this Place, and all that belong to it. A. R. 1702.
8. Peace and Good Neighbourhood. 1702.
9. God preserve the Church and Kingdom, and grant us Peace. 1702.
10. The Rev^d R. Packwood, Vicar. I. Arkesden, I. Allen, Churchwardens. 1814. Prosperity to this Town.
- T. Mears, of London, fecit.

Also a small "fire" bell with date, 1670.

VIII. St. James's Chapel, Leicester's Hospital, Warwick (1):—

IX. Holy Trinity, Coventry (8):—

- 1, 2, 3, 4, 5, 6. C. and G. Mears, Founders, London.
7. These Seven Bells were recast A.D. 1856.
8. The Rev^d Joseph Rann, LL.B., Vicar. William Grant, Edward King, Joseph Cattell, and Robert Jarvis, Churchwardens. 1776. Pack and Chapman of London.

The bells here are in a wooden belfry, erected adjacent to the church. It is about thirty-five feet high, and is very unsteady. The bells of All Saints, Leamington, are in a similar erection, but not so high. It has an unsightly appearance. I was informed the bells had been in it for twenty or thirty years.

W. CONSITT BOULTER.

The Park, Hull.

I send you the inscriptions on the bells of the church of Shipton-le-Moyne, co. Gloucester. I took them last October. The church was restored last year, when No. 6 was added to the original peal.

No. 1, the largest, is cracked. Inscription, black-letter: "Sum Rosa Pulcata Mundi Maria Vocata." There is also a shield of arms between two crosses, viz.: A bend between a cross and a "circle."

Note. This shield is engraved in *The Book of Days*, in an article on "Bell Marks;" but, strange to say, no description is given. I could find no date on the bell.

No. 2. Dated 1620. No inscription.

No. 3. Dated 1620. No inscription.

No. 4. Dated 1704. Inscription: "God save Queen Anne and the Church."

No. 5. Dated 1704. "Joseph Brownage and Christopher Downton." I am in doubt whether the word "Churchwarden" was not added.

No. 6. Dated 1865. "Mears and Co."

WM. CHANDLER HEALD.

DUKE OF WELLINGTON.—I am obliged to trouble you, in hopes that you will have the goodness to allow in your pages the correction of a statement falsified in those of your French colleague (*maximo intervallo*) *L'Intermédiaire*. A question was therein proposed last year of considerable historical interest: Whether the Duke of Wellington was created a Marshal of France by Louis XVIII.?—an asseveration that has been frequently made to discredit the Restoration in the eyes of the French. As I am the only surviving aide-de-camp of the Duke of Wellington, with the exception of Lord George Lennox, I answered the question, having some authority on the subject, saying, "that the Duke never had been named a Marshal of France; and that all he had ever received from Louis XVIII. (unlike Pozzo di Borgo, who received a million of francs) was the collar of the Order of St. Esprit." It appears to have suited the purpose of the Parisian editor of the *Intermédiaire*, not only to have completely changed the form of my short letter, but to make me say, out of his own imagination, that the Duke of Wellington was named an aide-de-camp to Louis XVIII.—an idea so ludicrous, that it could only have entered into a head of singular conformation. I wrote to the said editor, requesting him, very civilly, not to spread such an historical absurdity—the correspondence having been carried on under my name, CARADOC. The editor had neither the good faith to correct the statement, nor the courtesy to answer my letter.

HOWDEN, LIEUT.-GENERAL.

Paris, Cours la Reine, 28, Aug. 17, 1866.

MONMOUTH'S MISTRESS.—No. 983 (Lord Houghton's) in the National Portrait Gallery is stated to be Lady Margaret Wentworth, daughter of the first Earl of Strafford and mistress of James Duke of Monmouth. This is an error. If this be Lady Margaret Wentworth, the youngest daughter of the Earl of Strafford and his third wife Elizabeth Rhodes, she was not Monmouth's mistress. Indeed, as she was born in 1636, she was thirteen years older than him, which alone would make it unlikely. If, however, this be the portrait of Monmouth's mistress, then it is not that of Lady Margaret, but of Henrietta Baroness Wentworth, granddaughter of the Earl of Cleveland (542) and daughter of Thomas Lord Wentworth, of Nettlested, Colonel of the Guards. Her father and grandfather died when she was young, and left her a peeress in her own right, and possessed of a considerable fortune. She sacrificed her fortune and her honour to Monmouth, who repaid her with devoted attachment, declaring at his last moment that she was his true wife in the sight of Heaven. It was her ambition that impelled him to make the attempt for the crown, and her fortune that enabled him to raise the necessary force. She

died soon after him, and was buried at Toddington, in Bedfordshire.

SEBASTIAN.

PROFESSOR GLAISHER'S "BLUE MIST."—It is somewhat late to allude to this curious phenomenon, but the great interest of the subject will be an apology. I am well acquainted with this atmospheric appearance, having witnessed several outbreaks of cholera. After the first I never saw one which was not preceded by the peculiar atmospheric appearance so well described as the "blue mist." One or two days before Professor Glaisher's letter appeared in the papers, on coming in from the garden I said to several members of my family, "We are in for the cholera; this is a real cholera day." Next morning the papers reported three or four cases in the town, distant four miles—all, I believe, fatal! Now the situation of this place is at some considerable elevation above the sea, somewhat higher, perhaps, than Greenwich Observatory. We have the Dublin Mountains to the rear, and a clear view over the Bay of Dublin in front, bounded by the Hill of Howth; and I need hardly say that the atmosphere in general is clearer than a "Londoner" can have any idea of, unless he has gone many a mile beyond the sound of "Bow bells"; but the heavy blue haze brooding over the bay and the city on our left was perfectly distinguishable, and was remarked by other members of the family.

FRANCIS ROBERT DAVIS.

Hawthorn.

MATTINS OR MATINS?—In reviewing a recently-published novel, of which I am the author, and in the title of which "Mattins" is the first word, *The Saturday Review* accuses me of "bad spelling," in putting two *t*'s to the word "Mattins." *The Observer* speaks to the same effect; but *The Press* says: "Cuthbert Bede is quite right in spelling 'Mattins' in the way he has chosen. The word comes through the Italian, whence its old form." I may remark, that if I am guilty of bad spelling, it was not from carelessness, but deliberate choice; and that, when my printers put two *t*'s in the word, I corrected the proofs by deleting one *t*,—my publishers giving their sanction to the correction. It would have been sufficient for the purposes of my novel that the clergy of the church, to which it chiefly alluded, invariably used the word "mattins" in their published lists of their church services; but, at vol. i. p. 200 of the novel, I have shown that I was aware the word was usually printed "matins" by quoting, as representative poets, Shakspeare, Scott, and Tennyson—to whom I might have added Keble—who have used the word "matins" in what I have there designated its "poetical sense." The word only appears once in the Prayer-Book, at the heading of the table of Proper Lessons; and it is there spelt

"Mattins." Although *The Times* teaches us to spell "cheque," "diocese," "comptroller," and a few other words, after a new fashion, yet, as one who wishes to be exact to a *t* in the spelling of a word, I here wish to ask which is correct, "mattins" or "matins"? CUTHBERT BEDE.

HOBBLINS: JOLLIED.—These two words are used in Huntingdonshire, and I do not find them in any dictionaries of colloquial expressions. "Hobblins" is a scanty crop of hay, formed by the skimmings of the aftermath or second mowing. "Jollied" is used in a bad sense: *e. g.* "he jollied it away," that is, he made away with it secretly, stole it. The nearest approach that I can find to the latter word is in Hotten's *Slang Dictionary*, under the head "Jolly," where, although it is "a word of praise," it is used from a dishonest motive, to puff off a hawk's goods. Sternberg's *Northamptonshire Glossary* has "Jole," as a noun, "to roll to and fro in walking."

CUTHBERT BEDE.

MAYPOLE.—The maypole at Hurstbourne-Tarrant was not the only one in Hampshire (3rd S. x. 124.) There is now in the village of Cheriton, near Alresford, a maypole reputedly the loftiest in the county; and well I remember how the village maying always ended at its base, the National Anthem being sung as the finale.

J. W. BATCHELOR.

Odiham.

CANONS OF 1603.—

"It seems also the better opinion that the canons of 1603 did not bind Man, for they were passed only in a convocation of the province of Canterbury, and did not bind York, of which Man was made a suffragan (see) in the reign of Henry VIII."—*Quarterly Review*, p. 181 current number.

"The canons of 1603 were duly considered and passed with every mark of independent authority by the convocation of the northern province."—*Vide Trevor's Two Convocations*, pp. 90, 101.

E. H. A.

Queries.

ARTIFICIAL HATCHING OF HEN'S EGGS.—I have tried in vain to get reliable information on this subject. Can any of your readers inform me of any reliable work on the subject? Bucknell's *Treatise* I can nowhere obtain. S.

BALLAD ON JOHN DYON.—Where can I see a ballad written on the murder of Mr. John Dyon of Branscroft, near Doncaster? The crime happened on Feb. 16, 1828. The ballad was printed as a broadside, and very widely circulated at the time.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

"A BOOK OF REASON."—The recent ventilation of the phrase "Rhyme and Reason" in your

pages, has suggested to me the query as to one special meaning attached to the word *reason*, as used in the old poem called "The most pleasant Song of Lady Bessy, eldest Daughter of King Edward IV., and how she married King Henry VII.," &c. The lady is telling the first Earl of Derby, whom she calls "Father Stanley," the last words of her dying father to herself:—

"Daughter, as thou wilt have my blessing,
Do as I shall counsell thee;
And to my words give good listening,
For one day they may pleasure thee:
Here is a book of reason; keep it well,
As you will have the love of me;
Neither to any creature do it tell,
Nor let no living Lord it see,
Except it be to the Lord Stanley,
The which I love full heartily."

From the further words of the dying king, it is clear that what he calls "a book of reason" is really a book of prophecy: for it foretells that no son of his shall be crowned, but that his daughter—

"shall be Queen, and wear the crown,
So doth express the prophecy."

My queries are:—1. Are there any other instances of this application of the word *reason*? 2. What is the connection, association, or application, which leads a book of *prediction* to be called a book of *reason*? CRUX.

BOURCHIER FAMILY.—The old parish church of Clontarf, near Dublin, has been lately unroofed, a very beautiful new church having been erected at a short distance from it. On looking over the ruins, I saw some mural monuments, now exposed to the weather, the inscriptions on which should be preserved, in case they are not, as I think they ought to be, removed to the modern church. On one of these, a large and handsome marble monument, is the following inscription, which I have copied *verbatim*:—

"Near this place is inter'd CHARLES BOURCHIER, Esq^r, of Northamptonshire. He died the 18th day of May, 1716, in the 52^d year of his age: and Barbara his wife, eldest daughter of Richard Harrison, Esq^r, of Balls, in Hertfordshire, who died the 27th day of Decemb^r, 1719, in the 51st year of her age: they came into Ireland after the Revolution with the Hon^{ble} Gui^l Villiers, father to the present Earl of Grandison and uncle to the aforesaid Barbara: they left two sons and five daughters, viz. the Hon^{ble} Rich^d Bouchier, Esq^r, now Governor of Bombay in the East Indies, the Reverend M. Edward Bouchier of Hertford, and Mary, Barbara, Catherine, Anna Maria, and Arrabella. Barbara was married to Rich^d Prittie, Esq^r, of Tipperary; Catherine to William Varner, Esq^r, grandson to St^r Abraham Varner; Anna Maria to the Right Hon^{ble} Lord Ward of Hinley, in Staffordshire; Arrabella died unmarried. Their virtues are so well known as to render eulogies unnecessary. Mary, their eldest daughter, erected this monument to their memory Anno Domini MDCCLXVIII."

I have been particular in the spelling of some words, and the want of initial capitals, in the in-

scription. Can any of your correspondents furnish the pedigree of Mr. Bouchier?

H. LOFTUS TOTTENHAM.

BURNING HAIR.—Can any of the readers of "N. & Q." say whether the following superstition prevails elsewhere than in Ireland? It is held by the lower orders in that country that human hair should never be burned, but should be *buried*, it being stated in explanation that at the resurrection the former owner of the hair will come to seek for it. ACHENDE.

Dublin.

LADY ELIZABETH DELAVAL.—Elkanah Settle, in 1694, dedicates a play, called *Pastor Fido*, or *the Faithful Shepherd*, to this lady; and speaks in eulogistic terms of her parents, the loyal Earl of Newburgh and the Lady Aubigny. On referring to the Peerage, I see their daughter Elizabeth married Robert Delaval, Esq. As I do not find this match in the pedigree of Delaval of Seaton Delaval, I should be glad to know something more about this Robert Delaval and his wife, the Lady Elizabeth. E. H. A.

GERMAN RIFLE.—I purchased at a sale a seven-grooved rifle (hair-trigger), with all the furniture beautifully chased up with hunting subjects. There is no forge mark on the barrel or elsewhere. On the lock plate is—"JOH. HETISCH. WEILER." On the barrel, close to the breech—"JOHANN. HATISCHWEILER. IN. CARLSBAD." Any information respecting the date of the arm, or of its maker, will be very acceptable to "POP."

HARDYKNUTE: T. J. MATHIAS.—Mathias was so great an admirer of the ballad of Hardyknute, which he terms a "fine old poem," that he wrote "a little illustration of it, which, by a very strong figure of speech, I called a commentary." Of this production he printed a few copies, two of which he presented to Bishop Percy, July 24, 1795. (Nichols's *Illustrations*, viii. 313.)

Can any of your correspondents point out where a copy can be found, as there does not appear to be one in any of the public libraries of Edinburgh? J. M.

MEANING OF INDEX: THE EMPEROR HENRY AND BISHOP MEINWERG.—In Dr. Maitland's *Dark Ages*, p. 137 (third ed.), is the following note, giving the story of the Emperor Henry and Bishop Meinwerger:—

"Sciens autem Imperator, episcopum secularibus negotiis multipliciter occupatum, tam latinis locutione quam in lectione barbarismi vitia non semel incurere, de missali in quodam collecta profectus, *fa de famulis*, et *famulibus*, cum capellano suo delovit, et episcopum pro requie animarum patris sui et matris missam celebrare rogavit. Episcopus igitur ex improviso missam celebrare accelerans, ut scriptum reperit, *mulis et mulabus*

[* Consult two articles on the superstition about human hair in "N. & Q." 2nd S. i. 386; ii. 277.—Ed.]

dixit; sed errorem recognoscens, repetitis verbis, quod male dixerat, corripit. Post missam insultans Imperator Pontifici, 'Ego' inquit, 'patri meo et matri, non nullis et mulabam meis, missam celebrari rogavi.' At ille, 'Per matrem,' ait, 'Domini, tu more solito iterum illusisti mihi, et non quoquo modo, verum in Dei nostri servitio. Cujus ero vindex, en promittit meus judex. Namque sibi factum non pertransibit inultum.' Illico canonicis in capitolium principalis ecclesie convocatis, capellanum Imperatoris, hujus rei conscius, durissime verberibus castigari jussit, castigatumque novis vestibus indutum, ad Imperatorem, nuntiatorum quae facta fuerant, remisit."

Dr. Maitland on this observes:—

"I suspect that the reply of Meinwer, from the word 'Cujus' &c. is a quotation from some hymn: though it is printed like prose, and certainly can hardly be called verse."

It has occurred to me that the two lines should be read as follows, making two hexameters:—

"Cujus ero vindex, en promittit mens index,
Namque sibi factum non pertransibit inultum."

Can any one supply an example of *index* in a sense like this?

Will the following throw any light upon it, or is it *obscurum per obscurum*?—

"... Ay me, what act
That roars so loud, and thunders in the Index?"
Hamlet, Act III. Sc. 4.
WILLIAM SELWYN.

Cambridge.

"OLD KENT ELEVEN."—Who is the author, and where can I procure a copy of a poem written on the "Old Kent Eleven," of which the following is, I believe, the first verse?—

"Jackson's pace is very fearful,
Wilsher's hand is very high,
William Caffyn has good judgment,
And an admirable eye."

F. A. H.

LUTMAN AND DUDLEY FAMILIES.—Wanted information respecting the families of Lutman and Dudley. A William Dudley went to America, 1637, who was married at Okeley, Surrey, in 1636, to Jane Lutman. William is supposed to have had brothers, Edward, Daniel, and David. A family of Lutman lived at Wysborrowe Green, Sussex, temp. Elizabeth.

H. A. BUTCHER.

6, Everett Street, Russell Square.

MONOGRAM QUERY.—If the Editor will kindly admit a woodcut into the pages of "N. & Q.," I should like to submit the accompanying monogram in the hope of obtaining a reading of it. The date of it is about 1715; and I have other motives than mere curiosity in wishing to know what letters it represents. It has puzzled some good authorities.



F. M. S.

GEORGE MORLAND.—Could any of your correspondents assist me in the discovery of that

large and fine view of the wayside inn near Mount Sorrel, Leicestershire, painted by George Morland, and from which Ward engraved the print (in mezzotinto) in 1793 or thereabouts? It was formerly in the possession of the Roberts family (who were inhabitants of Hammersmith, near London), and now lost.

When last seen a few years since, its frame (Morland's pattern) was fast going to decay, and it is hoped the picture has not met with the same fate.

AN ANXIOUS ADMIRER.

MYSTAL OR MISTEL: MYSTOLE.—I heard a trial at Leeds last week, in which there was a claim to a right of way to a *mistel*. I found, on inquiry, that this meant a cow-house. I cannot find the word in Halliwell. Will some of your correspondents give me the origin of the word, and say whether it is cognate with *Mystole*, the seat of Sir John Fagge, in Kent?

CLARRY.

QUOTATIONS: "ILS S'AMUSAIENT TRISTEMENT," ETC.—A strange mystery hangs over the original source of this hackneyed phrase. About three years ago (3rd S. iv. 208) I wrote to "N. & Q." to inquire where it was to be found, adding that I had in vain searched for it in the writings of Froissart, to whom it is so constantly attributed. A correspondent (W. T., iv. 277) replied that it was not from Froissart, but from Sully's *Memoirs*. I turned to the latter work, and sought for the passage, but without success; and I then asked (3rd S. viii. 393) whether it was to be found in any other edition than that which I had consulted (à Londres, 1749, 8 vols. 8vo.) To this query I got no reply.

Lately, a fresh correspondent (3rd S. x. 46) again inquires the original source of the quotation, and again he is assured (by J. W. W., x. 99), that it is to be found in Froissart. You, Mr. Editor, very pertinently ask—"where?" and I echo the question once more. Will some reader of "N. & Q." carefully look through both Froissart and Sully (some other edition of the latter than that which I have cited as examined by me), and settle, once for all, whether the passage exists in either of those authors? If not there, in what work is it to be found? Or is it, as I formerly suggested, one of those pretended quotations which, at various times, have so perplexed literary inquirers? Will some of our learned French friends help us? What says M. Charles?

JAYDEE.

Who wrote the following words, "Metuunt dubitasse videri"?

J. E. S.

Where do the following passages occur? The first I have met with in the Rev. F. W. Robertson's sermon, entitled *The Irreparable Past*. Mr. Robertson says, that under no circumstances are we justified in sitting—

"By the poisoned springs of life,
Waiting for the morrow which shall free us from the
strife." *see 5th S. V. 60.*

"Mid the laburnum's dropping gold,
Rose the light shaft of orient mould,
And Europe's violets faintly sweet,
Purpled the moss-beds at its feet."

JONATHAN BOUCHIER.

UNIVERSITY EXPENSES.—Will any of the correspondents of "N. & Q." kindly give me information on the following subjects, viz., What is the expense of a Commoner at Christ Church and other Colleges at Oxford; and a Pensioner at Trinity and other Colleges at Cambridge; also, a Commoner at University College, and the two Halls at Durham, from Matriculation, the time of taking the B.A. degree? What amount of residence is required at the above Universities before a person can graduate? C. L. L.

Queries with Answers.

ANCIENT BRITISH CHURCH.—In a scarce book (not of much value), written by a certain J. T. Philpotts, Preceptor to the Duke of Cumberland, son of George II., there is an "Oratio de origine Christianæ Religionis apud Britones," which was spoken to celebrate at once St. David's day and the birthday of Queen Caroline. He says in it that the Britons were Christians more than half a century before the arrival in Britain of St. Austin, giving a very bad character of this missionary. These are the words:—

"Clare patet doctrinam Christianam inter Britones fuisse notissimam quinquaginta vel eo amplius annis antequam Augustinus monachus, turpis lucris spe et dominandi libidine ductus, oras appulerit Britannicas."

I should be very glad to know if there be any authentic foundation for this statement about the early Christianity of the Britons, as well as for the abuse of poor St. Austin. HOWDEN.

St. Etienne de Bayonne.

[It must be evident that the Preceptor to the Duke of Cumberland, like our ecclesiastical Hume, had merely "dipped" into the early ecclesiastical history of Britain. Even the late Mr. Daniel O'Connell once asked the following bippant question in the House of Commons, "Who ever heard of a Church in Britain before the arrival of St. Augustine?" This disregard of the history of the primitive Church of Britain is altogether inexcusable, when in most public libraries may be found the works of the Venerable Bede, Archbishop Ussher, Bishop Stiltingfleet, Bishop Lloyd, Bishop Burgess, and others. Archbishop Ussher's *Britannicarum Ecclesiarum Antiquitates* is an almost inexhaustible repository of information of the early progress of Christianity in Great Britain and Ireland; and, as Dr. Parr justly remarks, "all that have written since with any success on this subject must own themselves beholden to him for his elaborate collec-

tions."* Had the Duke's Preceptor consulted the foregoing writers, he would have discovered for his own satisfaction that the storm of the Diocletian persecution, that era of martyrs, had extended to our own island [A.D. 303-4], and was felt by the British Christians with some severity at York, London, and Venerlam. At the latter place suffered St. Alban, the proto-martyr of Britain, "on a hill," says Bede, "adorned, or rather clothed, with all kinds of flowers, worthy from its lovely appearance to be the scene of a martyr's sufferings." During the fourth century we find the British Church recognised as a portion of the great Christian community, and her prelates attending the councils of Arles and Sardica, and probably those of Nice and Ariminum, and subscribing their decrees and canons. During the fifth century the Gospel was introduced into Ireland by Palladius, and its church organised by St. Patrick, whilst St. Ninian, at the same period, was converting the Southern Picts. In the following century we read of the successful labours of St. Dubricius and St. David in Wales, as well as of St. Columba at Iona, and of the triumphs of the Faith over Druidical mythology and Roman paganism. It was in the year 596 that St. Augustine and his companions arrived in Kent, of whose character and indefatigable labours for the conversion of the Anglo-Saxons the Duke's Preceptor was as uninformed as he was of the history of the Ancient British Church.]

COWPER'S HYMN, "GOD MOVES IN A MYSTERIOUS WAY," ETC.—The tradition respecting the origin of this hymn has frequently appeared in print. The following version from *Creamer's Methodist Hymnology*, New York, 1848, is one of the best:—

"The following circumstances connected with the composition of this hymn, though not related by any of Cowper's biographers with whom we are acquainted, are, we believe, generally held to be authentic in England. When under the influence of the fits of mental derangement to which we have alluded, he most unhappily, but firmly believed that it was the divine will that he should drown himself in a particular part of the river Ouse. Calling one evening for a post-chaise, he ordered the driver to take him to that spot, which he readily undertook to do, as he well knew it. On this occasion, however, several hours were consumed in seeking it, and utterly in vain. The man was forced to admit that he had entirely lost his road. The snare was thus broken; Cowper escaped the temptation, returned to his home, and immediately sat down and wrote a hymn which has ministered comfort to thousands, and will probably do so for generations to come."

C. D. HARDCASTLE.

Keighley.

[We still think that the story mentioned by *CONTEXT* (3rd S. x. 128), and the enlarged version of it communicated by C. D. HARDCASTLE, are mere traditional misrepresentations of the fact stated by Mr. Greathed. That gentleman, preaching at Olney in May, 1808, before a

* A translation of this work, with notes by a competent editor, would be a valuable addition to Bohn's Antiquarian Library.

congregation, to the great majority of whom Cowper was known, and within a month after the poet's death, stated that, "during a solitary walk in the fields," the poet, being at the time in a certain particular frame of mind, composed the hymn in question. Here is a credible fact, clearly stated by a competent authority, and under circumstances which give many guarantees for its truth. Both the adverse statements distinctly contradict this asserted fact; but upon what authority? CORTEX rather asks for authority than gives any: he heard his version a few days ago. The other version, published in New York in 1848, is admitted not to have been related by the poet's biographers, but is nevertheless believed to be generally held to be authentic in England. It seems to be in part a perversion of a story told by Cowper himself of his taking a coach and ordering the man to drive to the Tower Wharf, intending to commit suicide in the Thames, and abandoning his intention on finding the wharf preoccupied; but that circumstance occurred many years before, and had no connexion whatever with the hymn in question. The mode in which it is stated in the enlarged version that the attributed design was frustrated, namely, by the post-boy driving round and round, and up and down, and consuming hours in a vain endeavour to find a spot that he well knew, is surely too farcical to merit attention anywhere save in the extremely popular comedy from which it was derived. From the words quoted by C. D. HARDCASTLE, it would seem as if something of the character of a miraculous interposition of Providence is sought to be given to this new version of the *ruse* practised by Tony Lumpkin! Such are the vagaries played by tradition.]

THE NEEDLE-GUN.—Who, may I ask, was the inventor of this formidable weapon? I have heard that the honour belongs to Ireland; and moreover, that it is no new contrivance, being more than forty years old.

ABHBA.

[The merit of the original invention of the Zundnadelgewehr, or needle-gun, is a disputed point. *The Builder* says:—"It has been stated that the principle of firing a gun by means of a needle suddenly penetrating an explosive substance fixed in the cartridge was invented by Mr. John Hanson, of Folley Hall Leadworks, Huddersfield, who completed his invention by constructing a breech-loader for his own amusement and service in rook-shooting. Mr. Hanson had a friend, a gunsmith—Mr. Golden of Huddersfield—to whom, it is said, he gave his invention, which was patented by him in 1843, in the names of Golden and Hanson—five years before it was made public by the Prussian Government. Mr. Golden, at the request of the King of Prussia, forwarded two of Mr. Hanson's guns to him so far back as 1846, two years before it became public." *The Dublin Daily Express* claims the honour of the invention of the "Prussian" needle-gun and its peculiar cartridge for Ireland. The original inventor, it states, was Captain James Whitley, of the 9th Foot, who, in 1823, had a breech-loading needle-gun constructed by Messrs. Trulock, of that city, and took

the preliminary steps to secure a patent for it. He submitted his invention to Government, but was treated with such coldness and indifference that he became disheartened, and allowed his invention to remain in obscurity.

The principle of placing and igniting the charge in front of the projectile by means of a needle, was patented in England by Abraham Mosar on the 15th of December, 1831; his musket was submitted to the Board of Ordnance for trial in 1834, but the method of loading, namely, at the muzzle, was very complicated; and the inventor not having pecuniary means sufficient to improve and carry out his invention, it was not tested. While efforts were being made in France to augment the power and accuracy of small arms, loaded at the muzzle, M. Dreyse, of Sömmerda, in Thuringia, about the year 1835, was led to try whether the inconvenience of ramming down and flattening the shot might not be got rid of by loading the barrel at the breech—an old project; and he suggested a plan for this purpose, which has since been adopted, with some improvements by Klein, in the Prussian army. (*Douglas's Naval Gunnery*, edit. 1860.) Recently Dreyse has been decorated by the King of Prussia, and elevated to the rank of Baron, in recognition of the important services rendered by him in the invention of this weapon.]

WELSH HEROES AT AGINCOURT.—History informs us that the king was saved by David Gam and two other Welsh esquires at Agincourt. Can any of your readers learned in history give me their names?

RECORD.

[The histories of England and Wales have duly recorded the achievements of the three heroic Welshmen—Gam, Vaughan, and Lloyd—who so gallantly sacrificed their own lives in rescuing their monarch, when stunned with a blow from a battle-axe, in the furious onslaught of eighteen French knights, who had associated in a vow to take him dead or alive, and who all fell in the attempt. In Cox's *Monmouthshire* are the following notices of these renowned worthies:—

"Old Court, Monmouthshire, formerly the residence of the celebrated Sir David Gam, who, being sent to reconnoitre the French before the battle of Agincourt, said to King Henry V., 'An' please your Majesty, there are enough to be beaten—enough to be taken prisoners—and enough to run away.' King Henry (adds the Cambrian historian) was well pleased and much encouraged with this undaunted report of Sir David, whose tongue did not express more valour than his hands performed; for, in the heat of the battle, the king's person being in danger, Sir David charged the enemy with such eagerness and masculine bravery, that they were glad to give way, and so rescued the king, though with the loss of much blood and lives of himself, his son-in-law Sir Roger Vaughan, and kinsman Walter Lloyd (who were all three knighted by the king in the field before the breath was out of their bodies), and so ended the life, but not the fame, of the signally valiant Sir David Gam."

It appears that Sir Roger Vaughan, of Bedwardine, in Herefordshire, had married Gwladis, the daughter of Sir

David Gam, who survived him, and became the wife of another hero of Agincourt, Sir William Thomas of Ragland; and Sir Walter, or rather Watkin Lloyd of the lordship of Brecknock, was also, by his marriage, related to Sir David Gam.]

QUOTATION.—In the Appendix to Raymond's *Life of Abraham Lincoln* (p. 730), the following words are ascribed to the President:—

"There are some quaint, queer verses, written, I think, by Oliver Wendell Holmes, entitled 'The Last Leaf,' one of which is, to me, inexpressibly touching." He then repeated these also from memory. The verse he referred to occurs about the middle of the poem, and is this:—

'The mossy marbles rest
On the lips that he has pressed
In their bloom.
And the names he loved to hear
Have been carved for many a year
On the tomb.'

"As he finished this verse he said, in his emphatic way: 'For pure pathos, in my judgment, there is nothing finer than those six lines in the English language.'"

I have not been able to find the lines in any of the writings of the poet referred to. J. E. S.
St. John's, Cambridge.

[These exquisite lines are by Oliver Wendell Holmes, and may be found in the seventeenth edition (1859) of his *Poems*, p. 85, "The Last Leaf."]

Replies.

PSALM XXII. 16.

(3rd S. x. 106.)

No doubt MR. KEIGHTLEY's conjecture of כָּאֲרִי for כָּאֲרִי is very ingenious, and makes very good sense; but he is in error in supposing that good sense cannot be made of the passage as the word now stands. Parkhurst says that "the word in this form may be considered either as a noun mas. plur. in reg., or as a participle mas. plur. agreeing either with the preceding noun of multitude, עַרְתָּ, or with כְּרָעִים, and thus it may be rendered 'piercing, or the piercers of my hands and my feet.'" And as to the difficulty supposed to arise from the א, in Bagster's *Hebrew Lexicon*, sec. xxi. p. 45, the matter is explained, and it is stated that verbs of this paradigm are very seldom written in full with the א, but several similar words are given, which are written in full.

I, however, see no reason why the root of the word was not כָּאֲרִי, as Parkhurst gives it. Many are the Hebrew words of which we do not find the root in the Bible, and in these cases the reasonable course is to suppose a root, which raises no difficulty, rather than one that gives rise to a doubt.

But it appears that the present reading is not found in all the MSS. According to Parkhurst, "Dr. Kennicott in his Bible refers to three MSS.,

and two printed editions, besides the Complutensian, which read כָּאֲרִי with the final י; and agreeably to this reading both the LXX and Vulgate render it as a verb; the former ἀποτρύνει μου, and the latter by *foderunt*. So the Syriac Version, כָּוָעִי, they penetrated, or perforated." See also Bagster's *Lexicon*, ubi supra.

I am altogether in favour of this reading, which is plainly as old as the Septuagint Version, and renders any conjecture, however ingenious, quite unnecessary.

I am grateful, however, to MR. KEIGHTLEY for having called attention to the passage, for it is very pleasant pastime to investigate such points, especially when, as in this instance, the result is an entire conviction that the English version is correct. C. S. G.

Your correspondent, THOS. KEIGHTLEY, in reference to the disputed passage in Psalm xxii. 16, seems to consider that by his plausible supposition he has at length put an end to all doubt and uncertainty on the subject. But very few scholars will, I fancy, agree with him if he has no better argument to advance in support of his emendation than by remarking that the א is unaccounted for, should we follow the LXX. But *aleph* is often redundant in Hebrew verbs, and is here considered to be what grammarians call a mere *mater lectionis*. The most ancient versions, such as the Septuagint, the Vulgate, Syriac, and Arabic, appear to have read כָּאֲרִי, *foderunt*. Luther translates the word by "Sie haben meine Hände und Füße durchgraben." The A. V. and the Douay translation are almost the same. (See Bellarmine *On the Psalms*, Explicatio Psalmi xxi; also, Phillips's *Commentary on the Psalms*, i. 164. London, 1846.)

J. DALTON.

Norwich.

P.S. In order to prevent any mistake, I should have mentioned that S. Lee in his *Hebrew Lex.* (sub. voce כָּוָעִי) mentions that two MSS. read כָּאֲרִי for כָּרִי. Thus your correspondent will see more clearly how the *aleph* can be accounted for, being a mere *mater lectionis*.

The word כָּאֲרִי, *ca-ari*, "like a lion," stands part of the existing text, notwithstanding the critical researches of Kennicott, Bruns, and De Rossi. The Evangelists did not read the sentence as we have it, "they pierced my hands and my feet," or it would have been introduced into the Gospel narrative of Christ's sufferings,* as two of the Evangelists have the 18th [19th] verse, "they parted my garments among them, and cast lots

* In a note to Bagster's *Comprehensive Bible*, it is erroneously stated that all the Evangelists quote the words "they pierced my hands and my feet," which none of them, in fact, do.

upon my vesture" (Matt. xxvii. 35, John xix. 24.) Moses Mendelssohn, the Jewish Plato, translates the word as he finds it, and as it has been left by the Massorites, who indicate here no reading (קרי) different from the text (כתיב).

"Denn Hunde haben mich umringet,
Der Frevler Rote mich umgeben,
Einem Löwen gleich. Hände, Füße,
Alle meine Glieder zähl' ich;
Sie schieszen grimm'ge Blick' auf mich."

"For dogs have surrounded me,
The assembly of the wicked hath inclosed me
Like a lion. Hands, feet,
All my limbs I count;
They dart fierce glances at me."

The few MSS. which read כבאו, *they soiled*, or כרו, *they dug*, are probably copies rejected by the Jews for synagogue use as defective. But see De Rossi *in loco*. T. J. BUCKTON.
Streatham Place, S.

SEPULCHRAL DEVICES.

(3rd S. x. 95.)

The very interesting communication of your correspondent S. D. S. has again reminded me of a matter which I have long intended to bring once more before the council of the readers of "N. & Q."

The older monumental inscriptions of England and Scotland are rapidly passing from us unrecorded. Church restoration is sweeping them away wholesale from within our churches; the action of the weather, the overcrowded state of our burial grounds; the thoughtless taste for violence of some of our lower classes, and the uneducated desire for *improvement* of many of the middle and upper ranks, are daily working havoc among those which lie in burial grounds. This has been stated many times before, and is too well known to antiquaries and genealogists to need one word of illustration. Most of us, however, are not antiquaries, and take little interest in common objects until their beauty or latent poetry has been pointed out by some one who possesses eloquence or imagination of a high order. Men did not care for mediæval architecture, old ballads, or provincial dialects, folk lore, or relics of old manners, until Sir Walter Scott, Bishop Percy, and their followers taught them. No one has hitherto taught us that the tombstones of our fore-elders are memorials important for other purposes besides fostering the vulgar form of family pride, or helping to establish pedigrees for *legal purposes*. A time will come when we shall all know this, but not until much ruin has been worked.

This subject was discussed at considerable length, not only in these pages, but in the columns of various newspapers, about eight years ago, and the Society of Antiquaries issued a *Proposal for*

the Collection of Authentic Copies of Monumental Inscriptions, but I am unable to discover that any farther steps were taken towards preserving the memory of a class of documents which exists but in a single copy.

Would it not be possible for a few English and Scottish antiquaries to agree upon a set of rules by which they might labour in consort, and at least begin the work of transcription and compilation?
EDWARD PEACOCK.

Bottesford Manor, Brigg.

Permit me to thank S. D. S. for his interesting paper on this subject, and to request that he will do me the great favour to refer to "N. & Q." for 19th May last, p. 410, with regard to inscriptions from Scotland. W. H. S.

The very interesting communication of S. D. S. on this subject reminds me of a gravestone at Brancepeth, near Durham, of which I took a rubbing some time ago, that is now before me. The stone and lettering are of quite a simple character; the inscription is as follows:—

"To the Memory of Thomas
Johnson of this parish, Who
Died June The 29, year 1799,
Aged 75.

"What I was once some may relate;
What I am now is all Men's Fate;
What I shall be none can explain,
Till he that call'd doth call again."

In the upper part the stone is cut so as to represent the following objects in low relief, most of them the exact size of the originals: A sort of basket for carrying surgical appliances; a hand; a metacarpal saw; a key for tooth-drawing; a curved bistoury, with a blade much wider than those now employed; a lancet; a seton-needle; a wide-bladed straight bistoury; curved and straight probes; two grooved directors; a pair of forceps; a spatula; a small knife closed; curved and straight scissors; a knife closed.

I have not been able to obtain any biographical particulars, but conclude that the deceased was a surgeon. J. T. F.

The College, Hurstpierpoint.

As you have inserted some remarks upon Sepulchral Devices, perhaps the following may be considered applicable, as showing the antiquity of the custom:—

Τῷ γριπεί Πελάγωνι πατὴρ ἀνέθηκε Μένισκος
Κύρτου καὶ κόπαν, μῦθμα κακοζωίας.

This epigram, ascribed to Sappho, is thus translated by Grotius:—

"Fiscellam remanque pater Pelagoni Meniscus
Ponit, ei fuerit quam mala vita docens."

GEORGE TRAGETT.

St. Andrew's, the oldest church in Newcastle-upon-Tyne, is at present undergoing the process of restoration. Amongst the stones that have turned up is one with this inscription:—"Orate pro anima Thomæ Leighton," over which are three horse-shoes and a nail-hammer—devices which are probably meant to indicate that Thomas Leighton belonged to the fraternity of smiths. A person of this name was sheriff of the town in the last year of King Henry VII. E. H. A.

AEROLITES.

(3rd S. x. 94.)

Though regretting that the disputes of Biblical exegesis should trespass upon the columns of "N. & Q." I cannot allow the theories of J. L. to pass unchallenged. He tells us that "the whole narrative in Joshua of the overthrow of the Canaanite kings and their armies seems to intimate an astronomical catastrophe. The 'great stones' is in the original a simple uncompounded noun (בָּרָד, stones)." This last statement is a great blunder; "great stones" is a literal translation of two Hebrew words (אֲבָנִים גְּדוֹלוֹת); and even if the word were בָּרָד, the meaning of it would be, not "stones," but "hail," as in all the twenty-eight passages of the Hebrew Scriptures where the word occurs. The narrative tells us that Jehovah discomfited the Amorites, and during their flight cast upon them great stones; and it is added that the hail-stones (clearly the same thing as the "great stones" of the previous clause) destroyed more than the sword. An action taking place provisionally, but through natural causes, is often assigned by the Hebrew idiom to the direct agency of Jehovah. It is not necessary to examine the new meaning substituted by J. L. for "discomfited," for the Amorites had been "discomfited" before the fall of the "great stones." I conclude, then, that there is nothing whatever to justify J. L. in supposing that a fall of aerolites took place on the occasion referred to; but that a fearful hail-storm increased the panic and destruction of the Amorites.

Lastly, J. L. does not seem to be aware that the shooting stars, seen periodically in August and November, are of a different nature from aerolites. The careful observations made last year at various stations throughout England warrant us in assuming so much, though the real nature of shooting stars remains a mystery. The fall of aerolites is a rare event. Accounts of two have lately appeared in the newspapers, but the earthly parentage of each has been clearly determined. For the history of one of them, see a letter in *The Standard* of July 11. E. S. D.

There is no ground, I believe, for the opinion that aerolites fell on the Canaanite kings; the

word בָּרָד, *barad*, means hail, not stones; in the former part of the eleventh verse are found the words אֲבָנִים גְּדוֹלוֹת, *avanim gedoloth*=great stones, and the latter part of it shows they were hail-stones, אֲבָנֵי הַבָּרָד, *avnei habarad*. In the Arabic *barada* means to make cold, and *barad* means hail. The Hebrew word *barad* means speckled, spotted, from the appearance of the hail as it lies on the ground. Ezekiel uses a different word, which he takes from the Arabic, *algabish*, or *algamish*, with the article likewise, *algavish* (xiii. 11, 13; xxviii. 22). The Hebrew word for stone in connection with hail occurs nowhere else except in Isaiah (xxx. 30). The word חָמָם, *hamam*, discomfited, is usually applied to an act of God (Ex. xiv. 24, xxiii. 27; Ps. xviii. 15, cxliv. 6; 2 Chr. xv. 6).

Observations on the fall of aerolites show a gradual retardation of the November phenomenon, hence Humboldt conjectured the precession of the nodes in their orbits. This amounts to one day in forty-nine years, consequently our August fall would occur on the 4th of June, and our November fall on the 6th of September, N. S., in Joshua's time 1451 B.C.

The recorded casualties of death from aerolites are, a monk at Crema, Sept. 4, 1511; a Franciscan monk at Milan in 1650; and two Swedish seamen, on shipboard, in 1674 (Humboldt, *Cosmos*, i. 124, Bohn). The Chinese have records of aerolites from B.C. 687.

The projectile force of the aerolites may be estimated from the nature of the soil and the depth to which they penetrate it, ten to fifteen feet. They are calculated to have a planetary velocity of from eighteen to thirty-two miles per second, that of the earth (translation in its orbit) being only sixteen and a half miles per second. The maximum size, that of Brazil, is seven and a half feet in length. The specific gravity varies from 1.9 to 4.3, that of water being 1.

T. J. BUCKTON.

Streatham Place, S.

HYLTON OF HYLTON.

(3rd S. x. 88.)

The ancestors of the newly-created Baron Hylton came originally from Staffordshire, but resided for some generations at Coston Hacket, Worcestershire, which estate they inherited by a marriage with Skinner; and were the owners of the picturesque timbered house now the property of the Baroness Windsor, and well known to the traveller on the Birmingham and Bristol Railway. But it was not until after the Worcestershire estates had passed from the family of Jolliffe that the marriage with the Hylton connection took place in 1769.

Surtees, in the second volume of his *Durham*

History, gives a full account of that family, their pedigree, a plate of Hylton Castle, and their remarkable crest: the head of Moses, with horns.

In 1332 and 1335, the Hylton family had summons to Parliament, which was never repeated to any of their descendants. One of them sat in the Lower House as M.P. for Carlisle; and probably the barony, derived from the summons above recited, may be still in abeyance between the Jolliffe and Brisco families.

An improvident will of Henry Hylton, in 1640, reduced the descendants of this ancient barony to the rank of private gentry, in which they remained until the final dispersion of their extensive property. More than a century has passed since that event took place, and, like many similar cases, the name of Hylton is resuscitated and the barony revived in the person of the heir of the blood of the old family in the female line—a Privy Councillor of Queen Victoria, and for many years an able and respected member of her Parliament.

THOMAS E. WINNINGTON.

Sir Wm. G. H. Jolliffe made selection of the title of Hylton of Hylton from the circumstance that his grandfather, in 1769, married Eleanor, second daughter and ultimately heir of Sir Richard Musgrave, of Hayton Castle, Bart., devisee in 1746 of his uncle, John Hilton, of Hilton Castle, co. Durham, who thereupon assumed the name of Hylton. His father, Sir Richard Musgrave, who died 1739, having married his cousin, Anne, sister of the same John Hilton, and daughter of John Hilton by Dorothy, eldest daughter of Sir Richard Musgrave (the grandfather). The sister of Anne Hilton married John Brisco, of Crofton, co. Cumberland, whose grandson, the present Sir Robert Brisco, Bart., is co-heir with Lord Hilton of the blood of Hilton of Hilton.

The two unfortunate ladies to whom Mr. Howitt alludes in his work, *Visits to Remarkable Places*, may have been the daughters of Mr. William Hilton, of the island of Jamaica, whose father, Ralph Hilton, of South Shields, was descended from a cadet of the main stem in the reign of Elizabeth.

H. M. VANE.

74, Eaton Place, S.W.

There is a long and most interesting account of the family of Hylton in *The Hist. and Antig. of Darlington*, by Mr. William Hylton, Dyer, Longstaffe, pp. 34—51. See also Hutchinson's *Hist. Co. Pal. Durham*, vol. iii. p. xvii; Richard St. George's *Visitation of Durham*, 1614, fol. Sunderland, 1816, p. 80; Surtees' *Hist. of Durham*, vol. ii. pp. 26, 28, 29, 35; vol. iv. pp. 167, 170; Garbutt's *Hist. of Monkwearmouth and Bishopwearmouth*, p. 99; *Visitation of Northern Counties*, 1530 (Surtees Soc.), p. 36.

EDWARD PEACOCK.

SCARLET IN ILLUMINATIONS.

(3rd S. x. 68, 116.)

I would offer the following to your correspondents, MR. WOODWARD and F. C. H. Having for bright scarlet employed with small satisfaction the two preparations of vermilion sold for the use of illuminators. I substituted about six years ago for the vermilion the "pure scarlet" of the shops, for a quarter cake of which I paid eightpence. I dare say you are aware that this "pure scarlet" is not a "fast" colour; but "fast" it has remained with me at least for six years by the simple precaution of glazing it over with a very slight coat of mastic varnish. The scarlet should be shaded before the varnish is laid on. The varnish increases the brilliancy of colour much, but great care must be taken lest it touch any neighbouring body colour before it dries, and to dry perfectly it requires a day and a night. When I employ this colour I always lay on my scarlet first, shade, and apply the mastic varnish; and then lay the piece by (of course open to the air, but secured from dust) till next day. I have been very successful with this as the brightest and purest of scarlets both in missal painting—for there is no stickiness if well dried—and also in illuminations to be hung up exposed to the light. Part of the litany done thus in scarlet and black has hung, without glass or anything to cover it, on my wall for more than three years, and is now as brilliant as the day it was finished. Six years is the longest test I have had. The illuminations done thus, which are copied from old missals principally, are fast and beautifully brilliant, and I feel satisfied will stand for centuries.

M. C. P.

Most likely the "pure scarlet" MR. WOODWARD has employed is a preparation of the biniodide of mercury—a beautiful but unfortunately most fugitive colour. The handbooks on the Art of Illumination recommend the colour to be coated with water-colour megilp, when the tint will be fixed. I should doubt its permanence when so used. A thin wash of pure collodion might answer the purpose better; but it is the best plan to discard the treacherous pigment altogether, and use instead orange vermilion—a brilliant colour of great permanency; and, if it is mixed with a little cadmium yellow, a tint will be obtained almost equal to the scarlet of the old illuminators.

C. F. T.

Years ago, when I had time for such things, I used a great deal of the mercurial colour pure scarlet, but always found in a short time that the colour had simply flown away, leaving scarcely a stain behind. I am told by one of the first colour

manufacturers in Europe that there is no help for it. The lovely scarlet of ancient illuminations is, I believe, still a secret. I was told once by a clever picture restorer that it was some preparation of carmine; but I scarcely think it possible, as almost all specimens that I have seen, if subjected to the injurious influence of damp, have been considerably oxidized—proving its metallic origin.

J. C. J.

This colour is certain to fade. Orange vermillion and scarlet vermillion are each perfectly durable, and may be obtained from Messrs. Winsor and Newton, or any respectable colourman.

Orange vermillion is the more brilliant colour, and having a good body, a wash over the pure scarlet may answer the purpose which Mr. Woodward requires.

G. D. T.

There is a very beautiful colour, and one which should stand as well as vermillion, called iodide, or some such name. It is the iodide of mercury, and is the most splendid bright scarlet I know.

JOHN DAVIDSON.

WESTMINSTER ABBEY: THE CANOPY OF THE TOMB OF JOHN OF ELTHAM.

(3rd S. x. 110.)

Since writing to you on this subject, I have become possessed of a copy of the second, and enlarged, edition of Mr. Gilbert Scott's *Gleanings from Westminster Abbey*, containing a highly interesting paper, by Mr. Burges, on the most ancient tombs in the edifice. In that paper I find the information I desired, respecting the removal of the stone canopy from over the monument of John of Eltham. It appears that this act was performed about the year 1760, and was at the instance of the then Dean and Chapter, who are said to have feared that, unless the canopy were taken down, it being (naturally) in a partly dilapidated condition, it might fall some day and kill or injure some one; a person having recently met with his death by such an accident in another part of the abbey. In a footnote it is stated that the same Dean and Chapter expressed their willingness for the magnificent tomb of Aymer de Valence to be removed, in order to give place to a monument to General Wolfe! Fortunately, the design was not carried into effect. Who was dean of Westminster in 1760? Was it Dr. Joseph Wilcocks, Bishop of Rochester?

My second query, namely that relating to the railing which formerly enclosed the monument of Sir Giles and Lady Daubigny (so Mr. Burges spells the name; Dart makes it Dawbeney, and some of the modern guide-books Daubeny), is of less importance than the other. I dare say the

removal of that railing was connected with the placing of Chantrey's colossal statue of James Watt in the chapel in which it takes up so undue a share of room, and with the other objects in which it has so little in harmony.

There is one remark of Mr. Burges's relative to the Daubigny monument, which I regret to see. He says that "the art is rather coarse." If by this he means the mere execution of the work, perhaps he is right; though even on that point I feel disinclined to agree with him: but certainly I think, so far as the design and the expression of the effigies are concerned, together with the manifold tender sentiment embodied in the accessories, this monument is of a most beautiful and impressive character. Indeed, I consider it to be a signal instance of *Christian* monumental art—the loveliness consisting more in the spirit and air, than in the mere form and superficial finishing of the work. I trouble you with these comments, because I think that justice has never yet been done in print to the monument in question. Dart dismisses it with a bare enumeration of Sir Giles's titles and honours; but then, in his time, it was scarcely likely to be fully appreciated.

J. W. W.

SAUL, ST. PAUL.

(3rd S. x. 90.)

The difficulty arises from the supposition that there was a *change* of name, whereas Saul was not changed to Paul, but Paul was used in *addition* to Saul as a Gentile name (Acts xiii. 9). He always continued Saul from the circumcision, and he was so called by Peter, so far as his work formed the basis of the "Acts" by St. Luke. Thus we have Thomas surnamed Didymus (John xi. 16); Labbeus surnamed Thaddeus (Matt. x. 3); James and John surnamed Boanerges (Mark iii. 17); Joses surnamed Barnabas (Acts xv. 36); Simeon surnamed Niger (Acts xii. 13); John surnamed Mark (Acts xii. 25); Simon called Peter (Matt. xvi. 16); and Jesus surnamed Justus (Col. iv. 11). The surname is not confined to the Greek, but is in Hebrew, Syriac, or Latin as well. The elder Gamaliel, Paul's teacher, in speaking of divorce, says:—

"That, for the upholding of social order, it would be henceforth required to add to the names of the husband and wife [the words]: 'And every other name he or she may have.'"

This refers to the duplicate name; one native, the other foreign—שְׁמוֹ אֲחֵרָה (Talmud, *Gittin*, iv. 2). There are instances in the present day of Jews taking a Gentile name, or one slightly varying from the Hebrew: for example, Moss for

* מֹשֶׁה רֵיבִּינָה, מֹשֶׁה רֵיבִּינָה, or מֹשֶׁה רֵיבִּינָה, ἀπόστολος Πέτρος, κληρικός Πέτρος.

[* Dr. Zachary Pearce.]

Moses, Lewis for Levi, Braham for Abraham. With due deference to Nicephorus, we need not go to *Pusillus* for the Gentile name of Paul; because we have *paulus* in Latin, from the Greek *παῦλος*, *little*. He is thus described in Paul and Thecla (i. 7):—

"At length they saw a man coming (name, Paul), of a low stature, bald (or shaved) on the head, crooked thighs, handsome legs, hollow-eyed; had a crooked nose; full of grace; for sometimes he appeared as a man, sometimes he had the countenance of an angel."

The Greeks, who had traditionary and sculptile knowledge of the resemblances of their gods, mistook Paul for Mercury at the same time that Barnabas was taken by them for Jupiter; and we may thence infer, that Saul-Paul had some other of the external attributes of Mercury than eloquence (Acts xiv. 12). On the question—When did Saul add Paul to his name?—we have no evidence, as is also the case with Simon-Peter; but as Saul attended the school of Gamaliel, and was a young man not more than thirty at the stoning of Stephen (Acts viii. 58), and as we have no account of the name Paul being imposed on him, as in the case of some other Apostles, we may conjecture that as a Roman citizen, he, as well as his father, may have had that name at Tarsus, under which he may have communicated with Sergius Paulus.

T. J. BUCKTON.

Streatham Place, S.

BURIALS ABOVE GROUND (3rd S. x. 27, 58, 119.) The following is extracted from a MS. History of Whitley by the late Sir T. C. Banks, Bart.:—

"Upon the death of Christopher Tancred, Esq., at Whitley Hall, 30 August, 1754, his corpse was for one night deposited in Whitley church, but on the following day was reconvayed to Whitley Hall, in order, as was said by the people, that he might keep possession, it being their belief that, so long as he was in the house, his heirs could not have right to enter upon the same, which they might otherwise do, he having left his property to charitable uses, not having any issue.

"The leaden coffin containing his remains was placed in the cellar, not buried in the earth, but standing perpendicular as if he was on his feet. In this state it was left for many years, and was often visited by persons from the village, and elsewhere, even a great distance, coming to see it.

"But Mr. John White, the Warden of the Hospital, considering it a disgraceful condition for the founder to remain in, wrote to the governors upon the subject, and obtained their leave to have the coffin put into a large stone one, which was done, and laid in the cellar under the chapel in a vault now blocked up."

L. L. H.

About fifty years ago a friend of mine, when on her way from a village in this county to London, stayed for a short time at Stevenage. She was then told the story your correspondent mentions, and had offered to her in confirmation thereof a broadside entitled, "The Eccentric Will of the

late Henry Trigg, of Stevenage, in the County of Hertford, directing his Body to be committed to the West End of his Hovel, there to remain till the Day of General Resurrection." * This paper afterwards became my property, and was given by me to the Society of Antiquaries.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

"DIGHTON'S CARICATURES (3rd S. ix. 451, 523; x. 13, 70.)—To the ample and interesting list of Mr. Wood, I beg to add one caricature in my possession, not mentioned by him or by any of your other correspondents, nor does it find a place in the Hope Collection at Oxford, viz. that of Dr. Keate, Head Master of Eton, Canon of Windsor, &c. &c. There is no title to the portrait. The Doctor is represented in full academical robes, with bands and cocked hat, holding a sheet of paper with both hands, and standing in the position which was customary with him at "absence." The only inscription is, "drawn, etch'd, and pub'd by R^d Dighton, 1810" (or 1816): I cannot quite decipher the last figure.

C. F. WYATT.

Forest Hill, Oxon.

In addition to the copious lists of Dighton's caricatures already inserted in your pages, allow me to add one that has been overlooked or is not known to your correspondents:—

"Dicky Dangle Dance; the Bath and Tunbridge Wells Guide. Drawn, etch'd, and Pub'd by Dighton, Charing Cross, Oct. 1798."

Richard Tyson, Master of the Ceremonies at these two places, is the person depicted. The size of this caricature is smaller than the other sketches of Bath celebrities.

X. A. X.

WHIPPING GIRLS (3rd S. x. 72.)—A near relative of mine who was sent to school at the age of sixteen to finish her education, in the year 1857, tells me that her schoolmistress used frequently to bring out a birch rod and hang it *in terrorem* in the school-room when any of the pupils, whose ages varied from twelve to nineteen, were unusually unruly. During the short time my relative was at the school, the rod was very sparingly used, and the "executions" took place in the most private manner, the utmost secrecy being observed respecting them: the only people who knew when such an occurrence took place being the mistress, the English governess, and the culprit. My informant says that she was told that, although the punishment was efficiently administered in old-fashioned style, as little indelicacy as possible took place. She only knew of one instance, when a young lady wearing long dresses—the test of being "grown up" in girls' schools—was whipped. The victim was detected in an attempted elopement. The romance was, it appears, efficaciously ended

[* Vide also "N. & Q." 1st S. vi. 136.]

by this discipline. The case was treated by the other girls as rather a good joke.

The school was (and is, for it still flourishes) one of the most fashionable and expensive in Westbournia. I remember not very long ago meeting some young ladies in —shire, the Misses — (a well-known family in the county). They are now, I think, all married. They were very accomplished; and it was no secret to their friends that their education had been stimulated by their governess, who used to punish any inattention to their tasks by a smart whipping with a cane. They were, however, much attached to her, and after leaving their family she has been supported by a pension which they have given her.

I have no doubt that your readers could furnish many such instances of the continued use of this mode of punishment, both in schools and in private life. I suspect that, for obvious reasons, it is more frequently practised than spoken of. BETULA.

It may be inferred from a passage in Tacitus that the practice of whipping female children was common at Rome during the Empire.

When the two children of Sejanus were to be put to death in prison, the girl repeatedly asked, "What she had done? Where were they dragging her to? They might whip her with a rod, like other children, and she would do so no more."

The outrage that was perpetrated on the poor child, just before she was strangled, had better be only alluded to. It seems that there was a strong feeling at Rome against inflicting capital punishment on virgins. (Tacitus, *Annals*, v. 9, Valpy's edition.)

Tacitus does not give the age of the daughter of Sejanus, but I think I have seen it stated elsewhere that she was ten years old.

Sir Thomas More used to whip his grown-up daughters, but it was with a rod made of peacock's feathers. "Ne teneras vibex signet acerba nates," as he says himself. I suppose this was when they ran him in debt with the dressmaker or milliner. It shows the mild nature of the man. W. D.

SIR RICHARD ELLYS (3rd S. x. 128.)—The library of Sir Richard Ellys was removed to Blickling in Norfolk, formerly the seat of the Hobarts, and now the property of the Marquis of Lothian. The Earl of Buckinghamshire, to whom Sir Richard Ellys bequeathed the Nocton estate, was a descendant of Hampden, which constituted a link of relationship between the two families. There is a portrait of Hampden at Nocton Hall which is esteemed original, and was in possession of the Hobarts prior to their acquisition of the Nocton property. There appeared in *The Times*, not long ago, an inquiry for information respecting any original portrait of Hampden on behalf of the

National Portrait Gallery; the above-mentioned fact may, therefore, be of interest. It may be mentioned, in furtherance of the same object, that a portrait of Hampden, claimed to be original, existed at Hampden during the time of the last lord of that name, and is probably there still.

T. G. H.

Alton Lodge, Reehampton.

TO CATCH ANTS (3rd S. x. 126.)—Ants are exceedingly fond of sugar. If a few lumps of loaf sugar are laid on the ground they will be found covered with ants in an hour or so: by thus concentrating the ants, and then destroying them, the NEPHEW may in a short time get cured of them.

JOHN DAVIDSON.

The great point is to ascertain where the ants come from. If their nest can be discovered, the Indian or Turkish method may be adopted, which has been found perfectly successful. Take the loose earth of another anthill, and place it over the one of which you wish to destroy the inmates; or lay this loose earth in their path, and it will drive them away. But if the nest cannot be ascertained or is inaccessible, the following mixture laid in their runs will be found effectual: bread crumbs well dried, and rubbed very small, two ounces; powdered loaf sugar, two ounces; white precipitate of mercury, one ounce. Mix these, bottle them up, and keep them very dry. Lay some about their tracks every day, and they will soon be all destroyed.

F. C. H.

IF A NEPHEW WHO DOES NOT ADMIRE SUCH ANTS will put some camphor all over the places infested by them, he will soon find they will leave the house altogether. S. S.

INCOMER (3rd S. x. 109.)—In this passage, I expect *incomer* means *visitor*. Thus Lord Bacon's gout was, he hoped, a visitor, and would go away again: "I have no rage of it, and it goeth away quickly."

In support of this, see Wright's *Provincial Dictionary*—"INCOME, *s.* arrival, *v.* to arrive." Compare the phrase *dropping in* to call.

WALTER W. SKELTON.

Dr. Jamieson defines the well-known Scotch word "*incomer*" as being "any bodily infirmity not apparently proceeding from an external cause." This seems obviously the meaning of "*incomer*" as used by Lord Bacon in the instance given by your correspondent. G.

ROYAL ASSENT (3rd S. x. 97, 137.)—I purposely observed that the refusal of his assent by George IV. to the Emancipation Act was "perhaps not generally known," because I am not aware that it has ever appeared in print. I am therefore unable to point out where the statement could be found. I can only say that at the time—now almost forty years ago—it was confidently asserted

as I have related it. I heard it frequently from persons in close connexion with the ministry, especially with the Duke of Wellington, and from those who had the best opportunities of ascertaining the truth. The duke, moreover, went often down to Windsor during the discussion of the Bill, and the object of his journeys was always said to be, to keep the king firmly up to the measure. I am fully sensible that, though all this was enough for my own belief, it will hardly satisfy others. But a matter so delicate was most likely to be studiously withheld from the public journals; and now that all the ministers of that time have passed away, I know not how to procure any corroborative evidence. I can only say that it was quite credited at the time, and that I have never since heard anything to shake my own belief that the facts were as I have stated.

F. C. H.

PRINCE RUPERT (3rd S. x. 92.)—MR. BERTRAND PAYNE may find the arms of "His Serene Highness Prince Rupert of the Rhine," as well as those of Charles II. and the Duke of York (James II.), emblazoned in the Lords Justices' Court at Lincoln's Inn, which occupies half of the old hall of that honourable society.

JOE J. B. WORKARD.

LADY HOUSTOUNE (3rd S. x. 81.)—I find "Lady Houstoun" mentioned in the testament dative of Ludovick Houstoun, merchant in Edinburgh, who died in 1737. His brother James, merchant in Inverness, is also mentioned. What Lady Houstoun could this be, and who were Ludovick and James?

F. M. S.

Archibald Houston, W. S. in Edinburgh, factor for the estate of Braid, the property of his nephew, was killed in a street brawl in Edinburgh by Kennedy of Auchtyfardel, in 1705. Was Houston a member of the family of Houston of that ilk? Who was the nephew? Where is Braid?

F. M. S.

QUADRILLES (3rd S. viii. 501.)—Some time ago I asked whence the figures of quadrilles derived their names. *The Athenæum* of January 25, 1862, p. 111, affords an answer to the question by the following translation of a passage from *Geschichte der Tanzkunst*:—

"Pantalon was so called because danced to the tune of a favourite song beginning—

"Le Pantalon

De Toison

N'a pas de fond."

A contre-danse very fashionable in the year 1800—the *Pas d'Été*—was, however, soon given up, through its difficulty, though the name of *L'Été* was retained. In 1802 a contre-danse was produced by Julien, the second part of which began with the imitation of a cock-crow. The name of '*La Poule*' was retained, although the original melody has long been forgotten. Trenise was a celebrated dancing-master who, in 1800, invented the

figure that bears his name. Whenever he danced everyone flocked to see and admire. '*La Pastourelle*' was so named on account of the melody and the accompaniment, which resembled the Vilanelles or peasant-dances. The name *Finale* requires no explanation."

ST. SWITHIN.

PASSAGE IN GOLDSMITH (3rd S. x. 89.)—The passage, of which a translation in French is given in "*N. & Q.*" as above, is to be found in *The Vicar of Wakefield*, vol. ii. chap. viii. It is as follows:—

"But a compact that is false between two men is equally so between a hundred and an hundred thousand: for as ten millions of circles can never make a square, so the united voice of myriads cannot lend the smallest foundation to falsehood."

The whole chapter should be read by those who object *in toto* to capital punishments. J. C. H.

FECKLE (3rd S. x. 117.)—EBORACUM expresses himself with an apparent degree of temper uncalled for by my note, or by the subject of it. I venture to suggest that *his* having heard a word used only in *one* sense does not prove that it may not have been heard in more than one by other people; and accordingly Dr. Jamieson (a very eminent philologist) gives *seven* definitions of "*feck*," citing authority for *six* of them. In the passage to which I referred, Lord Jeffrey "*announced*" nothing about the origin of the Scotch language; but whatever may have been his lordship's views on that matter, I suppose your correspondent will agree with me that it is not likely he would have been induced to change them by a mere "*let him learn*," however confidently propounded.

G.

Edinburgh.

GERMAN HYMN, "*MEINE LEBENSZEIT VERSTREICHT*" (3rd S. x. 45, 115.)—In *Evangelisches Gesang-Buch*, Elberfeld, 1846, it is attributed to Christian Furchtegott Gellert.

C. D. HARDCASTLE.

Keighley.

This is by Gellert, and entitled *Vom Tode*, and in edition 1774, will be found in vol. ii. p. 174.

E. F. G.

DANTE (3rd S. x. 7.)—Certainly the expression in Dante is altogether paralleled by the following line taken from a hymn to the virgin:—

"As thou bare Jubiter in beethen,"

which I quote from *Political, Religious, and Love Poems*, edited by F. J. Furnivall, p. 82.

WALTER W. SKEAT.

THE OSTRICH FEATHER BADGE (3rd S. x. 30, 73.)—One of the badges of John of Ghent, Duke of Lancaster, and titular King of Castile and Leon, consisted of "Three ostrich feathers ermine, the quills and scrolls or, placed upon a pellet, as a distinction from the cognizance of the Black

Prince." (Beltz, *Memorials of the Order of the Garter*, p. 136.)

Sir Ivo Fitzwaryne appears to have adopted for his crest, probably out of respect towards his commander, the Duke of Lancaster, "a swan nainant between two ostrich feathers." (Note to Beltz, p. 98.)

JOHN WOODWARD.

Montrose, N.B.

DRAPER FAMILY (3rd S. x. 89).—Mrs. Elizabeth Draper, Sterne's "Eliza," died August 3, 1778. There is a monument to her memory in the north transept of Bristol Cathedral. J. WOODWARD.

STARBOARD AND LARBOARD (3rd S. ix. 254, 437, 501; x. 35).—Your correspondent S. H. M. has cleared up the meaning of *starboard*, with which compare the following:—

"STARBOARD: the right side of the vessel. O. N. *stjornborði*, Dan. *styrbord*; from *stjorn*, the rudder, Dan. *styr*, to steer, because the rudder consisted of an oar on the right side of the ship, where the steersman stood."—Wedgwood, *Eng. Etymology*.

As to this point, there seems nothing more to be said. But he is, apparently, still somewhat at sea as to *larboard*, and I therefore transcribe from the same work the following:—

"LARBOARD: the left side of the ship, looking forwards. From Du. *laager*, O. E. *leer*, left. 'Clay with his hat turned up o' the *leer* side too' (B. Jonson, in Nares). Du. *laagerhand*, the left hand, from *laager*, lower—on the same principle on which the right hand is in Dan. *höfrehand*, the higher or upper hand. But Du. *laager* being also used in the sense of the *lee*, as in *laager-wall*, leeshore (the lee-side of the vessel being lower than the windward), the ambiguity which would arise from the use of *laager-bord* for the left side of a ship has been avoided by the use of *bak-bord* (Fr. *babord*) in the latter sense."

This seems to explain the word sufficiently, and I will only add that, when Mr. Wedgwood says, "Du. *laager* is also used in the sense of the *lee*," he does not mean that *laager* and *lee* have the same etymology; for he afterwards explains *lee* as derived from the A.-S. *lēc*, shelter. Supposing this derivation to be right, we may compare with it the following quotation, as showing that the O. Eng. not only has *leer*, but the form *lagher* = lower:—

"Bot biscoptes here of *lagher* state,
And has les power, als clerkes wate," &c.,—

where the passage means that bishops are inferior to the pope: the extract being from Hampole's *Pricke of Conscience*, l. 3870, ed. Morris, 1863. Still Mr. ATKINSON's excellent and valuable letter (at p. 74) somewhat cautions us against this. The quotation from B. Jonson occurs in the *Tale of a Tub*, Act I. Sc. 3.

WALTER W. SKEAT.

ST. IGNATIUS AND CARDINAL POLE (3rd S. x. 109).—St. Ignatius wrote but one letter to Cardinal Pole; and the Cardinal addressed two letters to him. The substance of the saint's letter is given by Phillips, in his *Life of Pole*, section x.;

who also gives some account of the Cardinal's two letters. They are all to be found at length in the collection of Pole's letters, to which Alban Butler refers in the note from which CAXON DALTON's statement is taken; and the same collection is referred to by Phillips thus: "R. Poli Epist. pars 5^a pag. 115-117-119-120-121,"—which reference is exactly copied by A. Butler.

F. C. H.

BLACKWOOD'S MAGAZINE (3rd S. x. 109).—This Magazine was originally published under the title of *The Edinburgh Monthly Magazine*, No. 1 having been issued in April, 1817. A second edition thereof was issued in August following, along with that of No. 6 for September, having a "notice" on the back of its "Title of Contents" intimating that "We beg leave to announce to our subscribers and the Public, that *this work is now discontinued, the present being the last number of it.*" Prefixed to this No. 6 there was, however, an announcement—

"That on the 20th of October will be published *Blackwood's Edinburgh Magazine* for October, 1817. This number will contain a variety of interesting communications by several of the distinguished individuals who have given so much celebrity to the *Edinburgh Monthly Magazine*, and who, in consequence of its discontinuance, have promised their effective support to this new work."

Along with No. 8, for Nov. 1817, there was issued a singularly curious statement (pp. 8) relative to the cause of the disputes between Mr. Blackwood the publisher, and Messrs. Cleghorn and Pringle the editors, and the commencement of the *Edinburgh Magazine*, a New Series of the *Scots Magazine* by Messrs. Constable & Co.

T. B. must surely be in error in saying that "in the vol. i. referred to there are four pages of a preface bearing the initials C. N., and a date June 20th, 1822," because vol. i. was completed and published in 1817, long before C. N. was connected therewith. No prefaces were given, so far as I remember, for either vols. i., ii., or iii. Second editions of Nos. 1, 7, 10, and 11 were issued. Pages 89 to 96 inclusive, of No. 7, containing the *jeu d'esprit*, "Translation from an Ancient Chaldean Manuscript" were suppressed and withdrawn, and new pages "to supply the said deficiency" were given at the end of No. 9 for December, 1817.

THOS. G. STEVENSON.

Edinburgh.

SWEDEN AND NORWAY (3rd S. x. 89).—Perhaps G. W. will find the following works useful:—*Norway and her Glaciers, Letters from the Shores of the Baltic*, by a Lady; *Journey to Norway*, by Everett; *Residence in Norway*, by Laing; also, Murray's *Guide to Northern Europe*, vol. i.

R. W. W.

CAVERLY AND THE WALKER FAMILY (3rd S. x. 65).—In taking the inscription in the old church at Tylehurst previous to its being rebuilt, for

Mr. Dunkin's work, on a flat stone in the chancel are the following lines:—

"Anna Maria Caverly died, 7th Nov. 1791, aged 84 years."

now covered with encaustic tiles. Tylehurst was originally a lay rectory:—

"Thomas Walker, lay Rector, ob. 1729.

The Rev^d Thomas Walker, ob. 1743.

The Rev^d Thomas Walker, ob. 1769, his wife Frances, ob. 1770.

Rev^d Thomas Walker, ob. 1798. His wife Ann, 1797.

One daughter."

Jane Walker, who married Dalhousie Watherstone, Esq., and after his death married, June 10, the Hon. William Mordaunt Maitland, son of Lord Lauderdale, who died in 1841. His widow died some years ago, and was buried with her family at Tylehurst. The Walker family had large possessions at Tylehurst. JULIA R. BOCKETT.

Bradney, near Burghfield Bridge, Reading.

LADY HANHAM (3rd S. x. 66, 113.)—It may perhaps be as well to note in your publication that, not only did the late Earl of Shaftesbury give to each son the family name of Anthony, but that he seems to have impressed the idea upon his successor, the present Earl, whose sons are all named in a similar manner.

THE EDITOR OF DEBRET.

COACH RACES (3rd S. ix. 491, 540.)—For a curious account of a race on the Strand, near Dublin, by twenty-five "Rings-end coaches (which is an odde kinde of carre, and generally used in this country," in the presence of at least five thousand spectators, see *The Intelligencer*, May 15, 1665. This London newspaper, as many of your readers are of course aware, was the production of Sir Roger L'Estrange. ABHBA.

THE ELECTRIC TELEGRAPH IN 1796 (3rd S. x. 106.)—The attempts made to introduce telegraphy by simple electricity, which have not succeeded, must be distinguished from those by voltaic magnetism = electro-magnetism, which have been everywhere successful, except in deep seas.

As respects electricity, Arthur Young (1787-9) mentions the experiments of Lomond, who conveyed messages from one room to another. Francis Ronalds, who rejected the galvanic or voltaic electricity, proposed by some Germans and Americans, and now successful, transmitted signals a distance of eight miles. He wrote in 1823, and states that Cavallo proposed to convey intelligence by passing sparks through an insulated wire (*Penny Cyc.*, xxiv. 154).

The relation of electricity to magnetism engaged the attention of the Electoral Academy of Bavaria as early as 1774. In 1777, Beccaria first

noticed that an electric shock made the two ends of the magnetic needle change their position to east and west. It was not till 1813 that Oersted published in German his work on the identity of chemical and electric forces, which was immediately translated into French by Marcel des Serres. It was in October, 1820, that Oersted himself communicated in Thomson's *Annals of Philosophy* the method of causing the needle to diverge to the right or left by the voltaic force. In 1837 Cooke and Wheatstone first took out their patent; and in 1841 the Great Western Railway, influenced by Brunel, had a line thirteen miles in length from Paddington. T. J. BUCKTON.

Streatham Place, S.

NAPOLEON'S MIDNIGHT REVIEW (3rd S. ix. 431, ETC.)—A translation of a French version of Zedlitz's *Mitternächtliche Heerschau* appeared in the *Foreign Quarterly Review*, No. 8, 1829, from the pen of Leitch Ritchie. The French translation occurs in a poem by Messrs. Méry and Barthélemy, *Le Fils de l'Homme, ou Souvenirs de Vienne*, Paris, 1829. Mr. Ritchie's translation is very spirited and faithful, although not quite in the measure of the original German. J. MACRAY.

EXHIBITION OF NATIONAL PORTRAITS: LORD STRAFFORD (3rd S. ix. 302.)—In the invaluable collection of portraits at Dalkeith Palace, the seat of his Grace the Duke of Buccleugh, I lately saw a portrait of Lord Strafford, by Vandyke, which may possibly be the one so eloquently described by Macaulay. The day was cloudy, and the picture was hung in an unfavourable light, so that I could not fully appreciate its great qualities; but I mention it in the hope that MR. HAMILTON's attention may be directed to it, as he seems not to be acquainted with the existence of such a portrait at Dalkeith Palace. J. MACRAY.

Oxford.

"TEARS, IDLE TEARS" (3rd S. x. 110.)—M. E. B. will find the song, "Tears, idle tears," in Tennyson's *Princess*, ed. 1864, p. 76.

JONATHAN BOUCHIER.

TESTAMENTARY BURIAL (3rd S. x. 68, 115, 136.) The phrase, "testamentary burial," is quite classical. It is found in Horace, *II. Sat. v. 85*:—

"Anus improba Thebis

Ex testamento sic est elata."

E. WALFORD, M.A.

Hampstead, N.W.

HILDEBERT (3rd S. x. 116.)—In the passage referred to by MR. FITZGERALD, Coleridge adds, "I do not answer for the corrupt Latin." It is surprising he could have believed that Hildebert had written this. The correct text is partly given in *Histoire Littéraire de la France* (xi. 384), where

the last verse concludes with *tua*, not *sua*. Read as follows:—

"Post obitum vivam tecum, tecum requiescam;
Nec fiat melior sors mea sorte tua!"

BIBLIOTHECAR. CHETHAM.

Miscellaneous.

NOTES ON BOOKS, ETC.

Lake Dwellings of Switzerland and other Parts of Europe. By Dr. Ferdinand Keller, President of the Antiquarian Association of Zurich. Translated and arranged by John Edward Lee, F.S.A., &c. (Longmans.)

In the winter of the years 1853-4, the rivers in the Alpine district shrank to their smallest compass, and the level of the lakes was lower than ever known before. On the stone of Stäfa the water-mark of 1674 had always been considered the lowest known in history; but in 1853-4, the water was one foot below such level. In January, 1854, Mr. Aepli, of Ober Meilen, called the attention of the Archaeological Society of Zurich to certain remains of human industry likely to throw unexpected light on the primeval history of the inhabitants of the country, which had been discovered in the course of some attempts that were making to recover from the lake certain portions of land. The workmen, as soon as they began to excavate, found, to their great astonishment, the heads of piles, and a great number of stags' horns and various implements—in short, the remains of the first of those lacustrine habitations the discovery of which is likely to furnish so much new and interesting material for illustrating the social condition of some of the earlier inhabitants of Europe. The Swiss antiquaries—and among them preeminently Dr. Ferdinand Keller—have pursued with great activity and intelligence their investigations into this new branch of archaeological study; and the learned President of the Archaeological Association of Zurich has published no less than six Reports upon this subject. For what English antiquaries know regarding them they have hitherto been indebted to the notices of Mr. Wylie, Sir John Lubbock, and Sir Charles Lyell. The volume before us will, however, furnish the reader with a most full and complete account of all that has hitherto been discovered. It is a translation of all that is important in Dr. Keller's six Papers. But while the information contained in them is necessarily disjointed and fragmentary, it is in the work before us duly arranged and systematised. Upwards of four hundred closely printed pages are occupied with the text; while the illustrative plates, which form so valuable a part of a work like the present, are no less than ninety-six in number, and furnish representations of many hundred objects. It will be seen by this, how great is the service which Mr. Lee has rendered to archaeological science by this able and useful compendium of all that is yet known of the Lake Dwellings of Switzerland and other parts of Europe.

THE BRITISH MUSEUM.—Sir Frederic Madden has, we understand, resigned his post of Keeper of the Manuscripts. By this the public lose the services of a most able, intelligent, and zealous servant, who will carry with him into his retirement the best wishes of those who know his value, and their hope that this relief from heavy official responsibilities will give Sir F. Madden not only leisure to devote himself more directly to literary pursuits, but thoroughly restored health to avail himself of it. Mr. Winter Jones's appointment to the Principal

Librarianship will be gratifying, not only to the large circle of friends who recognise Mr. Jones's high qualifications for such office, and who know also how steadily he has worked to make our National Library a fitting representation of our National Literature, but also the numerous body of English scholars, who consider that such a Blue Ribbon of Literature ought to belong to one of themselves. While all who know Mr. Watts—all who have profited by his vast knowledge, and by the kindness and readiness with which he communicated it—will agree that, in appointing that gentleman to be Keeper of the Printed Books, the Trustees have unquestionably put the right man in the right place.

THE PASTON LETTERS.—The last act of the Society of Antiquaries at the closing Meeting of the past Session reflected great credit upon that learned body. Some difficulties having occurred at the Treasury which threatened that, instead of being secured for the British Museum, the *Paston Letters* might be submitted to public auction, a resolution was passed authorising the Council to purchase them at the price of 500*l*. The good feeling of Mr. Frere rendered it unnecessary to carry out this resolution, and we are happy to announce that these invaluable historical documents—of whose authenticity, we believe, no one now entertains a shadow of a doubt—have been purchased for the British Museum. We may now therefore hope that the plan which Lord Romilly is understood to favour, namely, that the whole collection of edited and inedited letters should be published in one uniform chronological series, may speedily be matured and carried into effect. No more important volumes could be added to the valuable Series of *Chronicles and Documents illustrative of English History* which are now appearing under his lordship's directions.

INSURANCE.—All those who are interested in the question of Insurance will be much gratified at the results to the Royal Insurance Company of the year 1865, as declared at the Annual Meeting on the 10th inst. The latest parliamentary statements show that the Royal is increasing its Fire Business in Great Britain far more rapidly than almost any other office; and the revenue from premiums in this branch, during the year under consideration, was about 415,000*l*. The losses, though severe, are stated to bear favourable comparison with those of other similar institutions; while in the Life Branch the progress made is really surprising, new policies having been issued during the last eighteen months for nearly a million and a half sterling.

Notices to Correspondents.

EROTICISM. The History of Santon Barnes will be found in The Guardian, No. 148, translated from the Turkish Tale by Strick.

L. T. An Apple-Squire is what in modern cant language is called a fanny or fash man, and is frequently applied to all descriptions of wags.

ARAB. Gaz, theatrical slang, is language introduced by an actor into his part.

M. J. P. The following works may be consulted: A Treatise on Manures, by John Donaldson, 8vo, 1842 (Bohemia). 2. The Mush Manual: a Practical Treatise on the Nature and Value of Manures, founded from Experiments on various Crops, by F. Fullmer, 8vo, 1842 (Mary). The other Query must be forwarded to some scientific or agricultural journal.

*** Cases for binding the volumes of "N. & Q." may be had of the Publisher, and of all Booksellers and Newsmen.

A Reading Case for holding the weekly Nos. of "N. & Q." is now ready, and may be had of all Booksellers and Newsmen, price 1*s*. 6*d*. or, free by post, direct from the publisher, for 1*s*. 6*d*.

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"NOTES & QUERIES" is registered for transmission abroad.

LONDON, SATURDAY, SEPTEMBER 1, 1866.

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Notes.

SIR JOHN ELIOT, BART.

This gentleman was by birth a Scotchman, and by profession a physician. He divorced his wife for adultery with Lord Viscount Valentia, subsequently created Earl of Mountnorris. He was much esteemed by Bishop Percy. (Nichols's *Illustrations*, viii. 240—1.) He died at Brocket Hall, the seat of Lord Melbourne, Nov. 7, 1787, and was buried at Hatfield. There was a mural tablet to his memory in Bishop's Hatfield church, put up by William Davidson, of Muirhouse, an estate near Edinburgh, who is said to have been his "uncle." Sir John's father was a writer to the signet in Edinburgh, and his mother may have been Mr. Davidson's sister, which would at once explain the relationship. Sir John is stated to have left his fortune to his natural children. If so, how did it happen that the tablet was not set up by them, instead of being placed in the church by Mr. Davidson of Muirhouse? From Wood's *History of Crumond*, 4to, Edin. 1794, p. 28, we learn that this gentleman was a considerable merchant at Rotterdam, and bought Muirhouse in 1776, which he made his summer abode, residing in England during the winter time. He was alive in 1794. Afterwards it was the property of Dr. Randal Davidson, one of the ministers of the established church in Edinburgh, whose second wife was a sister of the late Lord Cockburn. In what way he was related to the Rotterdam merchant has not been ascertained.

Sir John died comparatively a young man, having been born in 1737. Little is known of his early history. He was patronized by George IV. when Prince of Wales. In a letter from Dr. Lort to Bishop Percy, dated March 26, 1786, the illness of the heir apparent is mentioned, and he is represented as very ill:—

"Even in much danger, and only saved by bleeding and blistering, which it is hoped will make him more cautious of eating and drinking in future. Sir John Eliot told the Queen, that he had been preaching as much to the Prince against intemperance as any Bishop could have done. The Queen replied, 'And probably with like success.'"

A capital remark, worthy of being remembered as showing her Majesty's estimate of her favourite son's sins, and affording proof that she, when occasion offered, was not the stupid, snuffy old woman she was not unfrequently called.

The baronetcy was not obtained until the Doctor had divorced his wife. As "Mrs. Eliot," some odd stories are told about her and her papa in that strange compound of truth and fiction, *The Town and Country Magazine*, where her portrait and that of Viscount Valentia will be found. As is usually the case, the noble lord soon tired of the lady, who was exceedingly beautiful and accomplished; so much so, that the Prince of Wales became enamoured of her, and the result of the connection was a female child, afterwards known as Lady Charles Bentinck. Mrs. Eliot was a daughter of Hew Dalrymple, a Scottish advocate, who was induced to leave the bar of that country in consequence, it is asserted, of some scandal which had been brought against him. He wrote, in order to propitiate Lord Bute, a clever-enough satire, entitled *Rodondo, or the State Jugglers*; but this attempt to serve his unpopular fellow countryman produced no beneficial return, as his lordship professed to be displeased with what was alleged had been the cause of Dalrymple's departure from the North, and declined bringing him into notice. Subsequently he profited by the fall of the unpopular Scot, as he was appointed to the post of Attorney-General of Grenada, which he held in 1774.

His daughter was educated in a French convent, and having come to England, became acquainted with Dr. Eliot, then a fashionable physician, who falling in love with the young beauty, offered his hand, which was accepted, and they were married at the parish church of St. Pancras, October 10, 1771. One child, which died in infancy, was the result of this unfortunate union. In 1774 her intrigue with Lord Valentia was discovered, and Dr. Eliot lost no time in taking such steps as were necessary to dissolve the marriage. He obtained a verdict against Lord Valentia for 12,000*l.*, and the necessary bill for dissolving the union then passed. He was knighted in 1776, and made a baronet in 1778.

It appears that at the date of his marriage Eliot was about thirty-four years of age, so that the statement made in the Preface to the book to be immediately noticed, of his being as old as his wife's father, is not true. Assuming the female to have been seventeen or eighteen, there was no great disproportion of years between them.

The divorcee left the Prince and went to Paris. She was there when the French Revolution was at its height. She narrowly escaped the fate which brought to the scaffold so many of the most virtuous and noble of the French aristocracy.

In 1859 was published in 8vo. a *Journal of my Life during the French Revolution*, by Grace Dalrymple Elliot (*sic*), a most interesting narrative, affording positive evidence of the talent and accomplishments of the authoress, who died abroad, it is understood, in 1830. In the preface to this charming volume there are many inaccuracies. Thus her father is said to have been "next in succession to the noble family of Stair," a strange assertion, more particularly as there is no evidence to show that he was of that branch of the Dalrymples at all. Again, it is averred that he "established his reputation by gaining for the plaintiff the celebrated Douglas and Hamilton cause." How this extraordinary victory was achieved by him we are not told. The Duke of Hamilton, moreover, was the plaintiff, *i. e.* pursuer, yet he lost.

Mrs. Eliot—not Elliot—is represented as the youngest of three daughters, which may be true, but it would be desirable to have some sort of proof as to the period of Mr. Dalrymple's marriage, for the legitimacy of the beautiful Grace has been doubted. Then the disparity of years as an excuse for infidelity is preposterous, unless she was married at the early age of six, which must have been the case if, according to the editor, her birth occurred in the year 1765—for Dr. Eliot became her husband in October 1771. The accusation of ill treatment most people would consider sufficiently refuted by the verdict for 12,000*l.*, a sum unusually large, and not very likely to be awarded to an ancient, ill-tempered, and tyrannical M.D.

The seducer, Lord Viscount Valentia, was a son of the celebrated Richard Earl of Anglesey, the alleged kidnapper of his nephew, Lord Altham. He was held to be illegitimate by a Committee of Privileges in England, and lost the Anglesey earldom, while in Ireland he was deemed legitimate, and obtained the Viscounty of Valentia, with the family estates. He was afterwards elevated to the Earldom of Mountnorris, a title now extinct. The Valentia title, upon the death of the last Earl of Mountnorris, devolved upon the Annesleys of Blechington Park, Oxfordshire, and is now held by the grandson of the late viscount, who died December 30, 1863.

J. M.

CADGERS.*

Resuming my rough notes on the subject of the vagrant class, and with reference particularly to the very interesting report of Mr. Andrew Doyle, I find the general character of the majority of those who apply for relief as vagrants, to be of the lowest description: they are young and old unmarried persons of both sexes, chiefly from sixteen to forty-five years of age, leading an idle vagabond life, tramping from union to union, and most of whom would much rather go without food than perform the task of work allotted; some will demand food on a Saturday evening and Sunday morning, knowing that they cannot be set to work on the Sabbath. The relieving officer of the Birkenhead Union classifies them thus:—

"Thieves on the look-out, low prostitutes, beggars of both sexes and all ages, hawkers of petty articles, such as watches, caps, laces, bead ornaments, steel pens, writing paper (or anything which will serve as a pretence to approach a house, to find what can be obtained by fair or foul means), and begging-letter writers, smashers, ballad-singers, travelling tinkers, china menders, umbrella-repairers; either of which description of business can be much more profitably carried on if the person be aged, lame, or can gracefully assume to be so, or be successful in just keeping alive a delicate child, because greater sympathy will be thereby excited."

They are observed to frequent public-houses before procuring the signature to their tickets, one of them waiting a little distance off while the others go to the police-office; then they or he comes back and takes care of what the other has while he goes. As a rule, every professional tramp carries a favourite pipe, and has usually half an ounce of tobacco per day, which luxuries, and any money he may have, are hidden before entering the police-office; for on being searched, three half-pence is the sum generally found upon him. At times they will secrete their money near the entrance of the workhouse, taking it up in the morning on their discharge. They go by slang names, and are known to each other by them; such as "The Cure," "Spanish Jim," "Long Cockney," "Yankee Ben," "Stockport Ginger," "The Islington Kid," "Dick Turpin," "Hamlet Prince of Denmark," "Flowery Tommy," "The Green One," and "Lank Tom," who writes, "Never be ashamed of cadging; I was worth five hundred pounds once, and now I am glad to cadge for a penny or a piece of bread."

When in the wards, the early part of the night is spent in repeating disgusting tales, singing obscene songs, inquiring after acquaintances, and giving each other an account of the previous day's route, frauds, and success. One will say, "How did you get in, Bill?" "Oh, I told the — gaffer that I walked from Stone to-day; he said he didn't believe me, but he let me in." Another

* Continued from 3rd S. x. 123.

would say, himself and so-and-so stole a loaf out of a baker's shop at Abergavenny, and how they knocked the "Bobby" down and got away; another would tell them a "stunning" workhouse for a good supper and breakfast; another, "I'll tell you a house always good for twopence. Do you know that big white house on the right hand side as you go into Lichfield? Well, I've had it there many a time, and I know it's always good for it," &c. &c.

There is a perfect system of communication among them, two days being found sufficient to promulgate a new regulation, &c. among the fraternity. A common mode is to write on the doors, walls, and other parts of the tramp wards, a selection of which "writings on the wall" I now send you:—

"Saucy Harry and his moll will be at Chester to eat their Christmas dinner, when they hope Saucer and the fraternity will meet them at the Union. 14 Nov. 1865."

"Notice to our pals. Bristol Jack and Burslem was here on the 15th of April, bound for Montgomeryshire for the summer season."

"Harry the Mark was here from Carmarthen, and if anybody of the Yorkshire tramps wishes to find him, he is to be found in South Wales for the next three months. 17th August, 1865."

"Taffy the Sanctus was here on the 28th of November, 1865."

"The Flying Dutchman off to Brum for a summer cruise at the back doors or any other door."

"If Ragtailed Soph stays here, come on to Stafford."

"The York Spinner, Dick Blazeaway, Lancashire Crab, Dublin Smasher, and Bob Curly, called for one night on their road for the tip at Birmingham."

"Little Dick will be at York 6th July."

"If Dusty Jack calls, tell him to be at the Lord Mayor's Show."

"Bow Street, 1st May, going to Bangor to stay over Sunday—if they will only let me."

"Londonderry Ginger was here on the 7th October, 1865, bound to Cardiff for the winter."

"Joe Withers, Soldier Tom, and the Corporal was here on the 29th March, 1865, bound for the Lord knows where."

"Poor hound Salford, prig Frank, was here on the 20th June, 1865, bound for the hill of good country, Wales; so no more at present from your poor Frank.—Amen."

"Wild Scoty, the celebrated King of the Cadgers, is in Newgate in London, going to be hanged by the neck till he is dead; this is a great fact. Written by his mate."

"Brownney will not have none of Prince Charles this winter; he is bound for Westmoreland and Cumberland—all padding cans in that country, no dirty rugs and board."

"I don't know where to go to put over the time untill Christmas, but there is too dry service in Yorkshire to please me; I shall take my likeness to Bristol for the next 2 months. Westminster Cockney."

"John King was here on the 24 inst. bound for London, so passed to Chester and all the good houses in Chester to good needs. King, the Chester nipper, is gone to London, and Miss Beebe's at it. Winter's to spend the winter in Chester (good to all)."

"Shaver here, bound for Salop to see the Rev. Henry Burton, a most benevolent minister of the Church of England, and may the devil fetch him soon."

Mr. Burton, it seems, is also a magistrate well

known amongst the cadgers by his frequent convictions of them. Of notices of another character I select the following:—

"What noble institutions these Poor Law Unions are, and how they succour distress; open arms, yes, over the left, plenty of pump but little grub, and a nice warm breakfast in the morning. Don't you wish you may get it? Bow Street."

"Worcester Joe, Wiggins Tom, longing for a flowing tin of Skilley, so that we may warm our belly."

"This is a rum place for a fellow to come to for a night's lodging; you will never catch me here again. Old Bob Bridley, oh!"

"Bishop's Castle Union Workhouse is a good place to be down in, but a damned bad lot of paupers about it."

"Union and Liberty, confusion to all fools."

"Beware of Ludlow—bare boards, no chuck."

"Cambridge will never come here again."

That some of the fraternity, Bow Street among them, have received a liberal education or are possessed of great natural gifts is evident from the good handwriting displayed in many of the above notices, as well as from some clever drawings sketched with pencil on the walls. For further particulars on this curious subject I must refer your readers to the text of these notes, viz. —

"Reports on Vagrancy made to the President of the Poor Law Board by Poor Law Inspectors. Presented to Parliament by command of Her Majesty, 1866."

PHILIP S. KING.

Shakspeariana.

"ROMEO AND JULIET."

"*Mercutio*. O then I see Queen Mab hath been with you.

She is the fairies' midwife, and she comes

In *shape* no bigger than an agate-stone

On the forefinger of an alderman,

Drawn with a team of little atomies

Athwart men's noses as they lie asleep:

Her waggon-spokes," &c.—Act I. Sc. 4.

Like an agate-stone in a ring! Surely a strange shape and simile for Queen Mab, and a substantial one, betokening a size and weight hardly accordant with our ideas of the lively old lady. Were the dame as portly as the largest among ring-stones, she would rather overburden the hazel-nut, and task the little atomies at their gallop.

If it be said that the word *shape* applies generally to Queen Mab and her surroundings, and not to her person only, the plain answers are, that she herself is the only antecedent mentioned that in *shape* is not in a shape, and that if it were, it is a more than questionable use of the word to make it mean equipage when equipage has not been previously mentioned or even alluded to. Whence also the suggestion set forth at length—on the forefinger of an alderman? What suggested this, or what is it meant to suggest to us? I had always felt that there was something incongruous here, and therefore unlike Shake-

spears, but, until the other day, never gave it sufficient attention.

Read *state* and all becomes clear and apposite. At present the words *drawn* and *waggon-spokes* break in suddenly on the current of our thoughts, and turn us most inartistically from Queen Mab's person to a wholly new idea—namely, her conveyance. But with *state* Mercutio's words show from the first that vision of the queen in her state progress which he sees already in his mind's eye, and which he is about to describe. Instead of a strange incongruous simile inserted between "she comes—drawn," we have "she comes drawn in state by little atomies," where, through the intervention of *state*, the word *drawn* applies to the compound idea of herself and her conveyance, and prepares us for "her waggon-spokes." Hence, too, it is that in the first sketch, or first quarto, while there is mention of waggon-spokes, waggon-cover, traces, collar, whip, waggoner and horses, nothing is said of the waggon. Afterwards the description of the chariot was evidently given by Mercutio as if it were his, as it was Shakespeare's, after-thought evolved out of the growing luxuriance of his fancy. The after-change also of "in this sort," to "in this state she gallops," is in favour of the previous use of the latter, for Shakespeare, was fond of such repetitions, and it is one which marks the recurrence to the main theme after the digression into the details of the equipage.

Lastly, the comparison is to the agate-ring of an alderman, because it is the state of a lesser than a Lilliput magnate compared with that of a large-sized Brobdingnagian, the size of the essential part of the signet as compared with the whole pomp and grandeur of a full-blown alderman clad in civic robes and carried in a cumbrous civic coach.

B. NICHOLSON.

"TROILUS AND CRESSIDA."

"Paris. Fair Diomed, you do as chapmen do,
Dispraise the thing that you desire to buy;
But we in silence hold this virtue well,—
We'll not commend what we intend to sell."

Act IV. Sc. 1, l. 77.

Diomed's words were too outspoken, and the subject dwelt upon overlong to please Paris; he therefore courteously closes it with the remark ending at "buy;" and turning off to the subject of their meeting, and pointing or looking to the house, says—We do differently; we'll not commend our Cressida against Antenor—here lies our way. All the changes proposed on the supposition that the whole speech refers to Helen destroy the meaning and force of the third line:—

"Diomed. O be not moved, Prince Troilus:
Let me be privileged by my place and message,
To be a speaker free; when I am hence,
I'll answer to my *lust*: and know you, lord,
I'll nothing do on charge," &c.

Act IV. Sc. 4, l. 181.

I had kept back the conjecture "thy *hest*," but now prefer it. Diomed is at first sight smitten with Cressida, and with quick jealousy will not allow to Troilus the favoured position he assumes, and is eager to lower the estimation in which he sees Cressida holds him, and approve himself her servant and champion. His reply commences with the courteous and ceremonial words of the day, but spoken in a different tone from that in which he and Eneas addressed one another. Then in contrast to the phrase, "Let me be now a speaker free," he ironically says, "When I am hence I will be in subjection to your commands (marry, so far as to answer you in the field);" and the same phrase conveys to the gratified ear of Cressida the assurance that he is ready from that moment to do battle for her.

Lastly, as qualifying even the ironical assertion of his subjection to the will of Troilus, he says more openly—"And know you, lord, I'll nothing do on charge." Diomed is intended to be the perfect Greek whom Troilus with jealous anticipation has described handsome, courteous, of well-filled tongue, insinuating, forward and confident, and his speeches are well studied, and full of meaning and intent. Hence, and because his love is mere passion, he would avoid in Cressida's presence a word like *lust*, which, in Shakespeare's day as in our own, awoke associations of sensual and debased enjoyments. I would add, that I have used "thy *hest*" as best explaining my interpretation; but, according to usage, "my *hest*" may be the command laid on me, just as "your wrong" was used in the sense of the wrong done to you, and just as "his injury" is used by Constance to express the injustice done to her son.

"Troilus. Handlest in thy discourse, O that her hand,"
Act I. Sc. 1, l. 52.

The metaphorical language here used is drawn from the surgical treatment of an old wound, and is suggested partly by the thought that his love-wound has become a rankling festering sore, and partly by the idea the expression of which is commenced in the line and a half beginning "I tell thee," and is repeated and concluded in "thus thou tellest me." "When I say I love her, thou, doubtless meaning kindly, tellest me all the above-mentioned particulars. Thou tellest me them, I say, as truths, and truths should be medicinal and wholesome; but, instead, they are, these true perfections are, the very instruments that wounded me, and thou but torturest me again." From "pour'st" to "voice" is one clause (only, as in Dyce's edition, there should be a semicolon after voice); and from "handlest" to "ploughman" is a second and similar one, the former having reference to the pouring in of would-be soothing oils and balms; the second to the handling or healing use of such instruments as the surgical knife and the like. If, for "O

that her hand," we substitute "her beauteous hand," the sentence runs on smoothly; but Troilus, in lover-like rapture, ungrammatically but not unnaturally substitutes a kind of vocative for the objective form. As explained by Dyce, "the spirit of sense," is the (to others) ideal acme of sensibility, the sense of touch so refined as to be immaterial and impalpable; but which, in comparison to her softness of touch, is the hardness of the ploughman's palm. B. NICHOLSON.

A GENERAL LITERARY INDEX: INDEX OF SUBJECTS. "TRUCE OF GOD."

The *Treva*, or *Treuga Dei*, was first invented in Aquitaine, A.D. 1032. So great were the violence and frequency of private wars, that the Church found it necessary to interpose. That great enthusiast Odilo, Bishop of Aquitaine, pretended that an angel had appeared to him, and brought him a writing from heaven enjoining men to cease from their hostilities, and to be reconciled to each other. It was during a season of public calamity that he published this revelation; and, as the minds of men were willing to perform anything in order to avert the wrath of Heaven, a general peace and cessation of hostilities took place, and continued for seven years. A change in the dispositions of men which produced a revolution so unexpected, was considered as miraculous, and hence it was called the "Truce of God." It was at first enforced during the seasons set apart for celebrating the great festivals of the Church, or from the evening of Thursday in each week to the morning of Monday in the week ensuing. The Council of Clermont (A.D. 1095) extended the prohibition to the festivals of the Virgin and the Apostles; and declares that, from the first Sunday in Advent to the octave in Epiphany, and from Septuagesima to the day after Trinity Sunday, any offender shall be punished with excommunication and anathema:—

"The sacred months of the Arabians appear to have been far superior to the *Treuga Dei*, or the *Pax Regis* of Europe. Three following months in every year, with another one intermediate, must have tended far more effectually to soften exasperated minds than the interval of three days in a week, which would in general only give them a breathing time to prepare for fresh hostilities. Those European ordinances were at the same time too often disregarded; whilst in Arabia they took the heads from their spears, and observed this great salutary law so religiously, that, from the earliest periods of record or tradition, they furnished but four or five instances where it had been infringed; and these were stamped with the epithet of impiety and the universal execration of the people."—Richardson's *Dissertation on the Languages, &c., of Eastern Nations*, p. 46.

This truce met with great opposition. Gerard, Bishop of Cambray, looked on it as a striking at

the prerogative of sovereigns, to whom alone it belongs to quell seditions, to put an end to wars, and make peace. He said: "It was introducing confusion into the Church, which is to be governed by two sorts of persons—by kings and by bishops. However, at the instance of his clergy, he assented to that singular regulation. The Normans, likewise elevated with the power of declaring war, would not for a long time hear of an ordinance which seemed to curtail their independency, till, an epidemic disease raging among them, they yielded, and promised on oath to conform to the decree.

But to cut the root of this destructive evil (private war) was reserved for St. Louis. It had been a standing obligation in France for all of the same family mutually to assist each other in their private wars. That benevolent prince forbade, under penalty of treason, the commencement of any private war until forty days after the commission of the crime or offence which had originated the quarrel. This is what is called *Quarantaine le Roi* ("quarantaine, trêve de quarante jours"). The endeavours of St. Louis (whose edict was known under the name of the King's Peace, or Royal Truce), being followed up by Philip the Fair, and successfully completed by Charles VI. and Louis XI., led, soon after the middle of the fifteenth century, to the total abolition of the practice of private war. Cf. Dominicy, *ut infra*.

"The subject of private warfare," says Hallam, "is treated so exactly and perspicuously by Robertson, that I should only waste the reader's time by dwelling so long upon it as its extent and importance would otherwise demand. See *Hist. of Charles V.*, vol. i. note 21. Few leading passages on the monuments of the Middle Ages, relative to this subject, have escaped the penetrating eye of this historian; and they are arranged so well, as to form a comprehensive treatise in small compass."—*Middle Ages*, vol. i. ch. ii.

His remarks on the Normans, and their influence in England, are reviewed by Stuart, in his *View of Society in Europe*, p. 223.

In the same note, Robertson gives a history of the "Truce of God." Other authorities are as follow:—Du Cange, *Glossarium Medicæ et Infimæ Latine*, s. v. "Treuga"; *Dissert. sur Joinville*, xxix., which may be found also in the seventh volume of the new edition of Du Cange's *Glossarium*. (Johnes, in his translation of the *Dissertations* appended to Joinville, has omitted that here referred to); Glaber, *Hist.*, lib. iv. c. 5, and lib. v. chap. i.; (Bouquet, vol. x.; Duchesne, iv.; Pertz, vii.) Cf. Milman's *Hist. of Latin Christianity*, vol. iii.; Marcus Antonius Dominicy wrote a treatise *De Treuga et Pace ejusque Origine et usu in Bellis privatis*, ap. Struvii *Bibliothecam Librorum Rariorum*, pp. 33—51. Abbé Velly, ad a. 1044.

BIBLIOTHECAR. CHETHAM.

* Continued from p. 102.

PHOTOGRAPHING THE PUBLIC RECORDS.—From the 27th Annual Report of the Deputy-Keeper of the Public Records—the esteemed Mr. T. Duffus Hardy—some newspapers have given a *résumé* of what has been done. *The Illustrated Times*, of August 25, tells us that:—

"The work of producing facsimiles of important records and documents by the process of photozincography was carried on during the year at the Ordnance Survey, Southampton, under the direction of Mr. William Basevi Sanders, an assistant keeper of records. The first part of the work, comprising documents extending from the Conquest to the reign of Henry VII., was published in March, 1865; and the second part, consisting of documents of the reigns of Henry VIII. and Edward VI., was nearly ready for publication at the close of the year. The third part, including the reigns of Mary and Elizabeth, had also been commenced. Besides these a similar collection of the national documents of Scotland was in progress. On the 26th of July Dr. Robertson, of the General Register House, Edinburgh, arrived at Southampton, and, in pursuance of an arrangement made between the Master of the Rolls and the Lord Clerk Register of Scotland (Sir Wm. Gibson Craig), handed over to the custody of Mr. Sanders a portion of the documents selected for the first part of the series of the national manuscripts of Scotland. By the end of September the whole of these were photographed. The plan adopted for the Scotch records differs in some respects from that pursued in the publication of the English series. Sir W. G. Craig preferred a larger page than that chosen by Sir Henry James, and desired that each copy should be exactly to scale with the original. Many of the Scotch MSS. were so large that in order to copy them in the manner decided upon, without any reduction of size, it became necessary to photograph them in sections; as many as seven separate negatives having to be taken of the same record in one or two instances. There were, besides, other difficulties of which no previous experience had been obtained. The size of the documents prevented their being placed in the glass frame, and it was consequently impossible to prevent the parchment from temporarily shrinking under the sun, and so rendering the size of the letters smaller in each succeeding negative. Then, again, it was equally difficult to get a perfectly flat surface to the document, the only means to effect this without risk of injury, being to fasten it to a board with pentagraph pins round the edge. It happened, fortunately, that the weather was exceptionally fine, and the exposure consequently so short, that the operators were enabled to get the negatives before the sun and wind had had time to distort or shake the letters to any important extent. The next step was to prepare the transfer; and in order to do this it was first necessary to take a separate carbon print of each of the sections in which the original had been photographed, to cut off the surplus portions, and to piece the remainder together with such nicety that no division should be visible."

This is highly satisfactory; and I am inclined to think, if we could learn the minutiae of the process—what is required to accomplish it, and how to perform it—many valuable papers in private hands would become generally accessible, more particularly where the owners knew something themselves of, or had friends who were acquainted with, photography.

Papers of great interest are treasured up in many families who are not inclined to trust them

to a copyist to transcribe; but as photography is an elegant amusement, as well as a beneficial art, it might not be too much to expect that if the *modus operandi* of photozincography was made known, many would be induced to communicate, by their acquired skill, copies of documents and papers unique and unattainable.

In a periodical like our indispensable "N. & Q." it surely will not be out of place to ask for a description of the process; which, if it is said to be one of a scientific nature, is still science applied to literary purposes. M. C.

SIR BEVIL GRENVILLE.—Warner, in the text of his well-known and oft-quoted *History of Bath*, tells us that Sir Bevil Grenville's "horse falling" at the time of the "third charge," and "giving ground," "he received, after other wounds, a blow on the head with a pole-axe, with which he fell, and many of his officers about him." In the next page, the monument is mentioned, and "the place on which the heroic Sir Bevil Grenville fell" is noted; "the exact spot being ascertained by a girl who passed the field of battle on the ensuing morning, and discovered and gave notice of it to the Royal party." We find the word "fell" both in the text and note, which appears the more exact, taking it that he was "mortally wounded, and died the next day, at the parsonage of Cold Ashton" (Turnbull's *Rambles*, p. 229). Sir Bevil Grenville does not thus appear to have died at the battle, but in consequence of it. It might be supposed that the monument was erected immediately over the remains—and that the funeral was at Cold Ashton. Had it been otherwise, the very fact of transferring would surely have been not only marked, but recorded. I am not exactly aware of the family burial-place of Sir Bevil Grenville; there may have been a removal to that place. E. W. R.

THE CAVE ADULLAM.—For the benefit of your readers during the next century and afterwards, I think it would be advisable to register in "N. & Q." the following extract from *The Illustrated Times* of August 25th, 1866:—

"The nickname which I allude to is 'The Adullamites.' And now, a few words upon the opprobrious appellation with which Mr. Bright has stamped the malcontent Liberals who, led by Mr. Lowe, voted against, and ultimately threw out, the Reform Bill and the Government. The Cave Adullam is first mentioned in 1 Samuel, xxi. 1, 2. David, when he was fleeing from Saul, went over to Gath, in Philistia; but, finding that he was not safe there, he fled to the Cave Adullam. And it is recorded that there, 'everyone that was in distress, and everyone that was in debt, and every one that was discontented, gathered themselves unto him; and he became captain over them.' The point, the appropriateness, and the sting of the analogy between the old Adullamites and the new lies in the words in Italics.

"In David's company there were, one can imagine, many young men who felt that they had been neglected in the Court of Saul; and you will remember that it was

said, or shrewdly thought, that there were amongst our Adullamites many who fretted and fumed, and were distressed and discontented because, when Earl Russell formed his Government, they were neglected and passed by. But perhaps there is a more subtle analogy. David and his friends were outcasts, and two courses were before them. They could go over to the Philistines, but this course was repugnant to them. They were still Israelites, though not of Israel, and so they determined to form an independent party. And as with the old, so with the new Adullamites. They, too, might go over to the Philistines, but were not prepared for so extreme a policy; and they, too, determined to set up for themselves. At all events, no sooner was the nickname out of Mr. Bright's lips than it was received with acclamation as singularly appropriate; and, to use a short but forcible word, stuck, and probably will stick and become historic."

EDWARD C. DAVIES.

Cavendish Club.

THE WICKS OF BAIGLIE.—In the opening chapter of *The Fair Maid of Perth*, Sir Walter Scott dwells upon the beautiful view of the ancient city and its environs to be obtained from the Wicks of Baiglie. When I was recently in the neighbourhood, and inquiring about this locality, I was told that, from the Wicks of Baiglie, which is in the line of the Ochills, Perth is not actually visible—the hills of Craigie and Moncrieff intercepting the view. And though I was not at the precise spot, I was near enough to see that this must be the case.

E. H. A.

BRENAN'S "MILESIAN MAGAZINE," 1812.—It may be satisfactory to some readers of "N. & Q." to know that a MS. Key to the Names in this eccentric periodical is in the copy in the Library of the British Museum. For example, "Roundabout" stands for Daniel O'Connell, Esq.; "Bladderchops," Lord Norbury; "Con the Daggerman," Mr. Conway, editor of the *Dublin Evening Post*; "Big Paw," Dr. Joseph Clarke, an eminent physician in Dublin; and "Phil Harlequin," Mr. (afterwards Sir) Philip Crampton. The foregoing are not now living.

ABBA.

DIAL MOTTOES.—There is a pretty one at Urugne, a small village in France near the Spanish frontier: "Omnes feriunt, ultima necat."

HOWDEN.

CURIOUS WELSH ADDRESS.—A friend has favoured me with the following address of a clergyman, taken from the clerical list of the Bangor Diocese:—

"Llanfairpiollgwyngyllgogerbealltysiliogogo, Anglesey."

The meaning of which is—

"Llanfair, pioll, gwyngyll,
St. Mary's Church, of the pool, of the white hazels,
goger, beall, tysiogogo,
over against, or rather near, the pool, of St. Tysilis Gogo."

WILLIAM BLOOD.

Liverpool.

PRINTER'S PIE.—An amusing printer's error has occurred in the columns of one of the leading Paris evening papers, which has excited no small amount of merriment at the expense of a man of real talent. The following paragraphs, intended to have been printed separately, were by some blunder so arranged that they read consecutively:—"Doctor X. has been appointed head physician to the Hospital de la Charité. Orders have been issued by the authorities for the immediate extension of the Cemetery of Mont Parnasse. The works are being executed with the utmost despatch."

WYKYN DE WORDE.

Queries.

TO AMERICAN READERS.—I am desirous of learning if any descendants exist of a man not unknown in his day—John Witherspoon, D.D., LL.D., President of Princeton College, New Jersey, U. S. Born in 1722 in the Manse of Yester, co. Haddington, of which parish his father was incumbent, he held successively the livings of Beith, co. Ayr, and Paisley, co. Renfrew, and emigrated in 1768; subsequently casting in his lot with the founders of the Republic, his name, I believe, being one of those attached to the Declaration of Independence.

One of his sons, a captain in the American army, fell at the Brandywine, and the descendants of the other are understood to have lived in Philadelphia. The doctor's daughter married Dr. Samuel Stanhope Smith, who succeeded him as president of the college on his death in 1795, and may have also left children. Should none of these reply to this, perhaps some member of the New Jersey Historical Society will kindly address me (as under) on the subject.

JOSEPH BAIN.

The Abbey Grange, Sherborne, Dorsetshire.

MS. OF BERENGARIUS.—In the library at Durham Cathedral is a remarkably fine MS. (A. 1. 10, Rud's Catalogue) of Berengarius on the Apocalypse, having for its initial letter A, containing a representation of Our Lord enthroned, with the sword of the Spirit proceeding out of his mouth towards his right hand. The ground on which the figure is painted is a brilliant blue, and there are several letters arranged on it in a curious way, evidently with some symbolical intention: the meaning of which has not, I believe, ever been discovered. Our Lord holds in his right hand the seven stars, arranged as a Latin cross; and above that is the letter A in white, on the blue ground. In a line with this, but on the left side of his head, is a D; and below this, in a position corresponding to the cross of stars, is a Greek cross, formed thus:—

P. Some of your readers may have seen

P. F. P. the MS.; but if not, they may perhaps

S. be able, from this description, to arrive at some solution of the problem. The illumi-

nation is exceedingly beautiful, and is interesting for the literal representation it has of Our Lord as he appeared in the vision of St. John.

J. TAVENOR PERRY.

9, John Street, Adelphi.

COLUMBUS AND THE EGG.—What authority is there for the well-known anecdote of Columbus making the egg stand? If Vasari is to be credited, the Florentine architect, Brunelleschi, many years before Columbus was born, performed the egg-feat relative to his intended cupola for the church of Santa Maria del Fiore in Florence:—

"The other architects desired that Filippo should explain his purpose minutely, and show his model as they had done theirs. This he would not do, but proposed to all the masters, foreigners and compatriots, that he who could make an egg stand upright on a piece of smooth marble, should be appointed to build the cupola, since in doing that his genius would be made manifest. They took an egg accordingly, and all those masters did their best to make it stand upright, but none discovered the method of doing so. Wherefore, Filippo, being told that he might make it stand himself, took it daintily into his hand, gave the end of it a blow on the plane of the marble, and made it stand upright. Beholding this, the artists loudly protested, exclaiming that they could all have done the same; but Filippo replied, laughing, that they might also know how to construct the cupola if they had seen the model and the design."—*Vasari's Lives of the Italian Painters*, translated by Mrs. Foster, vol. I. p. 431.*

This occurred about A.D. 1420.

E. M. B.

CURIOUS TRADITION.—What gave rise to the tradition that on the ejection of Eve from Paradise the roses, which were previously all white, blushed and turned red?

G. W. N.

"LA DEVINERESSE."—There was printed at Paris, 1680, 12mo, *La Devineresse, ou les Faux Enchantemens: Comédie représentée par la Troupe du Roy*. From the address to the reader we are told that it was very successful, and created at the time a great sensation. The authorship is ascribed to Thomas Corneille and Mons. De Vise. Who the latter was I am at present ignorant. The copy shown me by a friend contains nine very remarkable engravings of scenes in the drama, and on that account as exhibiting the dresses and stage arrangements of the French theatre in 1680 is highly interesting. They are all well executed. Is the work referred to of rare occurrence?

The works of the two Corneilles were printed collectively in 12mo, 1664-5. Before each drama there is a beautiful engraving of some scene in the play. Is this edition at all valuable excepting on this account? Some of the pieces, it may be observed, are there for the first time printed.

J. M.

ALLAN FENWICK.—Information is desired concerning him or his descendants. He was the

[* *Vide also "N. & Q."* 3rd S. ix. 319.]

second son of Sir John Fenwick, Bart. The latter was born in 1579, made a baronet by Charles I. in 1628, and died about 1658: Allan was born about 1623. (See Burke's *Extinct and Dormant Baronetcies*.) S. W. P.

COLOUR OF THE GARTER RIBBON.—Mr. Boutell, in his *Manual of Heraldry*, gives an account of the Order of the Garter and its insignia; and at p. 267 (ed. 1863) he says the ribbon was originally black, but Queen Elizabeth changed it to a light blue, and George I. changed it to the dark blue, of which hue it still continues.

Now a different account is given in the notes to *Hudibras*. In the witty part of the beginning of the poem, in which Butler describes the person of Hudibras, his dress, his parts, and his religion, speaking of the latter, he says:—

"For his religion it was fit
To match his learning and his wit:
'Twas Presbyterian true blue,
For he was of that stubborn crew
Of arrant saints," &c.;

and the note on the third line explains—

"Blue was the Presbyterian colour, and is that of the modern Whigs. Previous to the Revolution the colour of the ribbon of the Garter was sky-blue; but after the accession of William it was altered to its present colour—a dark blue. It was done in compliment to the Whigs," &c.

Now which of these accounts is the truth? I think the critic is right and the *Herald* wrong. James (though at St. Germain's) went on making Peers and Knights of the Garter; and William might well so alter the colour of the ribbon as to distinguish his knights from James's. A genuine portrait of William or Anne would decide this. Did Queen Anne and the knights in her time wear the dark blue ribbon? According to my recollection they did. GRUB.

HARLEM MEDALS.—G. Van Loon, in the first volume of his *Histoire Métallique des Pays-Bas* (La Haye, 1732), gives engravings of three medals commemorating national events, and upon each of which appear, after the fashion of the Romans, the letters S. C. (*senatus consulto*). These, he says, were by the vote of the Town Council of Harlem presented to every member of the council on his first admission to the council-chamber. Can any one direct me to an account of this practice, when it originated, and when it was discontinued?

WILLIAM BLADES.

11, Abchurch Lane.

"HISTORY OF HADDINGTON."—In a copy of the *History of Dunbar*, by Jas. Miller, I find a prospectus of a History of Haddington by the same author. Was the latter work ever published? F. M. S.

HERALDIC: ARMS OF DARNLEY.—Can any of your readers oblige me with the colours proper to

the arms of Lord Darnley, husband of Mary Queen of Scots? The arms are given in Whitaker's *Leeds*, but neither author nor engraver have given the colours.

G. D. T.

ADMIRAL THOMAS MATTHEWS.—In "N. & Q.," 2nd S. ix. 80, I asked if any one could supply me with a copy of a ballad concerning Sir Thomas Matthews. To this I received no satisfactory answer. I am still very anxious to recover it. I know that it once existed in a broadside form. The following is all that I at present possess:—

"Our Captain he was a man of great fame,
Sir Thomas Matthews, that was his name;
And when in the midst of the battle he came,
He cried, 'Fight on, my jolly boys, with courage true
and bold,
We will never have it said that we ever was (sic)
controlled.'

The first that bore down on us were three,
The Aimwell, the Speedwell, and Salsburee;
The one was on the wither, the t'other on the dither,
And the third on the starboard lee."

EDWARD PEACOCK.

Bottesford Manor, Brigg.

"AS NICE AS A NUN'S HEN."—This phrase occurs in Wilson's *Arte of Rhetorique*, 1562. He says:—

"I knewe a priest that was as nice as a Nonnes Henne. When he would saie Masse, he would never saie Dominus vobiscum, but Dominus vobicum."

Again; Lylie, in the preface to *Euphues*, has—
"The shoemaker should not goe above his latchet."

Query, the meaning of the first expression, and another instance of the second?

LETHREDIENSIS.

PRESIDENTS OF MEXICO.—Can any one supply a list of the Presidents of Mexico, from 1822 to 1863?

St. Alban's.

W. A. C.

EARL OF PEMBROKE'S BLACK BRACELET.—In a notice of the National Portrait Exhibition (No. 560), I read of the fifth Earl of Pembroke wearing the well-known black bracelet. I should be glad to know the meaning of this.

STEINBERGER.

PICTURE.—Can any of your readers inform me the subject of the following picture?—

A chariot with two horses stands by a small lake. A wounded king, having his crown upon his head, is leaning for support against the side of the chariot, as he stands within it. The wound is below the neck on the right side, but no evidence to prove by what weapon—whether lance or arrow. A horseman in armour, i. e. with breast-plate of mail and greaves upon his legs, is conversing with the king, but apparently is more an enemy than a friend. Beyond these two there

are no figures. The strangest part of the picture lies in the fact of both horses having two or more feet cut off, the foot and fetlock joint lying detached in all the instances. One horse, whose forefeet are thus amputated, is standing quiet, resting on the stumps. The other horse is rearing.

I am inclined to think it represents some incident of Eastern history, but am not sure. Can it possibly be Ahab, after the battle of Ramoth-Gilead?

F. C. H. H.

PLANT AT NAVARRE.—Reading some time since a Spanish work, I met with the following passage:—

"On the opposite side of the ravine was a rock, on which grew in wild profusion that little plant, slippery as ice, and which can only be found on the mountains of Navarre."

I wish to know the name of that plant, and whether it is true that it can only be found in those mountains?

R. W. W.

THE 69TH AT QUATRE-BRAS.—Owing to the stupidity of the Prince of Orange in ordering this regiment, when in the act of "forming square," to "reform column and to deploy into line," one of the colours was taken. (See Siborne's *History of the War in 1815*, vol. i. p. 140, for details.) He does not mention whether it was the King's or regimental colours.

BROWN BESS.

ST. PATRICK.—St. Patrick is the patron saint of the town of Murcia, capital of that kingdom in Spain. Can any of your learned historico-theological correspondents establish the connection between the St. Patrick of Ireland and the St. Patrick of Murcia? I have never been able to learn anything on this head, and I am not aware that there are two St. Patricks.

HOWDEN.

SCRANNEL.—Is there any earlier authority than Milton's "Lycidas" for the use of the word *scrannel*?

JONATHAN BOUCHIER.

"SIC SEMPER TYRANNIS."—These words are well known as the motto of the state of Virginia. I should be glad to know the date of the adoption of the motto, and the source from which it was taken.

J. E. S.

St. John's, Cambridge.

"WHOLE DUTY OF A WOMAN."—Who was the author of *The Whole Duty of a Woman*; or, a Guide to the Female Sex from 16 to 60," &c.? My copy is the fourth edition, 1707. It is said to be written by a lady. Was she Lady Packington, who, if I mistake not, wrote *The Whole Duty of Man*? This book is not mentioned by Lowndes.

G. W. M.

Queries with Answers.

GLEE AND MADRIGAL.—I have never yet met with an exact definition of the difference between these two terms. If my memory serves me rightly, the late Professor Taylor, in one of his admirable lectures at Gresham College, defined *glee* as a composition in equal parts, for four or more single voices, but the *madrigal* as a chorus for many voices. Can you help me to an accurate definition?

JUXTA TURRIM.

[These questions are somewhat difficult to answer, *ad populum*, without introducing a musical dissertation on style and form; but, considering the brevity required, it is hoped the following will suffice:—

Madrigals are compositions for several voices, much after the manner of the ecclesiastical motett, but wedded to secular, instead of sacred, words. They were introduced in the sixteenth century, and reached their best—as well as most popular—period in that and the following age. They are both beautiful and interesting specimens of musical art, and exhausted the skill, ingenuity, and knowledge of the best composers in their day. They are named from being set to little amatory poems, called *madrigals*; and although chiefly intended to be vocal, they were frequently accompanied by viols, the organ, or early varieties of the piano-forte. They are said, and not without reason, to have originated in Italy. As to the meaning of the term, there seems to be much speculation. Dr. Johnson calls it “a pastoral song.” John Kersey, in his *Dictionarium Anglo-Britannicum*, 1621, terms a *madrigal* “a kind of Italian air or song.” Bailey, in his *Dictionary*, says, “a madrigal is a little amorous piece, which contains a certain number of unequal verses, not tied to the scrupulous regularity of a sonnet or subtilty of an epigram. It consists of one single rank of verses, and in that differs from a canzonet, which consists of several strophes that return in the same order and number.”

Glees are vocal compositions for at least three voices, some are written for as many as eight; and when the performers can do justice to the work they sing, any accompaniment is worse than useless, and is a barbarism. There are glees, however, composed with special accompaniments for piano-fortes, as well as others in which instrumental or orchestral effects are introduced; but the glee, proper, depends wholly for its attraction on the human voices unaided by instruments of any kind. The characteristic of a glee may be best described as being more melodious, graceful, and free from strict artistic form and treatment, than a madrigal. When glees first appeared is a matter of controversy, and by whom the term was introduced is unknown. Every musician that inquires into the matter has a theory or opinion of his own on the question, and we prefer to leave it as above, rather than raise the inquiry here. This much, however, all agree in, that glees are undoubtedly of English parentage; and we are inclined to add, that if the term *glee* is to be considered as being in common with the language

we speak, the name must certainly originate from the character of the subject having been applied to music in conjunction with words applicable to joy and revelry. The very expression “serious” glee, attached to those of a tender, solemn, or pathetic cast, points out that the generic name of glee, or joyful song, is qualified by a descriptive addition, which characterises it as an exception, whilst it claims to be a composition modelled in the same style which glee writers have adopted for their own.]

FREEMASON.—What is the meaning of “freemason,” a term frequently found in parish registers? For example, in the registers of Astbury in Cheshire:—

“1685. Smallwood. Jo^s fil Jo^s Henshaw, freemason, bapt. 3^o die Nov^o.”

“1697. Jo^s fil Jo^s Henshaw, freemason, buried 7 April.”

I apprehend that the term is not here used in the modern sense.

G. W. M.

[The word “freemason” in the registers of Astbury we take to mean the operative mason, or, as he is sometimes termed, the free-stone mason. The use of this word, in its original and genuine meaning, is a relic of the old trades-unions or guilds of masons. Cawdray uses it in his *Treasure of Similies*, Lond. 1609, p. 342, “As the freemason heweth the hard stones, &c., even so the Heavenly Freemason buildeth a Christian Church.” On this subject we would refer our correspondent to two valuable papers by Wyatt Papworth, Esq., read at the Royal Institute of British Architects on Jan. 23, 1860, and Dec. 2, 1861: (1.) On the Superintendents of English Buildings in the Middle Ages, with especial reference to William of Wykeham. (2.) On the Superintendents of English Buildings in the Middle Ages; Collections for an Historical Account of Masons, their Customs, Institutions, &c. Both are printed in the Sessional Papers of the Society, 1860—1862.]

“*TEMPORA MUTANTUR*,” ETC.—In this week’s *Public Opinion* (Aug. 18) there is an article on “Familiar Quotations” extracted from an American paper, in which it is stated that the well-known and oft-quoted line, “*Tempora mutantur, nos et mutamur in illis*,” is not to be found in any classical author, but that it is by Borbonius, a German writer of the Middle Ages. It is also stated that the line is always incorrectly quoted, as it should be “*Omnia mutantur*,” &c. Are both or either of these assertions true?

JONATHAN BOUCHIER.

[The germ of this oft-quoted line, as stated in our 1st S. i. 234, is to be found in the *Delicia Poetarum Germanorum*, i. 685, under the poems of Matthias Ilortonius. He considers the words as a saying of Lotharius L. (Æt. cir. 830):—

“*Omnia mutantur, nos et mutamur in illis;*

Ille vires quasdam res habet, illa suam.”

See also Cicero, *De Officiis*, lib. i. cap. 10, and Ortil, *Met.* lib. xv. 165.]

LIDDESDALE.—I am anxious to know what is the best topographical account of Liddesdale.

CORNUB.

[An interesting account of Liddesdale will be found in *The Imperial Gazetteer of Scotland*, edited by the Rev. John Marius Wilson, 2 vols. 8vo, 1848, article "Castleton"; as well as in Robert Chambers's *Picture of Scotland*, 2 vols. 12mo, 1827, vol. i. pp. 105—117. Consult also *The New Statistical Account of Scotland*, edit. 1845, vol. iii. p. 461, and Chalmers's *Caledonia*, vol. ii. edit. 1810. The parish of Castleton gave birth to the celebrated John Armstrong, M.D., whose father and brother were ministers of it; and who has sung the beauties of his native vale, in his highly-finished poem on *Health*, book iii.]

SCOTTISH LAW.—I am anxious to know if there is any book on Scottish law which answers to our Blackstone's *Commentaries*. If not, what is the best introduction to Scottish law for a person who is not a member of the legal profession?

CORNUB.

[The following works may be consulted: (1.) *An Institute of the Law of Scotland*, in Four Books, by John Erskine, Advocate. The edition of 1838, 2 vols. 4to, edited by Alexander Macallan, Esq., brings down the Law to the present time. (2.) *Commentaries on the Laws of Scotland*, in relation to Mercantile and Maritime Law, Moveable and Heritable Rights, and Bankruptcy, by George Joseph Bell. The sixth edition, edited by Patrick Shaw, Advocate, 2 vols. 8vo, 1858. (3.) *Principles of the Law of Scotland*, by George Joseph Bell, the fifth edition, edited by Patrick Shaw, 8vo, 1860.]

MS. EPIGRAMS.—I recently purchased, at a sale in London, a MS. entitled—

"Wit's A. B. C., or a Centurie of Epigrams. At London: Printed for Thomas Thorp, and are to be sold at the signe of the Tiger's head in Paule's Church-yard."

Is this merely a transcript of a printed book? If so, who is the author, and what was the date of publication?

FRA DIAVOLO.

[This manuscript is a transcript of a very scarce book, printed about the year 1615. It is noticed in Bohn's *Lowndes*, p. 2957, and a copy of it is in the Bodleian library. Heber's copy sold for 3l. 6s.]

SALADE.—Was there not a variety of helmet in use, during the sixteenth century, called a *salade*? What is the derivation of the word so used?

JOHN DAVIDSON.

[This word will be found in the dictionaries under *SALLAD* and *SALLEY*, Fr. *Salade*, a helmet or headpiece, Ital. *Celata*, Sp. *Celada*. The Sp. *Celada* is an ambush, a place of ambush, and also a helmet, a *celando*, from covering or hiding (Delpino); and Du Cange (in v. *Celata*, i. e. insidie) says, *Celada*, the helmet, is so called, because the soldier who wears it, "*celatur et occultatur ut a nemine agnoscat*." (Richardson.) Ogilvie derives

Sallet from the Germ. *schale*, a shell, bowl, or cover: a kind of light helmet of German origin, first used in the fifteenth century. Its characteristic mark is the projection behind.]

Replies.

MONOGRAM.

(3rd S. x. 147.)

On some coins of Charles II., now before me, there appear two C's interlaced back to back, so to say, in the same way as the two principal lines in the present monogram. I presume they are simply the initial of the monarch's name, the C, or reverse C, adding nothing to the significance of its companion letter. Still, the question suggests itself whether this cipher—a relic of happier times—may not have been adopted by another and unfortunate descendant of the first King Charles. There is no difficulty in finding in the present monogram the letters C and X; and the twist, or loop at the top, appears to form in combination with the C a bold and prominent E. If the date were 1745, instead of, as stated by F. M. S., "about 1715"—and if any facts as to the locality or other circumstances of the inscription supported such a guess—one might discover in this monogram "C. E. REX." Another question here presents itself, for I have no authorities within reach at the moment: Did Prince Charles Edward proclaim only his father as king, reading at the same time, at the market-cross of Edinburgh in 1745 (as stated by a popular writer, Smollett), the manifesto "in which the Chevalier de St. George declared his son Charles Regent of his dominions"? Or, on the other hand, is it the fact that already, in 1743, the elder Pretender had made over all his claims to Charles Edward, and that the latter sought the crown not for his father but for himself?

Is your correspondent F. M. S. quite satisfied as to the date of the monogram? It would be highly interesting, I am sure, to many of your readers to be informed, whether there is anything in the whereabouts, the history so far as known, or the "surroundings" generally of the inscription, to favour the idea of its being a relic of "the '45."

JOHN W. BONE.

41, Bedford Square.

I believe that we have here the sacred monogram XP̄C̄, or, even more nearly, when written in small Greek letters, xp̄c̄, as we get the curled ends of one stroke of the x and the turned tail of the c, exactly answering to the woodcut. Perhaps it



would be too fanciful to notice that the looped sign, which I suppose to be one of contraction, is a 4 of the fifteenth century; and that this figure represents the precise number of letters elided from $Xp[ist]s$. The final letter is repeated and reversed for symmetry of drawing. It is possible that the mind of the artist has gone farther, and that the second C is the initial of another word; in which case, as it overlaps the p , we might take that letter again, and, arriving at $xps Cp$, infer his whole meaning to have been $Xp[ist]s$; $\Sigma[er]p$. I should have more confidence in this conjectural explanation, if the monogram were not of such modern date. From my point of view the design wears an ancient look, and has a certain rudeness of execution which recalls to memory the monogrammatical devices found in the Catacombs, and plentifully displayed in the Gallery of Inscriptions at the Vatican.

JOHN A. C. VINCENT.

This monogram, I conceive, consists of two parts; the upper one is the combination of the Greek χ and ρ , the monogram of *Christ*; this being so, we have *Christ-over* = Christopher: the under part is the written character for the English X , the two members of which are held together by a loop at the top, which I read as X = Hicks; the loop forming an eye = I. Christopher Hicks was probably a merchant whose bales and cases were so marked; and if he was not entitled to bear arms this character might, on his tomb or in a church window, stand in the place of a crest. Such merchants' marks were not uniformly monograms; but, as is generally the case at present, with the exception of some booksellers, have no intelligible meaning whatever, except to be distinct from every other such merchants' marks.

T. J. BUCKTON.

Streatham Place, S.

It appears to me that this is one of the various forms of the sacred monogram. The Chi and the Rho are plain enough, and the interlaced C's stand for Sigma. It would, according to my idea, therefore read, $XPICTO\S\S\Theta TH\ P$. I take the flourish at the top for a rubrication only, still it may stand for α ; and Λ is also to be found in the interlacing of the χ and the C . W. J. BERNHARD SMITH.
Temple.

I think it very probable that this monogram is intended for *Pax Christi*, the usual motto of the Jesuits at the head of their letters. The P appears on the sinister side, and the sterna of it, crossed by a curved line from the dexter, forms the letter X . Then we have two letters C , interlaced and turned opposite ways, in the usual fashion of monograms, which I take to stand for *Christi*—the flourish at the top doing duty as the

sign of contraction for both words. F. M. S., no doubt, knows where this monogram has been found. If it has been discovered heading any letter of a member of the Society of Jesus, I hope he will mention this in "N. & Q.," as it will render my explanation more than probable.

F. C. H.

MONMOUTH'S MISTRESS.

(3rd S. x. 144.)

It is almost impossible to conceive how the framers of the Catalogue to the National Portrait Exhibition could have confounded Lady Margaret Wentworth, daughter of Thomas, first Earl of Strafford, with Henrietta Baroness Wentworth.

The Wentworths, who rose to such eminence in the person of Thomas, Earl of Strafford, Prime Minister to Charles I., were always seated at Wentworth Woodhouse, in Yorkshire; whilst the Baroness Wentworth derived her descent from a branch of the same family settled at Nettlestead, in Suffolk.

Lady Margaret Wentworth (to whom SEBASTIAN refers) died unmarried at Hooton-Roberts, the jointure house of the first Countess of Strafford in the year 1681.

Burke, in his *Extinct Peerage* (edit. 1806, art. "Wentworth"), says of the baroness:—

"This lady resided at Toddington, co. Bedford, with James, Duke of Monmouth, whose attachment to her ladyship continued until his decease."

Rapin states that immediately prior to the Duke of Monmouth's execution, Dr. Jenninson and Dr. Hooper, the divines in attendance upon him, tried, but in vain, to obtain satisfaction regarding his connection with the baroness and his pretending to be lawfully married to her before God, alleging that his first marriage was null, as being too young when he gave his consent; and he chose rather to deprive himself of the communion than own his engagements with that lady to be unlawful.

Macaulay, in his touching language, writes thus of Lady Wentworth's tomb:—

"Her family reared a sumptuous mausoleum over her remains, but a less costly memorial of her was long contemplated with far deeper interest. Her name, carved by the hand of him whom she loved too well, was, a few years ago, still discernible on a tree in the adjoining park" [which was near Toddington].

Every one must feel thankful to a writer like SEBASTIAN, who corrects the errors which have crept into the Portrait Catalogue, which are so prone to mislead the world regarding some of our noblest families.

WESTWORTH STRENGTHS.
25, Gloucester Place, Portman Square.

In the *Life of James II.*, by the Rev. J. S. Clarke, are some remarks by Sir Walter Scott respecting this lady:—

"Although it is unquestionably true that the Duke of Monmouth persisted in maintaining that Lady Harriet Wentworth was his wife in the sight of Heaven, yet the secretary is mistaken in averring that he refused to see the unfortunate duchess before his execution. There is a particular account of their last interview in the appendix to Mr. Rose's remarks on the reign of James II., which I copied for that work from the original narrative in possession of the Duke of Buccleuch. The meeting passed with decency, but without any mark of affection. There is a tradition that, on the morning after the execution, the king breakfasted with the Duchess of Monmouth, and presented her with a remission of the forfeiture of blood incurred by the duke's treason, in so far as it affected the titles and estates of the Buccleuch family.—W. S."

The above is not the only instance of generosity in James II. For when Lady Alicia Lisle's estate in Hampshire had been forfeited by her husband's attainder, the king restored it (her maiden property) to her, for which act of kindness that poor lady afterwards made him an ungrateful return.

W. D.

BATTLE OF GLOUCESTER.

(3rd S. x. 109.)

During the Great Civil War Gloucester was devoted to the parliamentary cause. The siege begun early in August, 1643. A brigade of the Royalist commander, General Garret's Horse, appeared before the city, in a place called Tredworth Field, whereupon the citizens sent out a small body of horse and foot, under the command of Captain Blunt, assisted by Lieut.-Col. Mathews, Capt. White, Capt. Pury, the younger, and Capt.-Lieut. Harcus. They issued out of the north gate, and took ten prisoners. Shortly after this another sally was made in the direction of Barnwood, and one of the Royalist officers was killed by a little boy, who had loaded a musket with a pebble.

On or about August 10, the king in person summoned Gloucester to surrender.

August 11. During the night Capt.-Lieut. Harcus, assisted by his ensign Col. Stevens, issued out of the south port with a small force, and drove the cavaliers from their trenches. The same night, the Royalists "making an approach in Barton Street," were repulsed, a captain of the Queen's black regiment killed, and Sir Jacob Ashley wounded in the arm.

August 12. Capt.-Lieut. Harcus made another sally, and the same day Capt. Gray fell upon the Royalist's quarters at Kingsholme, where he slew Capt. Rummy and several common soldiers.

August 13-14. Captain Mallerie made a sally in the direction of Kingsholme.

August 15. Capt.-Lieut. Harcus slain.

August 16. A body of about 150 musketeers under Capt. Crisp sallied out of the north port, and fell upon the men in the King's trenches.

August 18. A party of about 400 musketeers, commanded by Major Pudsey and Capt. Gray, assisted by Capt. Faulkner and Capt. Massie, fell upon the Royal forces. They were "led by one Weaver, a very stout fellow, as their guide." Lieut. Pincock with about 50 musketeers was sent over the works at a little mead to give the cavaliers the alarm, while the rest of the sallying party got between the besiegers and their breast-works. Several officers of the King's party were slain, and Capt. Basset took Lieut. Tipper prisoner.

August 20-21. Two parties sallied out of the city. The one consisted of about 200 men under the command of Capt. Stevenson, assisted by Capt. Moore. They took Lieuts. Anderson and Trapps prisoners. The other sallying party was commanded by Capt. Blunt, assisted by Capt. William White. They went by boat down the Severn, and attacked the Royalists' quarters in Severn Street, killing Serj.-Major Wells, the captain of the watch, and some common soldiers. The siege was raised on Tuesday September 5, 1643.

A few days before the end of the siege an arrow was shot into the city, attached to which were these words:—

"These are to let you understand that your god Waller hath forsaken you, and hath retired himself to the Tower of London. Essex is beaten like a dog. Yield to the King's mercie in time, otherwise, if we enter perforce, no quarter for such obstinate traiterly rogues."

"From a wel-wisher."

To this rough message another arrow was speedily returned charged with the following compliments:—

"Waller's no god of ours, base rogues, ye lie;
Our God survives from all eternity.
Though Essex beaten be, as you do say,
Rome's yoke we purpose never to obey;
But, for our cabages which ye have eaten,
Be sure ere long ye shall be soundly beaten.
Quarter wee'l ask ye none, if we fall down
King Charles will lose true subjects with the Towne."

"So sayes your best friend if you make timely use of him."

"Nicholas Cudgell-you-wall."

See John Vicars' *Jehovah-Jireh . . . or England's Parliamentarie Chronicle*, i. 399—406.

The following cavaliers are stated to have been killed in Gloucestershire: Sir Richard Laudy, at Cover, in Gloucestershire; Col. Myn, slain in Gloucestershire; Lieut.-Col. Story, in Gloucestershire; Capt. Charles Blount, at Gloucester. See *The Royal Martyrs, or a List of the Lords, Knights, Commanders and Gentlemen that were slain in the late Wars in Defence of their King and Country* . . . London: Printed by Tho. Newcomb, living in Thames-street over against Baynard's Castle, 1660. [*Soc. of Ant. Broad-sides*, 537]. *Prestwich's Republica*, 131-147.

I have among my civil war collections references to the following tracts relating to Gloucester:—

"Good News from . . . Gloucester," 4to. London, 1643.

"A True relation of the late Expedition of Robert, Earl of Essex, for the relief of Gloucester," 4to. London, 1643.

"An Order by the Committee for the Militia of London for the relief of Gloucester," fol. London, 1643.

"Verses on the Siege of Gloucester and Col. Massey," 4to, 1644.

"History of the Military Government of Gloucester," 4to, 1647.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

SABBATH QUERIES.

(3rd S. x. 78, 138.)

Such *veritate questiones* as the obligation of the Sabbath, in a theological sense, are not of course admissible into your pages; but, nevertheless, I think a very interesting topic of research of purely historical and literary character—and, therefore, quite consistent with the designs of "N. & Q."—might be supplied in the endeavour to trace the first writer to whom we owe the great confusion that now exists between those two distinct institutions—the Sabbath and the Lord's Day. As far as my researches go, no writer of any learning or discretion has ever employed the word Sabbath to designate the Christian Sunday, till comparatively recent times. It is scarcely necessary to remark, that the Fathers invariably distinguish between the Sabbath and the Lord's Day, and never employ the former term for the latter. And this practice, I suspect, obtained as far down in the history of the Church as the Reformation. The opinions of Luther and Calvin are well known; neither would have called our Sunday "the Sabbath," and the same thing may be remarked of (*inter alios*) Heylin, Prideaux, Paley, Arnold, and Whately. The confusion between these two terms may be traced, I think, in the first instance, to the Puritan controversies of the Martin Marprelate times.

In Neal's *Hist. of the Puritans* (vol. i.), and more especially in Fuller's *Church Hist.* (book ix. § 20), the rise of the Sabbath controversy in English theology is traced to Dr. Bownde, whose (now very scarce) book on the Perpetual Obligation of the Mosaic Sabbath is described at length. Fuller also expressly informs his readers that from that time the Lord's Day began, "both in writing and preaching, to be called the Sabbath," evidently implying that the use of the word in such a sense was novel. In a subsequent sketch of the controversy, Fuller (book xi. 32), remarkable as much for his exactness as for his quaint humour, supplies a detailed account of the three great schools of Sabbatical opinion into which the theologians of the time were divided.

In reference to the difference between your correspondents F. C. H. and M., allow me to say that, while many persons acknowledging the obligation of the Lord's Day would shrink from identifying it even by name with the Jewish Sabbath, they would not so much object to the use of the term *Christian Sabbath*, although they would prefer that of the *Lord's Day*. And in this category, I think, will be found those who have written most discreetly and learnedly on the subject; Bishop Ellicott, in his *Hulsean Essay*, for instance, who carefully distinguishes between the Jewish and the Christian institution, and declines to call the latter the Sabbath, though he claims for it a Sabbatical character. I will not, however, occupy your space further than to repeat, that I do not believe a single example of the use of "Sabbath" for the Lord's Day can be found in any English writer anterior to the early Puritans.

In regard to the hour at which the obligation of Sabbath begins, I may mention that, in the North of Germany, in Hanover, and Bremen, Sunday, with all strict Lutherans, commences at sunset on Saturday, and ends at sunset on Sunday. Many excellent persons who would think it a desecration to play at cards on Saturday evening, would not hesitate to do so on Sunday evening; since, in their opinion, Sunday ends at sunset.

JUXTA TÜRUM.

It is laid down very dogmatically by M. that my assertion about the word *Sabbath* is a strange one, and one which "should scarcely have found place in 'N. & Q.'" Yet I made it with full knowledge and deliberation; and I now proceed to justify it. When I said that the word *Sabbath* signified *Saturday*, my meaning was open enough to any fair critic—that the word *Sabbath* designated that day of the week which is called by us *Saturday*. If I had said that the *Lord's Day*, for instance, signified *Sunday*, no reader would have supposed me to mean anything but that it was another name for that day. Of course I knew, in common with "every one" "who has any acquaintance with Hebrew knows," that the word *Sabbath* means *rest*; but I also knew that our *Saturday*, the seventh day, was called *Sabbath* expressly because it was set apart for a day of *rest*. I knew also that among the Jews, their other festivals were often called *Sabbaths*, and that even the whole week was so called, as when the Pharisee boasted that he fasted twice in the week—*ἐν τοῖς ἡμέραις*. See also St. Matt. xxviii. 1. Still the name of *Sabbath* was primarily attached to the *Saturday*; and my object was to show that its application to our Sunday should be avoided, as tending to confound a Christian festival of the New Law with a Jewish one of the Old, which is done away.

I am told by M. that the use of the word *σαββατισμὸς* by St. Paul, Heb. iv. 9, is a sufficient in-

dication that the early Christian Church attached the idea of rest to the word *Sabbath*. Of course it did, but it does not follow that they called the Sunday *Sabbath*. St. John expressly calls it the *Lord's Day*, Apocalypse i. 10. St. Paul, writing to Hebrews, naturally argued from their day of rest to a future eternal rest for the people of God; but this proves nothing in favour of the application of the name to the Christian festival. And I contend that we shall best avail ourselves of our Christian liberty by avoiding all terms which might seem to identify the dispensation of the New Law with the ceremonial Law of the Jews, which is abrogated.

F. C. H.

HONORARY CANONS (3rd S. x. 14, 114).—Several correspondents of "N. & Q." have gravely undertaken to enlighten your readers on the supposed *misunderstanding* of this knotty query. One gentleman declares that there is no such thing as Honorary Canons, specially at Salisbury, from the Institution of Bishop Denison; that all he did was to get the word "suppressed" changed into "suspended," when the Ecclesiastical Commissioners seized the income attached to these prebendal stalls; and for further explanation refers me to *Cathedralia*. I have no intention of investing in this learned work. By a shorter and more economical cut, I learn from the Chapter Clerk at Sarum that what I asserted about Bishop Denison and Honorary Canons was simply just as I stated in your columns, viz. that he instituted a fund for paying each prebendary 5*l.* for coming up to the Cathedral to preach in his turn, where the original endowment had been suppressed, or suspended, whichever word you prefer. I am informed by letter through one of these Honorary Canons, that he, for some years after his appointment, regularly received the 5*l.* Denison's endowment; while, according to the Chapter Clerk, the Denison 5*l.* has, like the original income of each stall, been suppressed, or suspended (whichever you please), by the Ecclesiastical Commissioners; but they still allow "travelling expenses." Surely these simple facts will settle the *misunderstanding* far more easily than the learned quibbling about mere words. Call a spade a spade, and there will be no misunderstanding; say, an agricultural instrument for delving, the rustic stares with amazement at the parson's learning. I admire simplicity in style.

QUEEN'S GARDENS.

PSALM XXII. 16 (3rd S. x. 150).—It seems to me rather strange that not a single one of those who have replied to me—not even the omnilegent MR. BUCKTON—should appear to have the slightest acquaintance with the writings of De Wette, Hitzig, Ewald, Olshausen, or any of the great German critics of the present century. Among these

I think Olshausen ranks highest in point of judgment, and indeed I know no critic that I would set before him; and, had not he rejected the ordinary interpretations in the most decided terms, I should hardly have advanced my conjecture with so much confidence. He begins his note on the passage thus:—

"It is now pretty generally acknowledged that these words, as they stand and are pointed in the Masoretic text, can signify nothing but 'as the lion my hands and my feet'; but as this sense does not accord well with what precedes, there has sprung up a number of forced interpretations and improbable attempts at altering the text or the points: the rise of which, even in early days, was favoured by the violence of Jewish-Christian polemics which connected themselves with this passage."

He then (all being agreed to reject the guess of the LXX.) examines the renderings of De Wette, Hitzig, Ewald, and others, as being the most probable ones; and shows their insufficiency, and propounds and explains his own conjecture as a *dernier ressort*. Had he known mine, he might perhaps have applied the term *sagacity* to it rather than *ingenuity* and *plausibility*, like my critics. Let them, however, read and reply to him, for I have now done with the subject. My position is unassailed, and I believe unassailable. By the way, MR. BUCKTON's remarks on the MSS. that differ from the Masoretic text are quite correct. He evidently is not in favour of the usual version: of my reading he takes no notice. He is wrong in saying that this place is quoted by St. Matthew.

THOS. KEIGHTLEY.

DIOCESS (3rd S. x. 126).—*Diocess* appears pedantic, but *The Times* has authority for that mode of spelling. Johnson so gives it in his *Dictionary*, with several quotations:—

"None ought to be admitted by any bishop, but such as have dwelt and remained in his *diocess* a convenient time."—*Whitgift*.

" those isles (Jersey and Guernsey) were annexed to the *diocess* of Winchester."—*Raleigh's Essays*.

"St. Paul looks upon Titus as advanced to the dignity of a prince, ruler of the church, and intrusted with a large *diocess*, containing many particular cities, under the immediate government of their respective elders, and those deriving authority from his ordination."—*South*.

I have given the last quotation in full for the purpose of comparing with it the passage in my edition of *South's Sermons* (4 vols. 1843):—

"St. Paul looks upon Titus as advanced to the dignity of a prime ruler of the church, and intrusted with a large diocese, containing many particular churches under the immediate government of their respective elders, and those deriving authority from his ordination."—*Sermon V.*

It will be observed that the difference is more than verbal. Perhaps one of the correspondents of "N. & Q." who possesses the original edition will state whether Johnson's quotation or the passage as given in my edition is the true reading,

and also which gives South's own spelling of *diocess*. The edition of Johnson from which I have quoted is the eighth, in two vols. quarto, 1790.*

Walker follows Johnson, and spells the word *diocess*. But, correct or incorrect, I hope *diocess* will be left to *The Times*, and the ordinary form *diocese*, to which we are accustomed, remain in general use.

H. P. D.

The late Dr. Richardson, in his *New Dictionary of the English Language*, spelt the word in question *diocess*; and as it is derived from the Greek *diakonos*, and comes to us through the Latin *diocesis*, and French *diocèse*, there cannot be much doubt that he was right in doing so.

The late Rev. John Mason Neale, D.D., of Sackville College, in his *History of the Holy Eastern Church, Patriarchate of Alexandria*, uses two different spellings of this word. He thus explained himself in the preface:—

"I have adopted the two different spellings, *diocess* and *diocese*, to signify two different things. By the former I mean its old sense, the jurisdiction of an ex-Arch or Patriarch, as the Diocese of Ephesus, the Diocese of Alexandria: by the latter that of a Bishop. Fleury, in like manner, speaks of *le* and *la* diocèse."—Vol. i. p. xiv.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

I have repeatedly noticed this different termination. "*Brevis esse laboro*," so I will just observe the following:—

1. Todd's *Johnson* gives: "*Diocess* (*diocesis*, Lat.), the circuit of every bishop's jurisdiction.—Whitgift.

2. Walker (E. Smelt, 1855) has *diocess*, and previously "*Diocesan*, a bishop as he stands related to his own clergy or flock."

3. Rider (1759) gives *diocess*, noting the derivation, both in Latin and Greek.

4. Godolphin, in his *Repertorium Canonicum*, has *diocess*, and says, "a di, duo, et electio, quia separat duas jurisdictiones": yet I find in the same work, "in whose *diocess* the church is."

5. In the *Life of Primate Bramhall*, 1677: "about this time a clergyman of that *diocess* dying."

I believe the result of research would be, that both terminations have been used, and that sufficient authority might be quoted.

In point of euphony, perhaps the termination *-esse* might prevail; also, because it accords well with the Greek and Latin words.

The *-ess* termination, however, must bear considerable date. The double consonant may, pos-

* Dr. South died in July, 1716, and in the edition of this Sermon published in 1794, where the word is spelt *diocess*, the passage reads as in the 4 vol. edition of 1843, excepting one word, "particular churches," which should be "particular cities."—Ed.]

sibly, have been inserted without special regard to derivation.

6. In Bacon's *Liber Regis*, 1786, it is "*Diocess* of Canterbury"; and I rather think it is the same throughout the work.

7. In an old law book, 1803, I find *diocess*; and 8 & 9 Jacobi, 1736, has *diocess*.

In some points of view the use would appear optional, and various reasons of little importance might occur. I am not very sure which spelling our ecclesiastical authorities would prefer in their several localities (for these might differ). According to the writings of several of the clergy, I presume that *diocess* would be satisfactory to many. I do not apprehend any difficulty arising from *-ess*: otherwise I should be disposed to enter more fully and methodically into the matter. Doubtless by tracing back, and otherwise examining, we might arrive at some interesting "solution" to some persons; but what I have said (and more might be added) may show in a measure—

1. That *The Times* paper appears to have some grounds.
2. That, until we see otherwise, we may deem the double consonant of no material importance.

E. W. B.

A question is asked as to the correctness of the mode of spelling the word *diocess* (sic). It is so in Johnson's *Dictionary*, on the authority of Whitgift, Raleigh, South. Weever's *Familiar Monuments*, 1631, *diocess*; Blount's *Glossographia*, 1681, *diocess*, *diocesses*; Godolphin's *Abridgment of Eccles. Law*, 1680, *diocess*; Nelson's *Rights of the Clergy*, 1709, *diocess*; Ayliffe's *Parergon*, 1726, *diocess*; Bishop Sparrow's *Collection*, 1684, *diocess*.

EDW. MARSHALL.

ARMS OF BASTARDS (3rd S. iii. 406, 453; x. 139.) Your correspondent, Mr. Woodward, has supplemented his previous remarks on this subject by informing us at p. 139 of the current volume of "N. & Q." that the crest when turned towards the sinister (unless it be so placed to face the high altar) is a mark of bastardy, and that examples of this usage will be found at Dijon and Bruges. As I have not met with this custom in England, am I to conclude that it is peculiar to French heraldry? In his former communication he observes, "the bordure (generally goboné) is sometimes used as a mark of illegitimacy, and examples of this will be found under the titles 'Beaufort,' 'Richmond,' 'Sheffield' (Bart.), and 'Barrett-Lennard' (Bart.)."

The bordure goboné, or, as it is more frequently called, compamy, appears generally to have been used by the offspring of royalty. In the case of Barrett-Lennard, the bordure is wavy. (Burke's *Peerage*, 1866.) The bordure wavy appears to be the most recent way of differentiating the arms of bastards, upon what ground I should be glad to be informed, for I know of none other than that

it is less generally known to persons unacquainted with heraldry than the baton sinister. Examples will be found by turning to Burke's *Peerage* under the names Philipps, Wright, Burgoyne, Coote, Clifford, Leeds, Beresford, Ochterlony, Tufton, Kaye, and Leconfield. Matthew Carter, in his *Analysis of Honour*, p. 211, says: "The baton sinister is not to be borne in metal but by the bastards of princes." That this, or any other definite rule, has ever been followed in making such differences, I very much doubt. Some interesting and curious remarks on this subject will be found in Mackenzie's *Science of Heraldry*, and in Planché's *Pursuivant of Arms*, p. 152.

GEORGE W. MARSHALL.

QUEVEDO'S SONNET ON ROME (3rd S. ix. 253, 360, 448.)—There is a great likeness between this sonnet and one of Joachim du Bellay's translated by Spenser. It is No. 3 in *The Ruines of Rome*:—

"Thou stranger, which for Rome in Rome here seekest,
And nought of Rome in Rome perceivest at all,
These some olde walls, olde arches, which thou
seest,

Olde palaces, is that which Rome men call.

Beholde what wreake, what ruine, and what wast,

And how that she, which with her mightie powre

Tam'd all the world, hath tam'd herselfe at last;

The pray of Time, which all things doth devour!

Rome now of Rome is th' only funnell,

And onely Rome of Rome hath victorie;

Ne ought save Tyber hastening to his fall

Remaines of all: O world's inconstancie!

That which is firme doth flit and fall away,

And that is flitting doth abide and stay."

Du Bellay died in 1560. Perhaps some reader of "N. & Q." would contribute to its pages the original sonnet of Du Bellay, and thus enable us to make a closer comparison. It seems as if Du Bellay imitated Vitalis's Epigram, and Quevedo translated the opening and close of Du Bellay's sonnet. A short notice of Du Bellay is contained in Cary's *Early French Poets*. E. M. B.

[We subjoin the original version from *Les Œuvres Françaises* de Joachim Du Bellay, edit. a Rouen, 1597, p. 384:—

"Nouveau venu, qui cherche Rome en Romaine,
Et rien de Rome en Rome n'aperçois
Ces vieux palais, ces vieux arcs que tu vois,
Et ces vieux murs, c'est ce que Rome on nomme.
Voy quel orgueil, quelle ruine, et comme
Celle qui mist le monde sous ses loix
Pour donter tout, se denta quelquefois,
Et devint proye au temps, qui tout consomme.
Rome de Rome est le seul monument,
Et Rome Rome a vaincu seulement
Le Tybre seul, qui vers la mer s'enfuit.
Reste de Rome. O mondaine inconstance!
Ce qui est ferme, est par le temps destruit,
Et ce qui fuit, au temps fait resistance."]

THE THREE SIR WILLIAM PELHAMS OF BROCKLESBY (3rd S. x. 21.)—The following extracts may be of use to MR. BRUCE:—

"Sir Matthew Appleyard, knighted by Chas. I. in the field, and for his services and loyalty made governor of

Leicester, [married] Frances, dr. of the 3d Sir Wm Pelham, of Brocklesby, co. Lin."—From the Pedigree of the Appleyards, of Burstwick Garth, in Poulson's *History of Holderness*, vol. ii. (1841), p. 364.

All Saints' Church, Burstwick:—"In the chancel floor a large stone, on the edges, in raised letters: 'Here lyeth the body of St. Mattw. Appleyard, Knt., who at the time of his death was a mem. of the Honble. House of Commons of Engd., for the Corporation of Headon, and one of his Maits. Customers for the Port of Kingston-upon-Hull; who departed this life the xx. day of Feby. an. 1669, in ye lxxij. years of his age, being a worthy favorite and assessor of the rights of the church and kingdom. Here also lieth the body of his vertuous lady, Frances Appleyard, who died the xxix. day of Decem. an. 1683, in lxvi. yr. of her age.' Arms. In a field a chevron, between 3 owls. Crest. A wyvern."—Poulson's *Holderness*, vol. ii. p. 362.

W. C. B.

MATINS v. MATTINS (3rd S. x. 145.)—The statement that "mattins" comes through the Italian is doubtful indeed. Why should we fetch it all that way when we could get it at once from the French? One would think the reviewer merely wanted to let us know that he knew *matino* to be the Italian form; and it would have been but fair to add that the Spanish is *matines*, and the Portuguese *matinas*. But why not accept the verdict of Cotgrave's *French Dictionary*? In that most useful work we find, "Matins, *f.* Matins, *Morning Prayer*;" and it is spelt *matines* in French to this day. At the same time the double *t* can be easily accounted for, since the original Latin word is *matutinus*. But I hold that we should write *matins* for the same reason that we write *honour*, to show that the word has been introduced into our language mediately through the French. Though *The Times* teaches us to spell *diocese* after a new fashion, it is quite a mistake to suppose that the spellings *check* and *controller* are either new or wrong. *Check* is the word used in *check-roll*, and when we talk of *checking* accounts. The false spelling *cheque* was introduced from a false notion that it had something to do with *exchequer*. *Controller* may be found in Cotgrave. He gives "a controller, *contrôleur*," and it is derived from *contrôler*, to keep a copy of a roll of accounts. The false spelling, *comptroller*, arose from confusion with the word *compteur*, an accountant. But it should be remarked, in conclusion, that very often two ways of spelling are right, and we are at liberty to choose either. Thus, it can be proved that *rime* (used by Tyrwhitt) is the correct spelling, but then *rhyme* is so sanctioned by custom that it can hardly be deemed wrong. So, too, *realize* is right (from the Greek termination *-ζω*), but we can hardly condemn *realise* when we meet with it so very often. Then we have *show* and *show*, *enquire* and *inquire*, *jewelry* and *jewellery*, and perhaps some hundred more of double words. The best plan seems to be to consult some standard modern dictionary, such as Ogilvie's *Imperial Dictionary*, and to go by that. We there find the

spelling *matins*, while *mattins* is unrecognised, being probably considered out of date.

WALTER W. SKRAT.

I do not agree with the reviewer of CUTHBERT BEDE's novel that this word comes through the Italian. I consider that it comes to us directly from the French *matines*, and therefore ought to be written *matins*. Our great lexicographer, Johnson, was of the same opinion, as he gives the same spelling and derivation. It should, I think, weigh something on the side of this spelling, that the Catholic clergy, who have always had the word in familiar use in their church office, spell it in their prayer-books and other religious works with a single *t*. There are a few exceptions in some old service books; but it has long been the uniform practice to spell the word *matins*. F. C. H.

SALAD (3rd S. x. 129).—*Salar* in Spanish is to salt, to season with salt, and its past participle is *salado*, salted, or seasoned with salt. Derived from this, in the form of the feminine participle of a verb *ensalar* (not in use, but which would also mean to salt, or to season with salt), we have the Spanish word for salad in *ensalada*, defined in the *Dictionary* of the Academy as "*Hortaliza aderezada con sal, aceite y otras cosas*" (herbs dressed with salt, oil, and other things). There can be no doubt that, etymologically speaking, *salt* is the principal constituent of all *salad*. What were, in a culinary point of view, the components of the primitive *ensalada*, it may be hard to say, but even from so unculinary an authority as the Spanish Academy, we find that the *ensalada* eventually branched into several kinds of what we call *salad*. So we have *ensalada Italiana*, Italian salad, and *ensalada repelada*, no mention being made of *salt* in the definition of either of these salads. Then we find that, figuratively, *ensalada* signifies, "*mezcla confusa de cosas diferentes que no tienen conexión*" (a confused mixture of different things that have no connection), whilst the diminutive *ensaladilla* actually means not anything salt, but *sweetmeats* made of sugar. It is not difficult to conceive how, starting from something of which *salt* was a principal and prominent constituent, the word *ensalada* and our own *salad*, derived from it through the French *salade*, should have come to mean something in which salt plays but a very subordinate part.

JOHN W. BONE.

PRELATE MENTIONED BY GIBBON (3rd S. x. 96, 137, *et ante*).—Of the passage from Cradock's *Literary and Miscellaneous Memoirs*, with which F. C. H. seems to trust that he has silenced me, I was not ignorant. In Mr. Watson's *Life of Warburton* (p. 634) will be found a passage of similar import from the same work, vol. i. p. 188. I should like to ask F. C. H. how the words which he has "*placed in italics*" can fairly be received as a proof, or afford any "reason to believe," that

Warburton was capable of "quoting in conversation" such anecdotes as that concerning Theodora. The words are, that Warburton would send to circulating libraries for "all the trash of the town," from which he obtained many "low anecdotes," such as rendered "his conversation at times complete comedy." That is to say that Warburton's conversation, when he wished to be amusing, was at times of the nature of *low comedy*; for by the "low anecdotes" which he gathered are to be understood, not as F. C. H. insinuates, impure or licentious stories, but such jocose or facetious matters as might be repeated, without shame to the relater, to any audience. They were "*low*," inasmuch as they concerned low things or persons, such as did not ordinarily come in the bishop's way, and, therefore, excited surprise as to his means of getting knowledge of them; not "*low*" in the sense of indelicate or smutty; in fine, they were things of such a character as might be read in the run of books, or "*trash*" if you please, in the circulating libraries, or might be brought upon the stage in comedy. As an indication that they were of this description, F. C. H. will find, if he will look at the other passage in Cradock, to which I have just given the reference, that there was no concealment of them from Mrs. Warburton, who, when she went into the bishop's study, would often find him laughing over some of these *facetiae*; and "*now and then*," she says, "*he would double down some entertaining passages for my after amusement.*"

F. C. H. will perhaps be inclined to reply, that the bishop read much more than he pointed out to Mrs. Warburton. Granted; but it will be hard to bring such reticence to bear upon the bishop's "conversation."

I repeat, that nothing in all that has yet been alleged concerning Warburton affords any proof that he can justly be regarded as the prelate mentioned by Gibbon. Or, if he was that prelate, he was in all probability, as has already been plausibly suggested, mentioned by the historian under some misconception or misrepresentation.

J. S. W.

THE MARINER'S COMPASS (1st S. ii. 56, 470).—The *fleur-de-lis*, which marks the north point of all compasses, seems to afford some ground for the belief that the compass was an invention of the French, especially as that instrument is mentioned by a French poet, Guyot, who lived two hundred years before Gioja was born. The passage is quoted in full by Fournier in his *Hydrographie* (Paris, 1607), but I cannot recall the page.

S. W. P.

New York.

STRAND MATEPOLE (3rd S. x. 127).—In the seventeenth, and a great part of the eighteenth centuries, astronomers used object-glasses; the

focal length of which varied from 50 to 200 feet, sometimes reaching even to 400 feet. The way an observation was taken, was to fix the object-glass on a long pole, or on the side of a building; and the observer, with the eye-piece in his hand, dodged about until he got the centres of the object-glass and eye-piece in a line with the object. Of course, no tubes were used.

HAMILTON FIELD.

Clapham Park.

The Strand Maypole was obtained by Sir Isaac Newton to be used "for the purpose of supporting" his telescope. See Hone's *Every-Day Book*, May 1.

K. P. D. E.

GENEALOGICAL PUZZLE (3rd S. viii. 500; ix. 24.) Apropos to the genealogical puzzle of F. C. H., I send another, which is, I think, as worthy of preservation in the pages of "N. & Q.":—A widow married a young man, and her daughter-in-law married his father. By the widow's marriage with the son, she became her husband's grandmother, and consequently great-grandmother to a son the issue of this marriage. Now, as the son of a great-grandmother must be a grandfather, or great-uncle, this boy must be his own grandfather!

A friend informed me the other day of the following curious relationship in a branch of his family:—A married B; they had issue C and D, two daughters. C married E, who, by a former wife, F, had issue a son H, who married D. D and H had issue a son K. C and E had issue a son G. Therefore G and K were nephew and uncle, and also first cousins.

G. W. M.

INSCRIPTIONS ON BELLS (1st S. xii. 522.)—The eighth inscription cited by your correspondent is copied from one in Geneva. Misson, who visited that city in July 1688, gives it as follows:—

"Laudo Deum Verum. Plebem voco. Congrego clerum.
Defunctos ploro. Pestem fugo. Festa decoro.
Vox mea eunctorum fit terror Daemoniorum."

He says:—

"A curious and ingenious Man at Geneva, Mr. John Mangin, Keeper of the Church still call'd of S. Peter's, in spite of the Rigour of Anti-Popery, gave me a copy of the Inscriptions upon all the bells in the town."

Unfortunately, however, he only gives two of those—those, namely, that were "written upon the greatest of these bells." See *A New Voyage to Italy*, by Maximilian Misson, vol. ii. part ii. p. 439.

S. W. P.

New York.

HONORIFICABILITUDINITY (3rd S. viii. 396.)—Where does this long-winded word first occur? Dante has it in his treatise, *De Vulgari Eloquentia*. In lib. ii. cap. vii. ("Quæ sint ponenda vocabula, et quæ in metro vulgari cadere non possunt"), we find the following passage:—

"Ornativa vero dicimus omnia polysyllaba, quæ mixta cum pexis pulcrum faciunt armoniam compaginis, quam-

vis asperitatem habeant adspirationis, et accentus, et duplicium, et liquidarum, et prolixitatis; ut terra, onore, speranza, gravitate, alleviato, impossibilitate, benaventurissimo, avventuratissimamente, disavventuratissimamente, sovrarmagnificentissimamente, quod endecasillabum est. Posset adhuc inveniri plurimum syllabarum vocabulum, sive verbum; sed quia capacitem nostrorum omnium carminum superexcedit, rationi presenti non videtur obnoxium, sicut est illud onorificabilitudinitate, quod duodena perficitur syllaba in vulgari, et in grammatica tredena perficitur in duobus obliquis."

E. M. B.

MARRIAGE OF FIRST COUSINS (1st S. x. 102; xi. 513.)—The proverb quoted by M. D. in 3rd S. vii. 433, that "the marriage of first cousins is said to prove healthless, wealthless, or childless," has called up the notes of your earliest series on this subject. Notwithstanding the objection of your correspondent, and his pointed allusion to "the highest family in the land," he will find that the above proverb, as a rule, holds true. I was for some years parson of a country parish where (from the isolated position of the place) families of cousins have intermarried for generations. The consequence is, that there are, considering the population, more imbeciles, or, as they are usually called, "queer," "not quite right," and "soft" people than I ever knew or heard of in any place of equal extent and population. These are facts from personal observation; and the following facts and figures clearly establish the truth of the proverb. I cut the paper from the *Dublin General Advertiser* of January 16, 1864, but it is so well pasted in my scrap-book that I cannot send the original:—

"A circular lately addressed by the Minister of the Interior to Prefects of Departments, requiring information with respect to the offspring of near relations united in marriage, is exciting great attention. The facts collected by the committee appointed by the Academy of Sciences give to the minister's circular additional interest. At the last sitting of the Institute one of the members, a medical practitioner, called attention to some facts observed by him in his practice. Of fifty-four marriages between relations of the third and fourth degree, fourteen were sterile, seven produced children who all died in their infancy, eighteen produced scrofulous or rickety children. The offspring of the remaining fifteen families gave no cause for observation."

Let me add, I hope we shall get the results of the enquiry made to the prefects in due time.

GEORGE LLOYD.

Darlington.

ARTIFICIAL HATCHING OF HENS' EGGS (3rd S. x. 145.)—Lane's *Modern Egyptians* (ii. 3—6, L. E. K.) explains this process. T. J. BUCKTON.

In page 460 of *The Gardener's Chronicle* of 1857 may be found a notice of a small pamphlet, Carlo Minasi's *Guide to his Patent Artificial Hatching Machine*. This notice speaks of Minasi's & Cantelo's as the two competing plans for artificial hatching, but adds that it is the rearing of chickens,

not the hatching, which is the difficult thing to carry out artificially.

S. M. O.

DIGHTON'S CARICATURES (3rd S. x. 70.)—I can add a note of a caricature to the eighty in the catalogue of Mr. E. J. Wood. I have a dim recollection of Dighton's "Kick from Yarmouth to Wales," represented by two personages: the kicker standing on his left leg; the right leg, the motive power, extended. The kicked—say at the vertex of a parabola—I think, dressed in the Windsor uniform. The cause of this was said to be a *liaison* between the projectile and the lady of the projector.

J. S.

Stratford, Essex.

[This caricature was the occasion of a satirical poem by the late Mr. George Daniel, entitled *Royal Stripes; or a Kick from Yarmouth to Wales*, 8vo, 1812:—

"Loud roar'd the Prince, but roar'd in vain,
Lord Yarmouth brandish'd high his cane,
And guided ev'ry royal movement;
Now up, now down, now to and fro,
The Regent nimbly mov'd his toe;
The Lady much enjoy'd the show,
And complimented his improvement."]

BUTLER'S "HUDIBRAS" (2nd S. vi. 161; 3rd S. x. 57.)—I have not seen the earlier reference, but append a notice of an edition of *Hudibras* in my possession, which may interest MR. RIX. It is in 8vo. The first two parts have a continuous pagination and signature. The title-page of the first part is lost; the second was printed for R. Chiswell, T. Sawbridge, R. Bentley, and G. Wells, 1693; and the third for Thomas Horne, at the South Entrance of the Royal Exchange, MDCXCV. It is, I presume, an earlier edition of that described by MR. RIX.

W. C. B.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Public School Latin Primer, edited with the Sanction of the Head Masters of the Public Schools included in Her Majesty's Commission. (Longmans.)

Whether the Masters or Pupils of our Public Schools will be the greater gainers by the adoption of one recognised Latin Primer which shall be used in all our great educational establishments, may be a question; but that both will be greatly benefited cannot admit of a doubt. The *Public School Latin Primer* is published with the sanction of the Head Masters of the Public Schools included in the late Public School Commission; and has been revised by them with great care and attention, and with the advice of other scholars engaged in classical instruction. It is put forth as a standard Grammar for all classes in Public Schools below the highest; and the design is, by exhibiting in clear and concise synthesis the leading principles and facts of Latin, to carry learners forward in the right direction to that stage of progress from which they may advance to wider philological studies without having anything to unlearn. The work is a movement in the right direction; it has been undertaken in the right spirit; and as it has been prepared with the sanction and assistance of many of our best Classical Scholars, it can hardly fail

of meeting the want which has so long been felt, though hitherto without any successful attempt having been made to supply it.

Extracts from the Diary of the Rev. Peter Walkden, Nonconformist Minister, for the Years 1725, 1729, and 1730; With Notes by William Dobson. (Dobson, Preston.)

When spending a few days with a friend in the Forest of Bowland, Mr. Dobson was shown two small volumes, containing portions of the MS. Diary of a Nonconformist minister formerly residing in that district; and afterwards, by permission of the proprietor, published a series of curious extracts from them in the *Preston Chronicle*. They exhibit a number of graphic and interesting illustrations of the social life of a pious Nonconformist minister in the early part of the last century; and indirectly, no doubt, point out the style in which many of the country clergymen of the Church of England, more especially in the ill-endowed districts of the North, then lived. These *Extracts* excited so much interest, that Mr. Dobson has been induced to reprint them in a little volume, which will be read with pleasure by such of our readers as find amusement in these quaint and faithful pictures of the so-called "good old times."

BOOKS RECEIVED.—

Godly Meditations upon the most Holy Sacrament of the Lord's Supper. By Christopher Sutton, D.D., late Prebend of Westminster. A New Edition. (Parker & Co.)

A most exquisite reprint of Dr. Sutton's *Meditations*—a work which has long held a high place among our books of devotion.

Two Lectures on the History and Antiquities of Stanford-in-the-Vale, Berkshire. By the Rev. Lewin G. Mayne, Vicar of St. Lawrence, Reading. (Parker & Co.)

Mr. Mayne was formerly curate of Stanford, and we have no doubt this pleasant sketch of a Berkshire village and its inhabitants—their manners, customs, language, and peculiarities—gratified his parishioners, as well as amused and instructed them.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of price, &c., of the following book to be sent direct to the gentleman with whom it is required, whose name and address are given for that purpose:—

MR. G. H. GLASSER'S GREEN VERSION OF SAMUEL AGONISTES, conditioned by Mr. Greenwell, Preface to his Translation of "SAMUEL AGONISTES" and "CONUS." It was published about 1788.

Wanted by Lord Lottelton, Hagley, Stourbridge.

Notices to Correspondents.

C. G. M. (Orrebro, Sweden.) *The Cornet-piston* is another name for the Cornet à piston, a brass wind musical instrument, like the French horn, but capable of much greater inflection, from the valves and stopcock (pistons) with which it is furnished, whence the name. The word *Cornet-piston* is given in Oudin's Supplement to the Imperial Dictionary.

CLEGG AND FRANK FAMILIES. To this query must be added the name and address of the writer.

WM. CHANDLER HEALD (p. 144, 2nd ed.). Where can we forward a private letter to this correspondent?

W. H. Elstache's print of Sir Richard Whittington is wanted in "N. & Q." 2nd S. 21. 373. Consult also S. Lysons's *Medieval Manuscripts*, p. 45.

*** Cases for binding the volumes of "N. & Q." may be had of the Publisher, and of all Booksellers and Newsmen.

A Binding Case for holding the weekly Nos. of "N. & Q." is now ready, and may be had of all Booksellers and Newsmen, price 1s. 6d., or, free by post, direct from the publisher, for 1s. 8d.

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"NOTES & QUERIES" is registered for transmission abroad.

LONDON, SATURDAY, SEPTEMBER 8, 1866.

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Notes.

THE ORGANS AND ORGANISTS OF WESTMINSTER ABBEY.

The Abbey of Westminster, doubtless, possessed several "pairs of organs" in monastic times, but of these we have no record. The earliest notice we find of an organ, in connection with the Abbey, is in 1596; when John Chappington, an organ-builder of note, erected a new instrument, selling the old one to the parish of St. Margaret's. In the accounts of the latter parish we read: "Paid to Mr. Chappington for the organs of the college [i. e. of Westminster], xiiij^s xiiij^d iv^d." The organ placed in the Abbey, in the room of the one just noticed, we may presume was that destroyed by the Puritans in 1643. Bruno Ryves tells us, in his *Mercurius Rusticus; the Countries Complaint of the barbarous Out-rages committed by the Sectaries of this late flourishing Kingdome*, 1646, that at Westminster—

"the soldiers of Westhorpe and Caewood's companies were quartered in the Abbey Church, where they brake down the ravel about the altar, and burnt it in the place where it stood; they brake down the organs, and pawned the pipes at severall ale-houses for pots of ale," &c.

At the Restoration, the Abbey organ was replaced by a new one by the celebrated Father Smith, at a cost of 120*l*.

The date usually given for the erection of this

organ is 1662; but Pepys, in his *Diary*, under the date Dec. 30, 1660, says:—

"Lord's Day: I to the Abbey, and walked there, seeing the great confusion of people that came there to hear the organs."

From this notice we may safely conclude that Smith's organ was erected at an earlier date than that generally received. The specification of this instrument is curious, and will interest those who care to go into details:—

Compass CC (no C sharp) to C3 in alt, 48 keys.

	Pipes.		Pipes.
1. Open Diapason	42	5. Twelfth	42
2. Stopped Diapason	42	6. Fifteenth	42
3. Principal	42	7. Sesquialtera	168
4. Nason	42	iv. ranks	

Shifting Movement.

This, it will be remembered, was the organ on which Blow, Purcell, and Croft played, and under which they were buried. It stood on the north side of the choir, over the stalls; and views of it may be seen in Sandford's *Coronation of James II.*, 1687, and Dart's *Antiquities of Westminster Abbey*, 1723. It was removed from the Abbey in 1730, and subsequently re-erected in the orchestra of Vauxhall Gardens by Byfield, who extended the compass up to E3 in alt, and provided it with a long movement:—

"This long movement," remarks Mr. E. J. Hopkins, "was the first of its kind made in England; and it served Green as a model for the similar appliance attached to the organ temporarily erected by him in Westminster Abbey for the Handel Festival of 1784, and which instrument, destined for Canterbury, was afterwards transferred to the Cathedral in that city."

The instrument that succeeded Smith's organ, was the present noble one built by Shrider and Jordan in 1790, at a cost of 1000*l*., and of which the opening is thus recorded in an old MS. book in the custody of the Precentor of Westminster:—

"The new organ, built by Mr. Schreider and Mr. Jordan, was opened on the 1st of August, 1790, by Mr. Robinson: the anthem, Purcell's *O give thanks*."

This organ was placed on the screen at the west end of the choir, where it remained till 1846, when great alterations were made in the arrangements of the Abbey itself, including the remodelling and alteration of the instrument. The original situation of this organ greatly interrupted the view of the east window from the choir, and of the apse from the west end of the church. It is now divided into three cases: one placed on the north side of the church, in the fourth arch from the opening of the transept, contains the great organ; another, exactly similar, is placed fronting it, in the corresponding arch on the south side of the church, and contains the swell; and a third, placed over the arch in the screen, contains the choir organ. As the cases of the great organ and swell scarcely project beyond the face of the

wall and the line of pillars, and as the case containing the choir organ rises but very little above the tabernacle work of the stalls, the view from the west to the east end of the church is uninterrupted, and the expanse of the roof is unbroken to the eye of the spectator. The organist sits behind the choir organ, facing the north. The pedal pipes lie along the organ-loft transversely (i. e. from north to south). Thus the organist may be said to sit surrounded on all sides by his instrument.

Having given an account of the organs of Westminster Abbey, I shall now proceed to give a list of the organists from the earliest time to the present, which I am enabled to do from a MS. in the handwriting of Dr. Benjamin Cooke.

When the late Mr. Vincent Novello was writing his *Life of Purcell* in 1831, he applied to Dr. Goodenough for a list of the organists; but that gentleman, in his reply, says: "From the Restoration we can go on regularly enough, but there is irregularity and uncertainty before that period." Upon a similar application, which I made some twelve years later, to Dr. Buckland, the worthy Dean told me that some of the earlier books were missing, and he believed no perfect list could now be formed. The roll of organists then, made by Dr. Cooke, has an additional value from the circumstances above related. I have added a few brief notes containing some new scraps of biographical information:—

A.D. 1549. *John Howe*.—Probably a monk, and the person called "Father Howe," whose name occurs in the old parish accounts of Lambeth, St. Mary-at-Hill, St. Helen's, &c., as "mending" and otherwise attending to the "orgayns."

1562. *John Taylor*, also Master of the Choristers.—Nothing is known of this musician.

1570. *Robert White*, B.A., Mus. Bac., also Master of the Choristers.—This eminent man preceded Tallis and Byrd as a church composer, and died before their fame was fully established. He appears to have been organist of Ely Cathedral from 1562 to 1567. The Rev. W. E. Dickson, in his *Catalogue of Musical MSS. in Ely Cathedral*, speaks of White's death as having occurred in 1567; but this is impossible, unless, which seems hardly likely, there were two musicians of this name flourishing at the same period.

1575. *Henry Levee*, also Master of the Choristers.—An unknown name in the history of music.

1588. *Edmund Hooper*, also Master of the Choristers.—He was sworn a Gentleman of the Chapel-royal in 1603, and was the first regularly appointed organist of the Abbey. A copy of his patent is still preserved. Dr. Goodenough says he appears to have been frequently employed in "mending the organ," also in "pricking new song-books." He died in 1621, and was buried in the cloisters.

1621. *John Parsons*, also Master of the Choristers.—He was the son of old Robert Parsons, who was drowned at Newark-upon-Trent in 1569. He was appointed organist of St. Margaret's, Westminster, in 1616, which situation he probably resigned when he accepted office at the Abbey. He died in August, 1623, and was buried in the cloisters.

1623. *Orlando Gibbons*, Mus. Doc.—"One of the rarest musicians of his time," and not inaptly styled the "English Palestrina." He was born at Cambridge (1583?), and in all probability was the son of William Gibbons, who on November 3, 1567, was admitted one of the "waytes" of the town of Cambridge, with the annual fee of 40s. He was appointed organist of the Chapel-royal in 1604; Bachelor of Music, 1606; and Doctor in his faculty, 1622. In 1623, in the overseer's books of St. Margaret's, Westminster, is rated as residing in the Wool-staple (where Bridge Street now stands), "Orlando Gibbons, ij." The following entry of his death is extracted, for the first time, from the ancient cheque-book of the Chapel-royal:—

"1625. Mr. Orlando Gibbons, Organist, died the 11th of June (being then Whit-Sunday), at Canterbury, where the King was then to receive Queen Mary, who was then to come out of France, and Thomas Warwick was sworn in his place Organist, the 1st day of July following, and to receive the pay of the Pistoler."

He was buried in Canterbury Cathedral, where there is a monument to his memory.

1625. *Thomas Day*, also Master of the Choristers.—He was sworn a Gentleman of the Chapel-royal in 1615, and died in 1654. Daniel Day, "son of John Day," was buried in the cloisters of the Abbey, June 1, 1627.

1633. *Richard Portman*, also Master of the Choristers.—Educated under Orlando Gibbons. He resided some time in France with Dr. Williams, Dean of Westminster, and upon his return was appointed organist of the Chapel-royal.

1660. *Christopher Gibbons*, Mus. Doc., also Master of the Choristers.—Son of the celebrated Orlando Gibbons. He was organist of Winchester Cathedral before the Civil War, a fact not hitherto known. When the dean and prebends fled, he accompanied them, and served in one of the garrisons. He married a daughter of Dr. Robert Kercher, Prebend of Winchester. Charles II. had so great a regard for him that he was induced to give him a personal recommendation to the University of Oxford, requesting that he might be admitted to the degree of Doctor in Music, which honour was accordingly conferred upon him in 1664. He died in 1676, and was buried in the cloisters of the Abbey.

1666. *Albertus Bryne*.—A scholar of John Tomkins, greatly patronised by Charles I., who appointed him, at seventeen years of age, organist

of St. Paul's Cathedral. In 1660 he petitioned for the place of organist of Whitehall, but whether he succeeded in his application we are not informed. According to Wood, he was buried in the cloisters of the Abbey, but the date of his decease is not given.

1669. *John Blow, Mus. Doc.*—Born at North Collingham, Notts, 1648; Gentleman of the Chapel-royal, 1673; Master of the Choristers of the same, 1674; Almoner and Master of the Choristers of St. Paul's, 1687; and Composer to the Chapel-royal, 1699. The degree of Doctor of Music was conferred upon him by Archbishop Sancroft. He died Oct. 1, 1708, and was buried on the north side of the choir of Westminster Abbey. In the entries of his death and appointments of his successors, in the cheque-book of the Chapel-royal, he is described as "organist, composer, and master of the children." Weldon was sworn in as his successor in the first-mentioned place, and Croft in the two last, but no entry of his appointment as organist has been discovered.

1680. *Henry Purcell*, the pride and boast of the English school of music, was born in 1658, in the city of Westminster, it is generally supposed. His father Henry and his uncle Thomas were both musicians, and gentlemen of the Chapel-royal at the Restoration. He was educated under Captain Cooke, the master of the royal choristers. It is stated in most of the biographies of Purcell, that "in 1676, being eighteen years of age, he succeeded Dr. Christopher Gibbons as organist of Westminster Abbey, and a few years later Mr. Edward Lowe, as one of the organists of the Chapel-royal." The first of these statements is certainly wrong, as we now see that he succeeded Dr. Blow in 1680, when he was twenty-two years old. Tom Brown, of facetious memory, has left a graphic sketch of the interior of the Abbey choir, and of its crowded and expectant audience, when an anthem of Purcell's was about to be given. This great genius, whose life and times I have been some years engaged upon, died Nov. 21, 1695, and was buried in Westminster Abbey, where a flat stone covers his grave, with a Latin inscription totally effaced by the footsteps of passengers.

1695. *John Blow, Mus. Doc.*—This appointment is the one generally known; the fact of his also having preceded his great pupil as organist has been overlooked.

1708. *William Croft, Mus. Doc.*, also Master of the Choristers.—He was born at Nether Easington, Warwickshire, in 1677, and received his education at the Chapel-royal, under Blow. He originally wrote his name Crofts. He became gentleman organist, and composer, in the establishment in which he was educated. His biographers say that his death was caused "by a disease brought on by his attendance at the coronation of George II." This, however, could not have been

the case; George II. was crowned on October 11, 1727, and Croft died on August 14 preceding. He was buried in Westminster Abbey, on the north side of the choir.

1727. *John Robinson*.—One of the choristers of the Chapel-royal under Blow, and, according to Dr. Boyce, "an excellent performer on the organ." He was for many years Dr. Croft's assistant at the Abbey. He died in 1762, aged eighty, and was buried in the same grave with Croft. There is an engraved portrait of him by Vertue, from a painting by T. Johnson.

1762. *Benjamin Cooke, Mus. Doc.*, also Master of the Choristers. He was born in 1734, and died in 1793. He was for many years Mr. Robinson's deputy at the Abbey. There is a monument to his memory in the west cloister of the Abbey, where he was buried, and an engraved portrait of him by Skelton.

1794. *Samuel Arnold, Mus. Doc.*—He was born in 1739, and educated as a chorister in the Chapel-royal, under Bernard Gates and Dr. Nares. On the death of the latter he succeeded him as organist and composer of the Chapel-royal. He died Oct. 22, 1802, and was buried in the Abbey.

1803. *Robert Cooke*.—The son of Dr. Benjamin Cooke, and a musician of considerable ability. He was unfortunately drowned in the Thames in 1814.

1815. *George Ebenezer Williams*.—Educated as a chorister in St. Paul's Cathedral. He was for some years Dr. Arnold's deputy at the Abbey. He died in 1819, at an early age, and was buried in the south ambulatory of the cloisters.

1819. *Thomas Greatedorex, F.R.S.*—Born Oct. 5, 1758, and educated under Dr. Cooke. He was elected organist of Carlisle Cathedral in 1780, but resigned his post in 1786 in order to study vocal music in Italy. He died July 17, 1831, and was buried in the west cloister of the Abbey, near his friend and master, Dr. Cooke.

1831. *James Turler*, also Master of the Choristers.—The deputy of Mr. Greatedorex, and the present excellent organist.

Many of the above distinguished church musicians, as will be seen, were also masters of the choristers of Westminster; and amongst the eminent men who were masters, without being organists, occur the names of Walter Porter, 1639; Henry Purcell, *Sen.* 1661; Thomas Blagrave, 1666; Edward Braddock, 1670; John Church, 1704; Bernard Gates, 1740, &c. We also find among the "copyists" the names of Henry Purcell, *Sen.*, 1676; William Tucker, 1678; Edward Braddock, 1690; John Church, 1710; John Buswell, 1761; Thomas Vandernan, 1763; Thomas Barrow, 1782, &c.

Besides the biographical importance of this roll of organists in connection with a number of musicians of eminence, it is also useful as settling a

point in the biography of the eminent political writer and historian, Sir Philip Warwick. Wood tells us, "This noted person was born of Thomas Warwick, *Organist* of the Abbey Church of St. Peter in Westminster." But this must be an error, as his name is not included in the above list, which there is every reason to believe is correct in every particular. We have seen by the notice of the death of Orlando Gibbons, extracted from the ancient cheque-book of the Chapel-royal, that Thomas Warwick succeeded that great master as organist of the royal establishment, which must be what Wood meant to say.

EDWARD F. RIMBAULT.

CARFAX.

Having duly read all I can find in "N. & Q." about *Carfax*, well known as the name of a place in Oxford, I feel bound to say that none of the derivations proposed for it seem to me to be properly proved, and I therefore venture to propose another which is something more than a guess, as a good deal can be shown in its favour, it being capable of being traced through all its changes. The best of those proposed are *quatre-faces*, and *quatre-voies*, the latter being the favourite, and adopted in the Oxford guide-books. But I submit that it remains to be shown that the phrase *quatre-voies* was ever commonly used; *quadricium* was used in Latin, but was *quatre-voies* used in French? The answer is, no; the word commonly used in old French was *carrefour*, and the word still commonly used in French is its modern form, *carrefour*. Now the history of this word is very much to the purpose. First, let us see what Burguy says of it: he says, "*Quarefor*, *quarefort*, *carrefour*; composé de *quadrifurcum*, propr. quadruple fourche." This is quite sound; there is no doubt that the Latin root-words are *quatuor* and *furca*. Next, hear Cotgrave; he says, "*QUARREFOUR*: the place in, or part of, a town whereat four streets meet at a head. Par tous les *quarrefours* de; Throughout all the four quarters, corners, or streets of;" and this is a good sound explanation. I must now just remark that, according to "N. & Q.," an old spelling for *Carfax* is "*Carfox*," and I can then trace the word from beginning to end as follows. In MS. Camb. LL. 2. 5, fol. 41, are the lines—

"A l'entree de luxembourg,
Lieu ny auoit ne *carrefour*
Dont len neust veu venir les gens," &c.

In MS. Trin. R. 3. 17, which is a translation of the above Romance of Melusine, we find on fol. 39 the corresponding lines—

"No place ther had, neither *carfoukes* non,
But peple shold as ther come many one."

Whence it is easy to see that *Carfox* is a corruption of *Carfoukes*, and from *Carfox* comes, as has

been admitted, the modern form *Carfax*. I propose, therefore, to give up the derivations *quatre-faces* and *quatuor vice*, and to adopt *quatuor furces*; to suppose, in fact, that the *-far* or *-fox* answers to the English *forks*. Those who think *voies* the true original have to show how the *k* sound got in to the word; I make the simpler supposition that an *r* has dropped out. By way of corollary, it may be noted that the French have retained the *r*, but have dropped the *k* or *g*; thus they no longer write *carrefour*, but *carrefour*.

A correspondent has made the curious objection that, at Horsham, *Carfax* means a place where three ways meet, and he actually thinks this fatal to the etymology! Of course, the idea of *four* was easily lost, but the idea of *crossways*, or *roads meeting*, retained. How would such a person understand Peter's "passing through all *quarters*" (Acts ix. 32)? Or, we might thus argue that *journal* has no connection with the Latin *diurnus*, because the *London Journal* is published once a week. Or again (and this is yet more to the purpose), it may be shown that even *carrefour* may denote, not *four* crossways, but *one* street only. For Froissart uses *le souverain carrefour* to denote the principal street; Froissart, vol. iv. c. 28.

WALTER W. SKEAT.

22, Regent Street, Cambridge.

"OUR MEDIUM OF INTERCOMMUNICATION."

From a recent personal experience, and which I consider an exceedingly happy one, I wish to state to the readers and contributors of "N. & Q." that the periodical in question is presented to me in an entirely new light—viz. as a medium for introduction to a scholar or gentleman, for any brother-contributor venturing on the privilege of a private correspondence. I am emboldened to prefer this suggestion to the general readers of "N. & Q." from the fact of having submitted a question of relative importance through the post to a gentleman known only to me by "making a note" of the signature appended to an article in one of its instructive pages: the result of which was a copious supply of the knowledge I so much desiderated, enhanced by the utmost courtesy, and proffers of further valuable assistance. I trust the obvious benefit presented by this statement will condone for the intrusion I have ventured upon, but which is made in the pure spirit of promoting good fellowship, and propagating extended knowledge amongst the readers and contributors of your inexhaustible "medium of intercommunication."

EDWARD C. DAVIES.

Cavendish Club.

EMBASSIES. — I seize this heading to come in the rescue of one of my two professions. There is an old definition constantly quoted: "An ambassador is a person sent to lie abroad for the

interests of his country"—the word *lie* being always quoted, as well as sneeringly accepted, in the sense of *mendacity*. Now this verb comes from the old Saxon root *liggen*, and signifies "to abide, to stop, to remain." It was not only so used at the time of the phrase being penned, but it is so at the present day in parts of Yorkshire, where the dialect is remarkably Saxon, and hardly intelligible to a common ear. Strange to say, I was once on a grand jury at York, when we were obliged to postpone the case of a girl from Bradford until we had an interpreter from that town. But the word *lie*, in the sense of which I am speaking, is even universal in England in the common vulgarity, "let it lie,"—an injunction to let a thing remain in its place. HOWDEN.

THE BRUNSWICK DYNASTY.—The marriage of the King of Hanover's ancestor with the daughter of James I., and the Revolution which placed the issue of this marriage on the British throne, gives him in his misfortunes a refuge and a ducal coronet in England, which is perhaps scarcely inferior to the regal crown of Hanover. There is a connection, however, of the House of Brunswick with the ancient sovereigns of England which is little known, or, at any rate, little remembered; and by which our present Queen can trace descent from the Saxon, Norman, and Plantagenet lines, quite irrespective of the Electress Sophia.

Albert Azzo II., of the House of Este, married Kunigunda, daughter and heiress of Guelph II. of the House of Altorf. The issue of this marriage, Guelph, Duke of Bavaria, was the ancestor of Henry the Lion; who married Matilda, daughter of Henry II. of England. This Henry the Lion was a turbulent prince, and, being put to the ban of the empire, retired to England, where he was hospitably received by his father-in-law. At Winchester his youngest son William was born. This Englishman, in whose veins flowed the blood of Alfred, of William the Conqueror, of the Plantagenet Earl of Anjou, and of the Kings of Scotland, succeeded to the Brunswick inheritance of his father; and was the ancestor of George I., and consequently of Victoria.

H. P. D.

THE HAWK AND THE SWALLOW.—The following fact in natural history may not be unacceptable to "N. & Q."—

Some time ago, when conversing with a wood-cutter, as he plied the keen axe to a doomed oak, our attention was arrested by the wild twittering and evolutions of a number of swallows as they skimmed the surface of a murmuring rivulet which glided past our feet. Suddenly they darted upwards in the air, and met a large bird as he sailed towards us from the wood. "It's a hawk," said the woodman; and without further notice went

on with his work. I observed that the swallows gyrated round and round the hawk with ceaseless wing; rushing at him as he paused, and seemed uncertain whether to go on or return, and twittered incessantly at him. "How is it," I asked, "that he don't turn on them?" "Because he can't catch 'em: they allas do that to bother him." I learned a lesson from that humble observer of nature, and made a note of it. GEORGE LLOYD.

Darlington.

THE NILE.—In a letter from Southey to John King, Esq., dated December 12, 1814, is the following passage, interesting in connection with recent discoveries in Africa:—

"A Spaniard who has been travelling as a qualified Musselman in Africa, and made the pilgrimage to Mecca, and attained the honour of sweeping the Caaba (the highest which can be conferred on a pilgrim), is printing his Travels in London. He brings intelligence (not from his own knowledge) of a Mediterranean in Africa; or more properly, a huge fresh-water lake, out of which I suppose the Niger runs, and from which perhaps the larger and remoter branch of the Nile proceeds."

M. E.

Philadelphia.

Queries.

BELL INSCRIPTIONS.—Explanations or illustrations wanted—

✠ MARY OF HAWARDBY OF VS HAVE MERCY.
Laceby, Lincolnshire.

HVIVS SANCTI PETRI
HVIVS SŌI MARTINI.

With many others of similar construction, North Lincolnshire.

I should be particularly glad to have any information respecting "Mary of Hawardby," or the grammatical rendering of the "hvivs" legends.

J. T. F.

The College, Hurstpierpoint.

CANNON.—When were cannon first used on ships? P.

EARLS OF CARNWATH.—I should be very much obliged to any correspondent of your most valuable periodical who will point out to me where I can see a pedigree of the family of Dalzell (Earls of Carnwath). I am more particularly anxious for details since the attainure of 1715.

K. P. D. E.

CURLEW.—I shall be obliged by any of your correspondents furnishing me with a distich on this bird, of which the last line is, "It has tenpence on its back," or to that effect. The lines were repeated to me many years since by a friend with whom I was out shooting Curlews.

W. W.

WALTER DELGENUS.—The rather scarce Latin Testament of 1540, printed in London by J. Mayler, has a preface by Walter Delgenus, "ejus

Maiestatis (Henry VIII.) in *Christo Biblioscopus*." Was this merely an honorary title, or was the "*Biblioscopus*" a recognised official licenser of the press under Henry VIII.? Is anything further known of Walter Delcenus? J. H. W.

THE "IMPERIAL MAGAZINE," 1825-1833.—This periodical was for many years edited by Mr. S. Drew, author of *An Essay on the Immortality of the Soul*. Can any reader of "N. & Q." give me information regarding the authors of the pieces named below:—1. In 1832, "Prayer," a Poem, by S. S. of Preston Brook. 2. In 1833 (August and October), "Essays, with Translations, from the *Alcestis* of Euripides," by H. 3. In 1833, "Youth," and several other poems, by W. Prescott Sparks? R. I.

MISS F. A. KELLY.—Who was this lady, one of Dean Swift's correspondents; and how was she related to Col. Charters? In a letter to the Dean, dated July 8, 1733, she speaks of a near relation, or of herself, as being the daughter of Charters.

BAR-POINT.

Philadelphia.

ENGRAVED PORTRAITS.—Is there any way of finding out how many pictures of an artist have been engraved? The late Mr. Russell, who exhibited for thirty-six years, was very popular in his day, and many of his paintings were engraved for the print-shops. How can I obtain a list of them? F. X.

THE ANCESTRY OF MILO FITZ-WALTER,* CONSTABLE OF GLOUCESTER.—Milo was son of "Walter fil. Roger," also called "Walter vice-comes Gloucestrie," in grant of the church of Cerney with its tithes to the monks of Gloucester; Berta his wife, and son Milo, consenting. Roger, the father of Walter, was the "Roger vice-comes" or "de Gloucestrie" of the Domesday Book, and the Roger "strenuus miles" slain in a passage of arms at Falaise, 1105 (*V. Ordericus Vitalis*, xi. xvii.); but, according to the cartulary of St. Peter, Gloucester, only grievously wounded.

I wish to know if he can be identified with Roger de Gloucester, fourth son of "Hamon aux Dents," Sire de Creulli, and brother of the famous Robert fitz-Hamon, or "de Thau," Vicomte de Gloucester, &c., who fell at the siege of Falaise, 1107. A. S. ELLIS.

PAIR OF SCALES ON HORSEBACK.—I have a clear recollection of having seen an engraving of a pair of scales riding upon horseback, either upon a gnostic gem, or, as I think, upon a Roman coin of the second century, when gnostic emblems were frequent upon the coins. If any of your

* In writing a surname, it would be a useful rule to use, "fitz-Herbert" (when the person so designated was actually son of Herbert), and Fitzherbert when it had become a fixed surname.

readers could refer me to such an engraved coin or gem, he would oblige S. S.

PAYMENTS FOR ROYAL GRANTS.—I have been examining some Royal Grants of Henry VIII. subsequent to the dissolution of monasteries. They seem to have been made for a *consideration* in every case, not at all inadequate to their probable value at that period; but the sums paid are very queer, e. g. for certain manors the sum of 1831*l.* 19*s.* 11*d.*, "one obolus, and one farthing." Can anybody tell what was the *rationale* of this? C. W. BINGHAM.

REMARKABLE RETRIBUTION.—

"In the month of May, 1762, a framework-knitter, residing in Nottingham, bought a piece of veal in the shambles, took it home, and ordered his wife to roast it for dinner by twelve o'clock, which she accordingly did; but he not coming home, she set it by untouched. At four o'clock the husband came home, and brought a loaf-steak, which he wished to be dressed for his dinner then, saying that he had not been able to come home sooner, and he should prefer it at that time to the veal. This order the wife obeyed; but when he had eaten part of the steak, he began to feel himself unwell; he then enquired what she had fried the meat in, to which the woman answered, 'the veal dripping.' 'Then,' said he, 'I am a dead man; for having a mind to poison you, I rubbed the veal all over well with arsenic.' The wretched man expired in the utmost agony of body and mind shortly afterwards."

The above is from the "variety" column of *The Birmingham Journal*, August 11, 1866. The date and place being given, the story has an appearance of authenticity which I wish to examine, if any reader of "N. & Q." can tell me where to find the original statement. FITZHERBERT.

St. Valery.

REVIEWS OF HERALDIC WORKS.—I should be glad to know who were the authors of the following articles:—

"Pedigree and Heraldry," *Westminster Review*, July, 1853.

"Drummond's Noble British Families," *Quarterly Review*, No. 143.

"Lives of the Lindsays," *Ib.* No. 154.

"Scrope's History of Castle-combe," *Ib.* No. 184.

"British Family Histories," *Ib.* No. 196.

"Vicissitudes of Families," *Ib.* No. 214.

"Heraldic Manuals," *Edinburgh Review*, No. 248.

The above papers contain a fund of heraldic and genealogical amusement. G. W. M.

WILLIAM TORELL, OR TORELLI.—In his paper on the Tombs in Westminster Abbey, contributed to the second edition of Mr. Gilbert Scott's *Gleanings*, Mr. W. Burges emphatically states that the designer of the bronze effigies of Henry III. and Queen Eleanor was one William Torel, a goldsmith and citizen of London; and that he was not in any way connected with the Italian family of Torelli. Mr. Scott, in his portion of the volume, also intimates that the artist was an Englishman;

but he spells the name Torrell. Now, in an article published in the *Archæological Journal* for September, 1846, the writer, Sir Richard Westmacott, observes, that he agrees with Mr. Hudson Turner: that the real name of the artist in question was Guglielmo Torelli, William Torell (Torrell, or Torel,) being merely an English rendering of that name. Cannot this vexed point be conclusively settled?

J. W. W.

"TOWN AND COUNTY MAGAZINE."—This periodical work at one time was in extensive circulation, it is presumed in consequence of its being a repository for the fleeting scandal of the day. The late William Turnbull, Esq. had a complete set, from which he extracted the "Tête-à-Têtes" and relative portraits. These he bound up in two thick volumes 8vo, and interleaved for the purpose of notes. After the dispersion of that gentleman's library in Edinburgh, the two volumes passed into the hands of a purchaser whose name at the time was unknown, and has not subsequently transpired. At a later period they were again exposed for sale, and purchased by me, as exceedingly useful in elucidating Walpole's Letters and other contemporary productions of a like description, and numerous MS. notes have been inserted. It would be interesting to ascertain by whom these "Tête-à-Têtes" were written, and who was the editor of the magazine.

J. M.

"VICTORIAN MAGAZINE."—I beg to thank your Australian correspondent for his answer to my inquiry. Perhaps Mr. D. BLAIR, being himself a contributor to the periodical, could inform me who wrote in the number for July, 1859, "The Spanish Marriage," a Dramatic Story, by C. W. Is there any bibliographical catalogue of works published in the Australian colonies and New Zealand?

R. I.

Queries with Answers.

ST. PETER'S FINGER. — What is the legend in connection with St. Peter's finger? There is an inn at South Lyckett, near Poole, that has for a sign a figure of St. Peter, kneeling down on one knee, apparently crying, and holding one of his hands down with a bleeding finger,—the name of the inn being "The Peter's Finger Inn." On the other side of the signboard St. Peter is sitting in a cave reading. In the same village is another inn, "The Wheel of Fortune,"—a wheel with these lines round it—

"Stop! traveller, stop! for I have no doubt
You will help turn the wheel about."

JOHN DAVIDSON.

[This singular inn sign is thus noticed in Larwood and Hotten's *History of Signboards*, p. 291:—

"Although St. Peter was doubtless as common on the signboard before the Reformation as the other great saints

of religious history, yet no instances of this have come down to us. His keys, however—the famous Cross Keys—are very common. At Dawdley, and on the road between Warminster and Salisbury, there is a very curious sign called Peter's Finger, which is believed to occur nowhere else. In all probability this refers to the benediction of the Pope, the finger of his Holiness being raised whilst bestowing a blessing. St. Peter being the first of the Papal line, was doubtless often represented with his finger raised in old pictures and carvings. The following passage from Bishop Hall's *Satires* alludes to the finger:—

'But walk on cheerly 'till thou have espied
St. Peter's finger, at the churchyard's side.'

Book v. Sat. 2."

It has, however, with some probability, been conjectured that the inns with this curious sign were frequented by the piscatory brotherhood. This notion receives some confirmation from the following passages in Johnson's *Lives of Highwaymen*, pp. 250, 265, edit. 1742. In the *Life of Dick Low* we read that as "Low grew up in years, his stature made him past those exercises which they call the morning, noon, or night sneak, which is privately sneaking into houses at any of those times, and carrying off what next comes to hand; for all's fish that comes to net with them, who are termed Saint Peter's children, as having every finger a fish-hook." Again, in the *Life of Avery* (p. 265), we also read, that "Another time Mr. Avery roving up and down the road to seek whom he might devour, he met with a good honest tradesman betwixt Kingston-upon-Thames and Guilford in Surrey, with whom holding some chat, as they rode together, Avery asked him what trade he might follow when at home. Said he, 'I'm a fishmonger; pray what occupation may you be of?' Avery replied, 'Why I am a limb of St. Peter too.' 'What (quoth the fishmonger) are you a fisherman?' 'Ay,' said Avery, 'I'm something towards it, for every finger I have is a fish-hook.' Quoth the fishmonger, 'Indeed, I don't apprehend your meaning, sir.' Then Avery pulling out his pistols, 'Now,' says he, 'my meaning may soon be apprehended, for there's not a finger on either of my hands but what will catch gold or silver without any bait at all.' So taking 20l. from him, and cutting the girths and bridle of his horse, he rode as fast as he could for London."

The sign of St. Peter's Finger, especially if belonging to an inn frequented by anglers, may also refer to a tradition grounded on the Gospel narrative. Our Lord said to Peter, "Go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take," &c. (Matthew xvii. 27). Tradition points to the two spots of the John Dory, one on each side, as marks of St. Peter's finger and thumb; and informs us that the Dory was the identical fish which the apostle took up, and out of the mouth of which he took the piece of money. See Pennant's *British Zoology*, ed. 1822, iv. 296.]

RECENT TRANSLATION OF THE NEW TESTAMENT. — Such is the lettering of a version of the

New Testament, a copy of which is in my hands. The full title is:—

"The Gospel of God's Anointed, the Glory of Israel, and the Light of Revelation for the Gentiles; or, The Glad Tidings of the Service, Sacrifice, and Triumph of our Lord and Saviour Jesus Christ, the only begotten Son of God; and of the Gracious and Mightily Operative Power of the Holy Spirit, which were the first-fruits of that labour of Divine Love: being a recent version, in two parts, of the Greek Scriptures (commonly called the New Testament), in which is plainly set forth the New Covenant promised by God through Moses and the Prophets."

At the back of the title:—

"London: Printed by A. Macintosh, 20, Great New Street. Published by Alexander Greaves, 13, Rolls Buildings, Fetter Lane; and sold by all Booksellers, 1828."

This small volume is well printed on a fine and thin paper, and the translation seems to be not without indications of scholarship; but the arrangement of the text by paragraphs and large sections is peculiar. The book is in many respects curious, and I should feel obliged to anyone who would supply information respecting it. B. H. C.

[Alexander Greaves, of Queen's College, Cambridge, A.B. 1821, A.M. 1824, and ordained a deacon of the Church of England, was the translator as well as the publisher of the above work. He resided for many years in America, where he assumed the dress of the Friends; but in his later days manifested certain Irvingite tendencies. After his decease, which took place in England about ten years ago, his executors disposed of the remaining stock of his work for waste paper. In Horne's *Introduction* (v. 356, ed. 1846) is the following notice of this work: "This is not a book of common occurrence; for what denomination of professing Christians it was destined, the author has not been able to ascertain. It contains many improved renderings, which have the authority of the most judicious critics and interpreters of the New Testament; but it also has many extraordinary renderings, for which the editor (who is supposed to have been the original publisher) has assigned no critical reasons. Short prefaces are prefixed to each book, and there are a few explanatory notes."]

BURIALS ABOVE GROUND (3rd S. x. 27, 58, 119, 155.)—In one of the new squares of Tyburnia, which it would be scarcely fair to particularize, is a curious-looking structure on the roof of one of the houses, said to contain a corpse, in pursuance of an eccentric will.

In the *Imperial Dictionary of Universal Biography*, art. "Bentham," we read:—

"He left directions that his body should be dissected, and that the skeleton should be put together, and after being clothed in his old vestments, should be seated in a sort of glass-house on wheels. The old man, it is said, used to amuse himself with the vision of his presiding, as it were, in *propria persona* at meetings of his disciples, and even being wheeled to the top of the table on festive occasions. This work of art is now we believe in the possession of his faithful and accomplished disciple, Dr.

Southwood Smith; but when he is gone, we doubt if any one will be ambitious to give it house room, and yet it would be a melancholy sight to see the 'mortal remains' of the great Jeremy consigned to a marine store-dealer."

The article is by Dr. C. W. Cannon, of Toronto College, Upper Canada. Dr. Southwood Smith died Nov., 1861. Is Bentham's will still carried out, or have his remains received Christian burial?
X. C.

[It was in compliance with the wish of Jeremy Bentham that Dr. Southwood Smith delivered a lecture over the body. From the following letter, which we discovered among our papers, written by Dr. Smith to an eminent living physician, we are enabled to furnish the authentic particulars of the fate of the mortal remains of this celebrated jurist:—

"The Pines, Weybridge,
June 14, 1857.

"MY DEAR SIR,—Jeremy Bentham left by will his body to me for dissection. I was also to deliver a public lecture over his body to medical students and the public generally. The latter was done at the Webb Street School, Brougham, James Mill, Grote, and many other disciples of Bentham being present. After the usual anatomical demonstrations over the body a skeleton was made of the bones. I endeavoured to preserve the head untouched, merely drawing away the fluids by placing it under an air-pump over sulphuric acid. By this means the head was rendered as hard as the skulls of the New Zealanders, but all expression was gone, of course. Seeing this would not do for exhibition, I had a model made in wax by a distinguished French artist, taken from David's bust, Pickersgill's picture, and my own ring. The artist succeeded in producing one of the most admirable likenesses ever seen. I then had the skeleton stuffed out to fit Bentham's own clothes, and this wax likeness fitted to the trunk. This figure was placed seated on the chair in which he usually sat, and one hand holding the walking-stick which was his constant companion when he went out, called by him Dapple. The whole was enclosed in a mahogany case, with folding glass doors. When I removed from Finsbury Square I had no room large enough to hold the case; I therefore gave it to University College, where it now is. Any one may see it who inquires there for it, but no publicity is given to the fact that Bentham reposes there in some back room. The authorities seem to be afraid or ashamed to own their possession.

"I am, very faithfully yours,

"SOUTHWOOD SMITH."

WHITTINGTON AND HIS CAT.—What is the date of the oldest known copy of this popular story? I have a translation into German of the *True History of Sir Richard Whittington*, printed in the German character at Bremen, 1721, 12mo. It contains thirty-nine leaves including title, and is represented as a translation from the English.
J. M.

[It appears from the Registers of the Stationers' Company, that on Feb. 8, 1604-5, Tho. Pavier entered "The History of Richard Whittington, of his lowe birth, his great fortune, as yt was plaied by the Prynce's Servants;" and on July 6 (1605), Jo. Wright entered a ballad called "The Wondrous Life and Memorable Death of Sir Rychard Whittington now sometyme Lo: Maior of the honorabill

Citie of London." (Chappell's *Popular Music of the Olden Time*, p. 517.) Among the Roxburghe ballads (iii. 58) is one with the conjectured date of 1641, entitled "London's Glory, and Whittington's Renown; or, a Looking-Glass for Citizens of London: being a remarkable story of how Sir Richard Whittington came to be three times Lord Mayor of London, and how his rise was by a Cat," &c. Reprinted with variations in Evans's *Old Ballads*, ii. 325; and in Mackay's *Songs of the London Prentices and Trades*.]

WATERLOO MEDAL.—Can you inform me where to obtain a description of the celebrated Waterloo Medal, which occupied Pistrucci so long in its preparation? C. E. B.

[We believe this medal has never been copied or described. The matrices are four in number: there being a central one and an annular addition for each side. This form was adopted as being more favourable for hardening. The subjects of the two centres are the battle of Waterloo: one of the margins is allegorical of War, the other of Peace. One matrix has on it no less than sixty figures, large and small. At p. 233 of the Report on the Mint in 1848, Mr. Pistrucci informs the Commission that on the 1st of Jan., 1849, he should wait on Mr. Sheil, the Master of the Mint, and place in his hands the matrices of the medal. In the next page he confesses that he no longer possessed that confidence in his own skill in hardening dies to venture to undertake the operation of hardening this elaborate work. At the same time he communicated to the Commission a long series of recommendations on the best method of so doing, printed in the Report at page 236. No one, we believe, has yet ventured to incur this responsibility; and the only impressions taken have been in soft metal.]

Replies.

HUMAN FOOT-PRINTS ON ROCKS, ETC.

(3rd S. ix. 126, &c.)

As an illustration of this subject, I pointed out in "N. & Q." (3rd S. ix. 205) that "John Wesley's foot-marks" are still shown on his father's tombstone. At page 227 this is flatly contradicted by "a tolerably practised student of Wesleyan Memorials." At page 289 I reassert my former statement, but promise to make further inquiry on the subject. Having had an opportunity for so doing, I now lay the result before your readers.

On referring to Wesley's *Journals*, I find that he preached on his father's tombstone on several occasions. My father informs me that his father (William Fowler, of Winterton, the antiquary) heard at least one of these discourses, and that the hymn which Wesley gave out was the first in the present Wesleyan Collection—

"O for a thousand tongues to sing."

When my father was young, he often heard the story about the foot-marks, but cannot be positive as to any general belief in their miraculous nature. But he remembers his father taking him to see the tombstone "in the year of the great comet" (1811), and pointing out to him that they were merely iron-stains, in order to show that there was no sufficient ground for a belief in their miraculous nature. From this it may be pretty fairly inferred that such belief had existed. My grandfather made a sketch of the stone with the marks, and once, while on his travels in the south of England, was asked whether he, being a Lincolnshire man, had ever seen these supposed miraculous foot-prints.

Talking on the subject with an antiquarian friend who is a frequent correspondent of "N. & Q.," he informed me that, when a boy, he knew a "joined member of the Wesleyan body" who was an intelligent and well-informed man, and that he once asked his father, in this man's presence, whether the story were true, to which his father replied that he thought not, and that if it had been a damp day, marks might have been left, and "improved," or rendered permanent by means of a knife. To this sceptical hypothesis the Wesleyan strongly objected, observing that "with God all things are possible," and he believed a miracle had been wrought in attestation of the Divine approval of John Wesley's mission.

On July 24th last, I went from Owston to Epworth in the carrier's cart. I soon got into conversation with the driver on the object of my expedition. He told me that he had lived in Epworth fifty years, and had known "a vast o' folks" go to see the stone, but had never known it otherwise than as it is now, nor had he heard of its ever being turned over. He said, "You see, sir, the Isilonians is proverbial for bein' rather softish, an' there's no doubt but a deal o' folks believed it once. If you'd telled 'em 'at John Wesley hed comed an' flown away wi' th' stone they'd ha' believed it. But I don't know that ony on 'em believes it noo. There may be some 'at's prejudiced aniff, but folks is ower well eddicated noo to believe sich things—time they was, I've heerd 'em say 'at John Wesley did it with his toes when he knelt at prayer; but if John Wesley hed telled me hisself that he bunched* them holes, I shouldn't not ha' believed him. They're nowt but knots i' th' stone."

As we drove into the town, my "eddicated" friend pointed to the weather-worn market cross, where Wesley sometimes stood to preach, observing, "They mud as well say 'at he'd gnarled them places in that there." Arrived at the churchyard, I at once recognised the stone as a flat slab

* Bunch, Lincolnshire word for kick.

set on brickwork on the south side of the chancel. Through a hole in the brickwork I could discern that the under surface of the stone was *uncrouted*, just as it had come out of the quarry. The upper surface is inscribed as follows:—

"Here lieth all that was Mortal of Samuel Wesley, A.M. He was Rector of Epworth 39 Years, and departed this Life 25 of April, 1795, Aged 72. As he liv'd so he died, in the true Catholic Faith of the Holy Trinity in Unity, and that Jesus Christ is God incarnate and the only Saviour of mankind. Acts 4. 12.

"Blessed are the dead which die in the Lord: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."—Rev. 14. 13."

Below this a plain surface of stone is left, and it is in this that the "foot-prints" are seen. Of these I enclose you a rubbing, which perhaps you will kindly forward to your correspondent D. They are evidently what I before stated—sections of laminated ferruginous concretions. At the lower part of the stone are the letters H. M., apparently cut with a knife. Before leaving the town, I called on Mr. Read, who has written a local history. He told me that when he was a boy the "foot-prints" were a matter of common conversation among the old women, and he thought that they believed it, instancing, by way of parallel, the well-known credulity of Wesley himself.

In connection with the above evidence as to local belief in John Wesley's miraculous foot-prints, the following instance of veneration for and sale of duly attested *relics* is not without interest. It seems that a sycamore-tree in the churchyard, having become decayed, was felled by order of the churchwardens. This tree was supposed to have been planted by Samuel Wesley the elder; but by an easy transition the tradition became connected with John Wesley. Several boxes were made, each with a portion of the sycamore wood inlaid in the lid, and the following "attestation" pasted inside:—

"Wesley's Sycamore Tree.

"Some time ago we caused to be cut down the Sycamore Tree planted by the late Rev. J. Wesley, in our Church Yard, and sold the whole to Read & Co., who now have the same.

"JOHN BOWER }
"RICH. HILL } Churchwardens.

"Epworth, Jan. 17th, 1853.

"I find from undoubted authority that Read & Co., of this place, possess the wood of the Tree said to have been planted by our revered and beloved Founder; and that they purpose making from the wood, or affixing portions of it on, useful and ornamental Cabinet articles, and offering them for sale.

"HENRY WILKINSON,
"Wesleyan Minister, Epworth.

"Jan. 24th, 1853.

"NOTICE.—Every piece of the genuine Wesley's Tree has the following inscription printed ON THE WOOD:

"Part of
the Tree planted
by the
REV. J. WESLEY,
Born at
Epworth, June 17th, 1703,
Died in
London, Mar. 2nd, 1791.
Made for Read & Co.
Epworth."

It is a curious fact that the story of the foot-prints is not mentioned in Stonehouse's *History of the Isle of Axholme*, nor, so far as I know, in any printed work. As, however, it once had, and indeed still has, considerable currency in North Lincolnshire, and certainly possesses much interest in connection with the "Cradle of Methodism," I hope you will allow it to be enshrined, together with that of the relics, in the pages of "N. & Q."

The College, Hurstpierpoint.

J. T. F.

THE WORLD'S BIRTHDAY.

(3rd S. x. 90, 136.)

According to the tables furnished by Mr. Edwin Norris in the *Companion to the British Almanac* for 1830, the 23rd of October, 4004 B.C. falls on a Sunday. Mr. Norris assumes the generally admitted date of the creation to be 4004 B.C., and adopts Usher's system of chronology; the basis of which, as respects the most remote ages, is necessarily the text of the Old Testament, together with the aid of astronomy in determining the length of the year [and the moon's motion?]. Professor De Morgan has shown how an almanac may be made for any past year as well as any future one, and we might therefore have one for 4003 B.C., prefaced with one for the sixty-nine previous days. Any other system of chronology, if carried out to the extent of the computation, must bring us to some certain day, and even hour, when the finished act of creation terminated in the rest described by Moses (Gen. ii. 2). Thus, the Jewish chronology fixes the creation in 3760 B.C., or 244 years later than Usher; their years, however, are dependent on the moon; and translating their system into ours, the year 3760 B.C. began, that is to say, the first new year and first of Tisri occurred on Sunday September 14, 3761 A.D. But the Jewish computation is erroneous in using the Metonic cycle of nineteen years, which, sufficiently exact for nearly a century, is in need of correction for so long an interval as 5624 years. This cycle, $\frac{235}{19}$, makes

12:36842105 lunations in a year. But the nearly exact ratio of $\frac{36524224}{2953059}$ makes 12:36826761 in-

* An approximate continued fraction, meaning that there are 235 lunations in 19 years, which is the cycle of Meton.

† The ratio of days in a year to days in a lunation.

nations in a year. The difference, .00015344, multiplied by 5624, is equal to .86294656 of a lunation of 29.53058872 days, and the error amounts therefore to 25½ days. Then, as we have got by Meton's too short measure, 25½ days too great a length of time, we must reduce it by so much, and say that instead of the new moon falling on Sept. 14, 3761 B.C., it occurred on the following Oct. 9, which was Wednesday, or third day, and out of the limits of the autumnal equinox.

The Jews of the Christian era got their astronomy from the Arabs, but the Arabs had it from the Greeks. Nevertheless the Mosaic law was so express on the observance of the new moon, that great pains must have been taken to determine accurately the time of its first appearance. Gamaliel had in his study diagrams representing the phases of the moon, and when he received unofficial or informal intelligence of the new moon's appearance he tested the informer's evidence by such diagrams. It is not improbable that St. Paul first read in this study the words *τοῦ γὰρ καὶ γένος ἐστέ* (Acts xvii. 28), which occur in Aratus on astronomy, written in metre, as was then (270 B.C.) common in treating scientific subjects, and in which the nineteen-year cycle is mentioned. I conclude, therefore, that the fact that every nineteen years a new moon appeared on the first day of the week, must have been well known, if not to the observers themselves, at least to the high priest who kept and had access to the registry of such new moons long prior to the time of Meton, 432 B.C. No correct account of the lapse of time could be kept by the Jews in years of twelve and occasionally thirteen months, unless they had *de facto* a knowledge of the nineteen-year cycle.

T. J. BUCKTON.

Streatham Place, S.

AFFIRMATIVE AND NEGATIVE SIGNS.

(3rd S. ix. 137.)

The nod of assent is simply the abbreviated obeisance with which one takes or accepts the sayings of another, the sign of acquiescence in his will or thinking to whom, if not otherwise yet as to the matter in question, the listener is an inferior before a superior, a disciple before a master. When it is truly a superior who speaks, or when the matter is of such grave import that the words are words of importance and wisdom, the nod returns to its original and graver inclination—we bow before the supremacy of truth. "I give in" is of the commonest among expressions of colloquial defeat; and the natural sign of submission in matters of command, importance, or dispute is at once understood when used in matters unimportant, and becomes a conventional sign of affirmation. So, too, when *Jove-pater* nodded assent, he

imitated, in so far as became majesty, the form with which his own decrees were received, and his mute sign was by so much the more gracious and affirmative than a spoken word.

The negative shake of the head is in like manner stronger than the spoken word. It might indeed be thought to be the equivalent of "dissent" that "looking differentwise," which expresses by implication the "I do not see it" of colloquial slang. But it is the direct expression of repugnance, the refusal to receive the out-thought or out-spoken word into one's own mind or mouth, by the exact movement with which the child refuses its food or spoonful of medicine. There is a similar sign when the open palm, stretched out in front of the face or mouth, pushes back the thought, as the child pushes back any other disagreeable; and similarly the Chinaman waves his hand and outspread fingers between his own face and that of the speaker to wall out, as it were, the thought, and prevent its incoming on any side, while sometimes he adds force to his meaning by turning away his face.

In like manner pooh or pouf blows away anything, but contemptuously, as though it passed only from lip to lip, and were light as a feather; while the reduplicate *κα* of *κακος* and the *ka* of *Ka-li*, the Indian goddess, or agent of evil, and the nursery *xa-xa* by which the child is made to believe that anything is bad and not to be touched, are all softened or unsoftened imitations of the effort to get rid from the throat of anything obnoxious that may have entered it. The Caffre negative, *hai*, a guttural aspirate sound, expresses a similar out-blowing together with the subsequent constriction of the throat, and may be contrasted with the open soft-breathed *ehwa*, which, like our English *yea*, appears to be a sound of admiration used as a mark of affirmation or agreement. It seems also to be not unlikely that the *n* of our negative forms, and its strengthened reduplicate in *non* represent more passively than the active *xa* the closure of the passage of the throat by the tongue-valve.

BRINSLEY NICHOLSON, M.D.

ROYAL ASSENT.

(3rd S. x. 97, 137, 156.)

As F. C. H. can give no authority for his statement with regard to the resignation of George IV.'s ministers, it may be permitted to doubt the story. I believe it to be only an exaggeration of what actually did take place. No doubt the Duke of Wellington "went often down to Windsor during the discussion of the bill, and the object of his journeys was to keep the King firmly up to the measure," for it is well known how thoroughly his Majesty objected to Roman Catholic Emancipation; but I do not see how this bears upon the

question of the resignation of the ministry. Alison is an historian who would have been glad to record so remarkable a fact if he had known anything of it; and it is quite impossible to suppose that such an important point in the history of the bill could have been kept secret for so many years. Alison records the means which the King took to avoid giving assent to the measure. Lord Eldon's interview with him may have easily given rise to the report which F. C. H. heard. I quote from Alison:—

"Although the bill had thus passed both Houses by overwhelming majorities . . . yet no small difficulty remained behind; for the Sovereign was resolute against it, and he was supported by an overwhelming majority of the inhabitants of the whole empire. . . . It was only by unremitting exertions, and representing the measure, on repeated occasions, to his Majesty as one of absolute necessity, that the King's consent to bring in the bill had been obtained; and even when it was given, he repeatedly declared that 'he only allowed them to go on, and pledged himself to nothing.' He indulged to the very last in the hope that the bill would be rejected by the House of Peers. . . . The passing of the bill by the Peers by so large a majority struck him with consternation. . . . In his agony he sent for Lord Eldon, to whom he declared 'that the measures proposed gave him the greatest possible pain; that he was in the state of a person with a pistol presented to his breast; that he had nothing to fall back upon; that his ministers had twice threatened to resign if he did not allow the measure to be introduced; . . . that everything was revolutionary, that the Peers and aristocracy were giving way to it; that if he did give his consent, he would go to Hanover, and return no more to England,—they may get a Catholic King in Sussex.' Such was his despair that the unhappy monarch threw his arms round Lord Eldon's neck and wept, entreating him not to desert him, for he had no other to advise with."

Alison goes on to say that Lord Eldon was too sensible a man not to see that, the measure having been introduced with the King's consent, "a ministry could not be found which would support him in rejecting it." He therefore advised his Majesty to yield, which, with infinite reluctance, he did, and "the bill received the royal assent on April 13 by commission: the established mode of indicating it was the measure of the ministry rather than the Sovereign."

It seems evident from the above that Lord Eldon told the King that the ministers would resign if assent to the bill were refused. It was this announcement, I have no doubt, and not actual resignation of their offices, which induced George IV. to yield assent to the measure.

H. P. D.

CLELAND OF CLELAND.

(2nd S. ii. 351, 376, 418; v. 87; 3rd S. ix. 491, 493.)

I find myself in the somewhat singular position of having to answer my own query on a point with which I expected to find all your Scottish

friends perfectly familiar. It is very little that I have been able to pick up concerning this, one of the oldest and most distinguished families of Clydesdale. Such as it is, however, I subjoin, to save future historians of Lanarkshire the time and trouble it has cost myself.

The great-grandson of the Cleland (Alexander) who sold Cleland to his cousin (a Cleland also, and hence a constant source of confusion), was Major William Cleland, one of the Commissioners of the Customs of Scotland; who "carried the principal arms of the family as a tessera of his birth and primogeniture." His sister, who died 1733, married Thos. Hamilton of Newton, now represented by the Rev. J. Hamilton-Gray of Carnynte, &c. (Burke, *Commoners*, old edition.)

The grandson of this Major Cleland was Colonel Robert Cleland of Carnbee, Fifeshire; and died in 1760, in command of H. M. 63rd Foot, then stationed at Guadaloupe. He left two sons, Robert, and Molesworth, Lieut. R.A., killed in America 1777. The elder, Robert Cleland, Lieut. R.N. (3rd Lieut. H. M. "Fame," in Rodney's action, April 12, 1782), was twice married. By his first wife he had three sons, who all died young. By his second wife, with two daughters, he had an only son, William Douglas Cleland, who was appointed to the Bengal army Dec. 28, 1798, and rose to the rank of Major-General. (Burke's *Heraldic Illustrations*, s. v. "Cleland"; and Dodwell and Miles, *Indian Army*.) Unless, therefore, this gentleman is still alive, or married and left heirs, there is, as far as the main line of this ancient house is concerned, "the end of an old sang."

In Charnock's *Naval Biography* is mentioned a Captain John Cleland; and a Captain William Cleland, who appears to have died in the Mediterranean May 18, 1743. But the missing link between Major (Commissioner) William Cleland and his grandson Colonel Robert Cleland, is perhaps Captain William Cleland, R.N., of Queen Street, Westminster, and of Essex, "representative of the ancient family of Cleland of that ilk" (*Scot. Mag.*, notice of Lady Johnstone's death), whose daughters were: 1. Elizabeth, died Aug. 25, 1772, having married, March 10, 1757, Sir William Johnstone, Bart., and had issue; 2. Margaret, died May 6, 1810, æt. seventy-eight, having married Rev. A. Uvedale, Rector of Barking, Essex, and had issue. (*Genl. Mag.*)

The members of the main line of the family seem to have been so careful of the pronunciation of the *e* in their name, that they added an *i*—thus, Cleland—to prevent mistakes. Other branches were called, and spelt the name, Cleland. Those of Knowblehill made it Cleauland, and so Cleveland,—by which last appellation their representatives, now of Tapely, Devonshire, are known. The oldest form of all was "Kueland of

Kneland," and not "Clayland of Clayland," as some ingenious person has guessed.

In "N. & Q." 2nd S. ii. 351, 376, 418, and afterwards in v. 87, the question was raised, but never satisfactorily disposed of, as to who was the William Cleland, the friend of Pope, and the "Will Honeycomb" of the *Spectator*. The *Gentleman's Magazine* notices his death thus: "Major Wm. Cleland, Sept. 1741, æt. 67, a Commissioner of the House-tax, a place of 500l. a-year." That he was not the son of the Cameronian William Cleland, who was shot at Dunkeld, Aug. 31, 1689 (and whose father lived in Douglas, and who spelt his name Clelland, according to Wodrow), is pretty clear, from comparing these two dates (Macaulay, vol. iv. 287, small edition). It is also very doubtful if he were really, as has been alleged (*Gent. Mag.*, 1789), the father of John Cleland, who died Jan. 23, 1789; and was the notorious author of a very infamous and well-known book. Curiously enough, there were three William Clelands, all Commissioners: Major Wm. Cleland, mentioned above as head of the family; Captain Wm. Cleland, R.N., of Knownblehill and Tapely; and this last, Major Wm. Cleland, the friend of Pope. Swift mentions him and his wife several times, with great respect, in his *Diary to Stella*; and with anything but respect a Colonel Cleland, whom he describes as "a true Scotchman," and as intriguing for the governorship of Barbadoes (Swift, *Journal*, March 30, 1712-13, ed. Sir Walter Scott). The note to this passage goes on to confound this *Colonel* with the *Major* Cleland; but he really was son of James Cleland of Stonepath, Peebles (see his will, Aug. 24, 1718, proved in London); and, as it appears, got the Barbadoes appointment and died in a very few years. The heraldries give the arms of Clelland of Barbadoes differenced from those of the head of the family.

Who was "Will Honeycomb" I therefore must leave undecided. Who he was *not*, may be a little plainer from these slight memoranda; which, however, I must close for the present—lest, even in small type, they should not find room to be "made a note of" in your pages. X. C.

PRAGMATIC SANCTION.

(3rd S. ix. 278, 328.)

The original use of the term is to be found, probably, in the Roman Empire, where it was taken in a quasi-legal sense. On the destruction of the Roman Empire, the use of the term descended, with the civil law itself, to the Byzantine Empire, and then again onwards to the more modern nations of continental Europe, among whom it thus came to be employed in the manner of which T. J. BUCKTON speaks.

The civil or Roman law, it will be remembered, from the earliest times vested in the Emperors, as the highest magistrates of the people, the right of making laws and regulations, which they accordingly did in a variety of ways familiar to us, as *edicta*, *decreta*, *rescripta*, and *mandata*, the most important of which went, when promulgated, to form, probably, the Imperial "Constitutiones," either general or particular. As to the *rescripta*, vide, inter alios, *Mülenbruch Doctrina Pandectarum*, editio quarto, Halis Saxonium, 1838, vol. i. p. 92, or the same author's *Lehrbuch des Pandecten Rechts*, Halle, 1844, p. 92:—

"Rescriptis seu rescriptionibus princeps respondebat vel ad privatorum tum etiam civitatum libellos et desideria, vel ad presidium provincialium iudicumque consultationes et relationes."

And such rescripts were of a threefold species:

"Una epistolarum, quæ ad magistratum consultationes emittebantur: altera sanctionum pragmaticarum, quod quidem nomen is videtur inditum fuisse rescriptis, quæ solenni ac publicâ quidam formâ nuntiari solebant; tertia est adnotationum quæ ad privatorum libellos scribebantur."

There are many passages to be found in the *Corpus Juris Civilis*, in which "pragmatic sanction" is used in this way. Without searching for earlier passages, take, as examples, Justinian's own "three constitutions," introductory to his Code Compilation. These may be taken as themselves "pragmatic sanctions" of that Code which then follows, the *πρωτα* being the Code to which in this way he sought to give "sanction," or force of promulgated law. The first of these Constitutions or pragmatic sanctions was issued A.D. 528, headed, "Imperator Justinianus Augustus ad Senatum urbis Constantinopolitane, 'De novo Codice faciendâ.'" The second appeared when the Code was completed and needed confirmation:—"Imperator Justinianus, pius, felix (&c.). . . . Mennæ præfecto prætorio, expæfecto hujus æmæ urbis CP., ac patricio, 'De novo codice confirmando.'" And § 4 has these words:—

"Si vero pragmaticæ sanctiones, quæ minime in eodem codice receptæ sunt, civitatibus forte vel corporibus, vel scholis, vel scriniis, vel officiis, vel alicui persone impertite sunt, eas, si quidem aliquod privilegium speciali beneficio indulgent, omnimodo ratas manere: si vero pro certis capitalis factæ sunt, tunc tenere, cum nulli nostri codicis adversantur constitutioni, præcipimus," &c.

(Vide etiam, Code 1, 2, 10; 1, 2, 12, § 1; 1, 3, 35; 1, 22, 6; 1, 23, 7; 4, 61, 12; 10, 27, 1). Also, *Edicta Justin.*, vii. chap. vii. viii., especially the Epilogus, which, in common with all the Epilogi, ran thus:—

"Quæ igitur nobis placuerunt et per hanc sacram pragmaticam formam, prudentia tua, et quicunque alius reipublicæ nostræ iudex, firma servato."

From these and similar passages it seems clear that all that was meant by "pragmatic sanction"

was an imperial formal proclamation, just as Charles VII. of France, in later days, issued his ordinance, or imperial proclamation, or pragmatic sanction on ecclesiastical discipline, and Charles VI. of Germany another, settling the succession. But in proportion as the sole legislative right of even continental potentates has been narrowed by representative legislation, however imperfect, so do we lose sight of these pragmatic sanctions, and find Acts of Parliament substituted. In all those memorable cases in English political history where the Parliament, before and after the Restoration, exercised its high right of altering and limiting the succession, in those cases on the Continent, following the example of Charles VI., a "pragmatic sanction" would probably have sufficed: just as the same means would have sufficed to declare the Emperor's will on any important matter, and not in the confined way in which T. J. BUCKTON suggests, from his construction of *πραγματικὸς* by antithesis to *ψυχικὸς*.

Brissonius, in his celebrated *Diction. Jurid.* (curâ Heineccii, ed. Hale M. 1743), *sub voce* "Pragmaticarii," explains, "in sacris principis scriniis occupati, quorum ingeniis pragmaticæ adnotationes, sanctiones, acta cognitionum, arcana committuntur;" and refers to *Guther. de Offic. dom. August.*, lib. iii. cap. 7, p. 570. Also, see *sub voce* "Pragmatici"; but especially *sub voce* "Pragmaticus, -a, -um," he directly says:—

"Pragmaticas suas sanctiones iussionesque Imperatores nonnunquam vocant, vel pragmaticas et sacras adnotationes. Pragmatica est illa constitutio quam constituit Imperator, habito prius tractatu cum principibus."

And then he goes on to give several references to the Theodosian Code, "ubi vocantur et Pragmatica absolute."

The same authority, *sub voce* "Sancire," gives as its legal equivalent "statuere." Now, while T. J. BUCKTON is obviously quite right in saying that the meaning he attaches to "sanctio," viz. penalty; or, as Brissonius clearly puts it—"Atque hæc extreme legum partes quibus in eos qui adversus leges committerent poena irrogabatur et sanciebatur sanctiones vocabantur," is a meaning which the word may generally bear in other contexts, may it not be suggested that in this sense "sanctio" equals "statutum"; and that, therefore, following Brissonius, a "pragmatica sanctio" was a "pragmaticum statutum." *Πράγμα*, as we have seen above, being the "negotium," the business, the subject matter following the *forma* (or formal style in which it was necessary that certain *acta* should be done to give them due solemnity and effect), "pragmatic sanction" might then be simply construed as a formal imperial statute. And Carlyle, in his *Life of Frederic the Great* (vol. i. p. 552), rather confirms this view by saying "it is in the Imperial Chancery, and some others, the received title for ordinances of a very irrevocable

nature which a sovereign makes in affairs that belong wholly to himself, or what he reckons his own rights."

Such being the origin and confirmed use of the word under the Roman Empire, it was thus not unnatural that later emperors, when, by the lapse and changes of time, the imperial mantle had descended upon them, should exercise the same individual power of issuing ordinances. But it does not seem that these "pragmatic sanctions" were, as S. H. M. in his original query appears to have surmised, anything at all in the way of concordats or treaties, which imply joint action. Indeed the concordat of Leo X., the joint agreement to abrogate the pragmatic sanction which had been the sole production of Charles VII., shows in itself the distinction between the two. The more exact nature of the old pragmatic sanction, and the diversity of its application to circumstances and requirements of all kinds—official, social, political, or religious, will best present itself on carefully tracing the passages from the case quoted above, and the many kindred passages scattered through the *Corpus Juris Civilis*.

Cape Town, South Africa.

SPES-BOXA.

MONOGRAMS AND CYPHERS (3rd S. x. 147, 171.)

The inquiry in the former of these pages has elicited so many and such learned replies, that it may appear presumptuous to add another word. But it is often the case in such matters, that the expounder may imagine a great mystery, while the idea of the designer was very simple indeed; and the simplest explanation is, after all, the most probable. So I think it will prove in the present case. I would first, however, direct attention to the difference between a monogram and a cypher. The former term should be confined, I think, to a device in which several letters are combined together; generally a whole word is combined into one character. In the cypher the letters are not combined, but interlaced; and the cypher consists of two or more letters, the initials of several words or names. Cyphers were very favourite devices in the early half of the last century, and usually the same letters which were interwoven on one side of the device were repeated in a reversed position on the other. The use of cyphers has been so extensively revived during the last few years, that this definition will appear to many readers perfectly needless; and yet none of the writers in p. 147 have recognised the device under discussion as a cypher and not a monogram.

I regard it merely as a cypher of the letters C. P. They are perfectly distinguishable in their right position, leaving considerably, as was cus-



tomary. As reversed, the second stroke of the *P* is less complete. The loop at top I take to be nothing more than a flourish, such as will be found in many other cyphers of the last or preceding century. Possibly the original may have been intended for *C. R.* instead of *C. P.*, but then the copy is still more imperfect. J. G. N.

MR. BONE, in his remarks on the monogram in question, alludes to some coins of Charles II. having two *C*'s interlaced on the reverse. This, I take it, is merely indicative of their value. I have several with two, three, and four *C*'s thus interlaced, which I have always believed to be 2*d.*, 3*d.*, and 4*d.* of Charles's. If I am wrong I should be glad to be put right. W. H.

ST. PATRICK (3rd S. x. 169.)—Though it is asserted by some historians that there were two St. Patricks, one who is honoured Nov. 9 having been the nephew of the apostle of Ireland, and a monk at Glastonbury, there is no need to recur to any such statement to account for the patron of Murcia being St. Patrick. Nor is it necessary to discover any connexion between the saint and the town of Murcia. The fame of St. Patrick, like that of St. George, extended all over Christendom; and the saints of Ireland were honoured in many countries. It would suffice to account for Murcia being placed under the patronage of St. Patrick, that some Irish traders to the Mediterranean, or settlers in that part of Spain, had propagated the fame of St. Patrick, and that the inhabitants of the town of Murcia had been induced to venerate him. This is not the only instance; Malaga also has St. Patrick for its patron. Indeed it would be easy to enumerate many places all over Europe where patron saints have been chosen, not for any actual connexion, but from veneration for their sacred character. F. C. H.

MYSTAL OR MISTEL (3rd S. x. 147.)—CLARRY will find the form *missel*, which is merely a phonetic corruption of *mistall*, in Halliwell, as a Yorkshire term. The word occurs in one of the curious witchcraft cases given in *Depositions from York Castle*, p. 29: "The saide Mary flewe out of his *mistall* windowe." I look upon it simply as a contracted form of *milk-stall*, with which I compare the north country words—both still current in Cleveland—*milk-us* or *milk-house*, a dairy; and *milkness*, properly the contents of the dairy, though often confused with the dairy itself.

Danby in Cleveland.

J. C. ATKINSON.

In Wright's *Provincial Dictionary* will be found, "*Missel*, s. (1) a cowhouse, Yorks.; (2) mistletoe." About the derivation there need be little doubt. It is clearly connected with *micen*, and directly descended from the Mæso-Gothic *maihstus*, manure; German, *mist*; Dutch, *mes*; so that the cow-house was doubtless named from an ob-

servation of its normal state. With regard to *mystole*, it may be questioned whether the former word, *mistel*, is Kentish as well as Yorkshire; and, all things considered, it seems most probable that there is no etymological connection between the two, nor any between *mistel* and *mistletoe*.

WALTER W. SKEAT.

The origin of this word I believe to be the German word *mist*, which means dung, and enters into the composition of various words, one of which is *mislache*, meaning the puddle of the drainings from dung. We have the English word *micen*, a dung-hill, evidently derived from the German *mist*; and I am persuaded that the word *mistel*, used for a cow-house, is from the same origin. F. C. H.

WHIPPING WIVES AND DAUGHTERS (2nd S. ii. 478; 3rd S. ix. 51, 107, 186, 336, 457; x. 72, 155.) The Civil Law allowed the husband—

"for some misdemeanours, *flagellis et fustibus acriter verberare uxorem*; for others, only *modicam castigationem adhibere*. But with us, in the politer reign of Charles II., this power of correction began to be doubted; and a wife may now have security of the peace against her husband. . . . Yet the lower rank of people, who were always fond of the old common law, still claim and exert their antient privilege."—Stephen's *Commentaries on the Laws of England*, 5th ed. 1863, vol. ii. p. 277.

"A worthy Baron upon another, 'that a man may lawfully correct his wife with a stick no bigger than his THUMB.'—Taplin's *Farriery*, 10th ed. (1789?), vol. ii. p. 380. ("N. & Q." 3rd S. ix. 107, n.)

"He [Sir John Houstons] used to tell his wife that, though a husband might not by law beat his wife with a stick of a certain size, he might safely do so with a switch or with his hand."—"N. & Q." 3rd S. x. 82.

"I cannot deny but there are perverse jades that fall to men's lots, with whom it requires more than common proficiency in philosophy to be able to live. When these are joined to men of warm spirits, without temper or learning, they are frequently corrected with stripes: but one of our famous lawyers is of opinion that this ought to be used sparingly; as I remember, those are his very words." Steele in *The Spectator*, No. 479.

"Among other rights which the husband possessed over his wife during the whole Anglo-Saxon period was that of beating her. He was legally authorised to administer to her 'moderate castigation,' though there is no evidence to show what amount of chastisement was then considered moderate. A Welsh law fixes as a proper allowance 'three blows with a broomstick on any part of the person except the head;' and another fixes the size of the stick at the length of the husband's arm, and the thickness of his middle finger."—Review of Thrupp's *Anglo-Saxon Home*, 1862. (*Parthenon*, Aug. 2, 1862.)

On one of the seats in the chancel of Holy Trinity Church, Stratford-on-Avon, is a carving representing a man administering somewhat more than *modicam castigationem* to his wife, who is in a very novel and uncomfortable position.

W. C. B.

NAPOLEON'S MIDNIGHT REVIEW (3rd S. ix. 431, 463, 502; x. 36, 159).—A spirited and pretty accurate translation of Baron Zedlitz's poem, "*Die*

nächtliche Heerschau," by Robert Gilfillan, appeared in the *Dublin University Magazine* about thirty years ago. It begins—

"At midnight hour is heard
A wild and wailing sound;
The spectre-drummer leaves his grave,
Parading round and round.
His fleshless hands they play
With drumsticks on the drum,
And now the martial reveillé,
Or roll-call, notes they come," &c.

I have read somewhere, I believe it was in an early volume of the *Foreign Quarterly Review*, that a French translation of Zedlitz's poem was suppressed by the authorities in Paris in the time of Charles X. E. M. B.

DUKE OF WELLINGTON (3rd S. x. 144.)—I have received a letter from the editor of the *Intermédiaire*, saying that the manipulation of my contribution relating to the Duke of Wellington, and the fact erroneously affirmed under my signature, had been rectified. I was unable to discover these corrections in the columns of the periodical, but I have no intention to pit the quickness of my eyes against the word of a gentleman, and I am sorry to have troubled you on the subject.

HOWDEN, LIEUT.-GENERAL.

Paris, September 5, 1866.

AMERICAN BANK BILLS (3rd S. ix. 10.)—At this reference is a list of American bills. The earliest noticed are dated 1775, and the writer (W. W., Malta), concludes, from what he possesses, that in the above year was the first issue of these bills and those from the State of Georgia. I have a large collection of these bills, and I find in my possession bills of New Jersey dated as early as 1758, 1760, 1762; of Maryland (Annapolis) in 1760, and in 1764; of Pennsylvania in 1770 and 1773; all earlier in date than the Georgian issue. The bills last alluded to are for various sums—six pounds; two thirds of a dollar; eight dollars; half a dollar; four pence; eighteen pence; ten and fifteen shillings. There are many curious points worthy of notice in this class of bills, and they must have been issued in great number; many in my possession being numbered as high as 24,283; 23,973; 11,504; 9,674. But six pounds is the largest sum represented, and four pence the smallest. The great majority have the tobacco-leaf printed on the reverse; others with a variety of leaves; some few with landscapes; some with the wheat-sheaf; on some of the earliest the royal arms, in black or red ink; on the Maryland bills the arms of Lord Baltimore. All of them convey the warning—"To counterfeit is death." They also bear a great variety of signatures (now of considerable interest as autographs), and generally three attached to each. I shall be glad to forward any inquiry respecting these documents of the past history of America.

CHAS. CLAY, M.D.

GERMAN RIFLE (3rd S. x. 146.)—Por does not say whether his rifle is old or quite modern, but I suppose, from the spelling of Carlabad, that it is not modern. I have a couple of old Nürnberg five or seven grooved rifles, made about the end of the sixteenth century. The stocks are covered with inlaid work of ivory, mother-o'-pearl, &c. The grooves are deep and straight, not curved, and were not made to give increased impetus to the bullet, but as receptacles of the residue remaining after the explosion of the coarse powder which was at that time in use; thus enabling a person to fire off the weapon a greater number of times before its use would be impeded by fouling. Of course it is difficult to pronounce an opinion about any weapon or curiosity without either seeing it or having a most complete description of it; but I may inform Por that about 300 years ago there were rifles made in Central Germany, and that it is generally considered that the grooves were made for the purpose I have just stated.

The style of the chasing will give a good approximation to the date of the rifle.

Being out of town, I cannot say whether my rifles have any name on them. JOHN DAVIDSON.

CREST QUERY (3rd S. x. 88.)—I humbly beg to caution B. A. M. against adopting X.'s suggestion, for as his crest is a demi-lion rampant, "two demi-lions rampant face to face" would perhaps be some one else's crest, but not his. The Petre crest is two lions' heads back to back, for instance. I believe harness-makers habitually reverse the crest, but it would be very bad heraldry to reverse the crest and the charges in the arms on the carriage door. P. P.

CLERICAL COSTUME (3rd S. x. 88, 129.)—The practice of wearing a University hood, generally the crimson silk hood of Oxford, adopted by clergymen upon whom the Archbishop of Canterbury has conferred the degree of M.A., deserves notice in your columns. The formularies of the church do not recognise the Lambeth degrees, and the fifty-eighth canon enjoins that "such ministers as are graduates shall wear upon their surplices such hoods as by the orders of the Universities are agreeable to their degrees, which no minister shall wear (being no graduate) under pain of suspension." The recipient of a Lambeth degree has not graduated; he comes forth at once a full-blown M.A., B.D., or D.D., as the case may be. The observance of the fifty-eighth canon enables a congregation to perceive whether the clergyman is, or is not, a graduate of a University; if a graduate, the University at which he studied, and the degree conferred upon him. The assumption of a University hood, by literates upon whom the Archbishop has conferred a degree, defeats this object.

Dr. Hibbert, in his *History of the Foundations*

of Manchester, after giving an account of the refusal of the Bishop of Chester to institute the Rev. Samuel Peploe into the wardenship of Manchester College, as his B.D. was a Lambeth degree, says,—

"I find it remarked in Mr. Greswell's manuscripts, wherein some information is collected regarding this dispute, that in France, even before the Revolution, a degree conferred by the Pope himself was not deemed sufficient to qualify for any ecclesiastical benefice when a degree was requisite."

In Baines's *History of Lancashire*, where a brief account of this question is given, reference is made to Harl. MS., 7049, in the Rev. T. Baker's *Ecclesiastical Collections*, under the head of "Manchester College—Mr. Peploe's Case," p. 571. Some of your correspondents will, perhaps, refer to this.

LAICUS.

DANTE (3rd S. x. 7, 157.)—The following epitaph is at Henfield church, Sussex. There is a brass representing the mother holding the child by the hand, both in Elizabethan costume:—

"Great Jove hath lost his Ganymede I know,
Which made him seek an other here below,
And findings none not one like unto this,
Hath ta'en him Hence into eternal bliss.
Cease then for thy dear Meneleb to weep,
God's darlings was too good for thee to keep,
But rather joye in this great favour given,
A child on earth is made a Saint in heaven."

J. T. F.

The College, Hurstpierpoint.

In addition to the quotations which have been given by your correspondents from other Christian poets in which the Saviour and the Godhead are addressed or spoken of by names of heathen deities, the following occur to me:—

"O thou to whom
Belongs all sacrifice, O thou great Jove unfeign'd!"
Young's Night Thoughts.

"Author of Being, Source of Light!
With unfading beauties bright;
Whether thee thy suppliants call
Truth, or Good, or One, or All,
Ei or Jao, thee we hail!
Essence that can never fail:
Grecian or Barbaric name,
Thy steadfast being still the same."
Eupolis' Hymn to the Creator, by S. Wesley.

"Dies the glorious Cause of all;
The true eternal Pen
Falls, to raise us from our fall,
To ransom sinful Man!"—*C. Wesley.*

I quite agree with C. G. PROWETT, that such passages are quite in the spirit of St. Paul's discourse at Athens (Acts xvii.), who undertook to declare to its inhabitants Him whom they ignorantly worshipped. In Dante's address to Christ, "E se lieito m'è, o sommo Giove," &c., I not only see neither confusion nor irreverence, but the plainest indication of the deepest reverence for Him whom he addresses.

J. W. THOMAS.

Wigan.

As a matter of taste, I prefer the venerable
"Confitemini Domino quoniam bonus, quoniam in
aeternum misericordia ejus,"
of the Vulgate, to the

"Celebrate Jovam, qui bonus, qui aeternae est
clementiae"

of the Latin Prayer-Book of the Church of England in use in the last century; but surely your correspondent must be in error in citing this use of the word "Jova" as an instance of "strange confusion of Christian sentiment and heathen speech." Is it not simply another spelling of "Jehovah?" a rendering of the Hebrew, and free from all allusion—(I do not speak of etymological relationship)—to "highest Jove"?

JOHN W. BONE.

ROUTS AND DOG-HORSES (3rd S. x. 110.)—I can give no opinion as to routs. Dog-horses in my early days were the miserable worn-out creatures bought for a few shillings for the purpose of feeding the hounds.

P. P.

QUID LEVIUS PENNA (3rd S. x. 119.)—A lady friend assures me you have not given the epigram in full. She will have it it reads thus:—

"Pray what is lighter than a feather?
Dust, my friend, in summer weather.
What's lighter than the dust, I pray?
The wind that blows them both away.
And what is lighter than the wind?
The lightness of a woman's mind.
And what is lighter than the last?
Ah, now my friend, you have me fast;
Oh no, I recollect me now—
What's lighter? Why a lover's vow."

P. P.

SIR JOHN VANBRUGH'S PLAYS: "A CROOKED STICK" (3rd S. x. 9, 52, 99.)—I agree with W. W. SKERTON in B. D.'s explanation being more amusing than correct, but I do not agree with him in its being merely a piece of money; on the contrary, I have referred to the play (*Confederacy*), and from the context of the quotation at p. 9, I consider A. A.'s definition at p. 53 the true one, namely, an "Exchequer Tally," because "Dick Amlet" had previously exclaimed, "Not a penny of money in cash!" For the benefit of the rising generation, I may explain that an Exchequer tally was a crooked stick, about two feet long, cut into a peculiar shape, with certain notches cut in it, to denote the amount paid in pounds, shillings, and pence, the same being given as a receipt for money paid into the Exchequer. I believe it has been disused for some fifty years. J. SPEED, D. Sewardstone.

LLOYD OF LONDON AND WALES (2nd S. ii. 331.) The arms in question, arg. a griffin sagrant vert, are those of Floyd or Lloyd, of Brecknockshire. In 1578 they were confirmed to Giles Lloyd, Esq., of London, a gentleman of Welsh descent, with the additional grant of the crest mentioned in the

query, viz. out of a ducal coronet or, a cock's head between two wings, gules, combed, beaked, and wattled of the first.

This Giles Lloyd's successors are said to have settled in Exeter, and early in the present century one of the Radcliffs of Warleigh married Grace, heiress of William Floyde of that city, who is also alleged to have been the last of the family using the rather singular crest and arms alluded to. Any further contributions to the history of the ancestors or successors of this Giles Lloyd will much oblige. I see that in 3rd S. x. 149, Sir Watkin or Walter Lloyd, of the lordship of Brecknock, is mentioned as one of the Welsh heroes of Agincourt, and a relative of Sir David Gam.

X. C.

BELLS AT SHIPTON-LE-MOYNE (3rd S. x. 144.)—MR. HEALD, the contributor of these inscriptions, is requested to refer to a Notice on Bell Archaeology in 3rd S. ix. 368, in the hope he will act upon it.

H. T. E.

AEROLITES (3rd S. x. 94.)—In copying my notes the Hebrew word was misplaced, and two whole sentences omitted. This may explain but cannot excuse the error. The words "great stones" are the literal rendering of the Hebrew; so also in the Vulgate—"lapides magnos de celo;" and in Hudson's version, "lapides grandes." In the account given by the Jewish historian, Josephus (*Antiq.* lib. v. cap. i.), it is stated that God aided Joshua "by thunderbolts, κεραυνῶν ἄφεςαι, and a fall of hail larger than usual." The learned Adam Clarke in his *Commentary* sums up the testimony for and against aerolites at great length.

It would seem that the fall of meteoric stones was not unusual in these oriental regions, and that they were considered sacred by the Phœnicians under the name of βαρβίλια (see Smith's *Dict. of the Bible*, and the references therein, iii. 1381.) Aristotle and Pliny mention numerous instances of showers of stones being swept up by storms (as conjectured) from mountain summits, *vento rapti*, into the atmosphere, and then precipitated on the plains (Pliny, lib. ii. cap. xxxviii.) And he states one instance of a huge rock of a burnt appearance, about the size of a waggon-load, which had fallen at Ægos in Thrace. Anaxagoras had predicted that this should fall from the sun; and Pliny, while lauding his prophetic powers, ridicules the notion "that the sun could be a stone, or even a stone in it" (lib. ii. cap. lix.). Nevertheless Anaxagoras, who was born 500 B.C., possessed a knowledge of astronomy far in advance of his era, and his theories on this subject were in remarkable accordance with the deductions of modern science; for he maintained that the sun was an incandescent metallic mass, μέγαν δίσκον. Mr. Grove, in his address to the British Association at Nottingham, sums up, in a few lucid sentences, the

knowledge attained up to this time of the nature and origin of aerolites.

J. L.

Dublin.

SCOTCH LAIRDS (3rd S. x. 90.)—In 1687 the Laird of Preston-Grange (in East Lothian) was either Sir Alexander Morrison or his son, Sir Harry Morrison (I think, the former.) "Lady Cromstain" of that date was the daughter and sole heiress of Sir John Home, of Cromstain, in the county of Berwick. She married Alexander Spotswood, of Spotswood, in the same county. "The Laird of Gredoun" was, I should think, Kerr of Graden, also in the county of Berwick. There is a "Kinaldie" in Fife, and one in Aberdeenshire.

L. M. M. R.

SEFULCHRAL DEVICES (3rd S. x. 95, 151.)—The interesting scheme suggested by your correspondent, MR. EDWARD PEACOCK, could be set on foot without much preliminary organisation, if each person who cares for the subject, and who has leisure and opportunity for such an undertaking, were to visit some church or graveyard, and note down all the memorial inscriptions contained therein. The records thus made could be sent in to some one individual willing to receive them, with a view to any subsequent publication or registration that might be arranged.

J. W. W.

THE OSTRICH FEATHER BADGE (3rd S. x. 39, 73, 157.)—The crest of three ostrich feathers is, I believe, the badge of several noble families in Germany, usually, however, accompanied with certain adjuncts for distinction. My own family, being German on the paternal side, bears a crest of three white ostrich feathers, arranged precisely as those of the Prince of Wales, but rising between two elephants' trunks, sable, which gracefully turn outwards, very like the sides of a lyre.

F. C. H.

CAVERLEY FAMILY (3rd S. x. 65, 159.)—In addition to the information given by JULIA BOCKETT respecting the Caverley family, it may interest your correspondent (p. 65) to know, that in the pedigree of the late Colonel Woodroffe, of Poyle Park, Surrey, appears the following:—

Hester, who was the daughter of Robert Woodroffe of Poyle Park and Hester his wife, daughter of George Duncombe of Albury, married the Rev. Thomas Yeale Caverley. She died May 28, 1784, having had issue Anne Caverley, who married the Rev. Thomas Walker, of Tylehurst, and died June 17, 1797, leaving an only daughter Jane, who married, 1st, Dalhousie Watherstone, Esq.; 2ndly (as his second wife), General the Hon. William Mordaunt Maitland, son of the seventh Earl of Lauderdale, and father by his first wife of the present earl. General Maitland died in June, 1841; and Mrs. Maitland (Jane Walker) died Sept. 5, 1854, without issue.

G. F. D.

QUOTATIONS (3rd S. viii. 352; x. 148).—"What French astronomer said, 'I have found in the heavens eternal laws, but I have not found a God?'" This declaration has been frequently ascribed to Laplace. The story is that, when he presented his *Système du Monde* to Bonaparte, not yet emperor, Bonaparte made a remark to him which elicited the above answer. This has been very peremptorily denied; and, I believe, the French astronomer who said something very akin to this was Lalande. I doubt whether Humboldt names the Deity as a first cause in his *Cosmos*.

HOWDEN.

The passage beginning—

"Through the laburnum's dropping gold,"

is from Mrs. Hemans' poem "The Palm Tree." It occurs in the second stanza of the poem.

J. M'C.

SERJEANTS' ROBES (3rd S. x. 5).—Your able correspondent, MR. JOB J. BARDWELL WORKARD, in his notice of the robes worn by serjeants-at-law, quotes a passage from my edition of Rowlands' *Knave of Hearts*, 1612; but he quite mistakes its meaning. The allusion supposed to come from the four knaves—

"Had we black gowns, upon my life I swear,
Many would say that we foure serjeants were:
And that would bring card-play in small request
With gallants that were fearful of arrest"

has no relation to serjeants'-at-law, but to "catch-poles," i. e. sheriffs' officers—a class of men whom Bishop Earle has ably figured in his *Microcosmography*, 1628:—

"A Serjeant, or Catch-pole," he says, "is one of God's judgments; and which our rovers do only conceive terrible. He is the properest shape wherein they fancy Satan; for he is at most but an arrester, and hell a dungeon. He is the creditor's hawk, wherewith they seize upon flying birds, and fetch them again in his talons. He is the period of young gentlemen, or their full stop; for when he meets with them they can go no farther," &c.—Ed. Bliss, p. 141.

Our old drama abounds with notices of these worthies; but they have found no place in the new edition of Nares's *Glossary*. Their perseverance in watching their prey is well known—

"Our old poets," remarks Gifford (*Ben Jonson*, iii. 455), "who had too many proofs of it, mention it, either in mirth or anger, upon all occasions."

EDWARD F. RIMBAULT.

DIOCESS (3rd S. x. 126).—In Brady's *Records of Cork and Cloyne* (vol. i. p. xlviii.), under the heading "County of Cork Grand Jury Presentments," is the following, which shows that "diocess" and "diocese" both obtained nearly two hundred years ago:—

"1680. We desire the Bishop of the Diocess and the High Sheriff of the county to meet, and to pitch upon a convenient place for building a school in the Diocess according to the statute."

In looking through the long list of presentments, dating from 1679 to 1702 (quoted from "Bishop Downes' MSS."), I find that "diocess" much more frequently occurs than "diocese"; and I cannot help thinking that grand jurors in Ireland, of that day, were pretty much of the calibre of those of the present, and, consequently, a respectable authority for the use of a spelling for which *The Times* is impliedly censured by your correspondent. Since writing the above, I see that Dr. Ogilvie gives "Diocess, see Diocese."

R. W. DIXON.

Seaton-Carew, co. Durham.

P.S. May I ask, if the Philological Society's Dictionary is to be an accomplished fact; and, if so, when?

WESTMINSTER ABBEY: THE CANOPY OF THE TOMB OF JOHN OF ELTHAM (3rd S. x. 110, 154).—Your correspondent J. W. W., and very possibly Mr. Gilbert Scott may be glad to know, that I saw the canopy itself at Strawberry Hill at the time when Horace Walpole's extraordinary and very miscellaneous gatherings of many years were offered for sale. I do not think it was included in the Catalogue, but lay neglected somewhere in the garden. It may, therefore, be still in the possession of the Countess of Waldegrave, the present owner; who might be willing to restore to the church what Dean Pearce had certainly no right to bestow.

I have often intended to mention the subject to some member of the chapter; indeed, I think I did so some years since, but without effect. Now, however, that the subject has been publicly mentioned, I trust Mr. Scott will be able to recover this valuable relic; and I am sure that, in his hands, it will be properly and securely restored to its place.

C. S.

LORD ERSKINE (3rd S. x. 3).—The following lines, with the signature "T. Erskine," were given many years ago as a genuine autograph of the witty Chancellor:—

"Would you have each blessing full,
Hither fly and live with Bull,
Feast for body, feast for mind,
Best of welcome, taste refin'd.
Bull does nothing here by halves,
All other landlords are but calves."

C. W. BINGHAM.

MARRIAGE OF FIRST COUSINS (3rd S. vii. 433; x. 179).—The state of the case with regard to the marriage of near relations I believe to be this:—That these unions may be consummated for one or two generations without any, or any perceptible, deterioration in the race; but that if the same were continued for several generations a degeneracy would inevitably ensue. I have heard it said (I know not with what truth) that the last Lord

Rivers but one had bred his greyhounds "in and in" for so many years, that at last, though they were beautiful, and evidently high-bred dogs, they could not catch a hare. I understand that an agriculturist may with impunity sow the same wheat on the same farm for two or three years; but that if he persists in the practice longer, he will not find the experiment profitable. Hence the Yorkshire seed wheat is in request in Hampshire; the Isle of Thanet barley in Dorsetshire, &c. I remember, many years ago, seeing a person who was said to be the son of a certain nobleman by his (the nobleman's) half-sister. He was a well-grown and handsome young man. But this was a case of only a single experiment. I believe a popular mistake is still prevalent in some quarters, that though marriages between first cousins are lawful, those between second cousins are not. It seems admitted that the repeated crossing of Celtic, Saxon, Norman, and Danish blood, has improved the British nation to its present state. W. D.

SIR BEVIL GRANVILLE (3rd S. x. 166.)—Your correspondent, F. W. R. will find a description of this worthy's monument in Lysons's *Cornwall*, p. 166, under "Kilkhampton," where he was buried. Other particulars of the family are given by the author. Query, how was the corpse conveyed in those troublous times from Cold Aston to Kilkhampton? H. T. ELLACOMBE.

BORDURE (3rd S. x. 176.)—This heraldic distinction certainly does not, in Scotland, signify illegitimacy. The royal arms of Scotland have a bordure, and numerous families of that part of the kingdom, whose descent was most undoubtedly legitimate when the grant of arms was "matriculated," carry a bordure. F.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Monastery and Cathedral of Worcester. By John Noake. (Longman & Co.)

Mr. Noake believes with Goëthe, that our wishes are presentiments of the capabilities which lie within us—the harbingers of that which we shall be in a condition to perform; and he looks upon the work before us as a realization of one of those day-dreams of his youth with which, while pacing the lonely cloisters of Worcester Cathedral, he endeavoured to refill the void with its former occupants; to note their appearance, dress, and employment; to inquire of those shadowy unrealities their history, thoughts, hopes, and aspirations. Few of our old religious establishments are so rich in documentary materials for their history as Worcester; and the same liberality on the part of the Dean and Chapter which permitted Archdeacon Hale to edit for the Camden Society the important volume illustrative of the Benedictine Monastery of Worcester, noticed by us in "N. & Q." of the 7th July last, placed the whole of the muniments in their possession at the service of Mr. Noake. That gentleman has turned his opportunities to good account, and has produced a volume which will be read with great interest by all who

would fain know something of the inner life of those great monastic establishments which were in their time the centres of civilisation; and with more especial interest by his fellow-townsmen, who have to thank him for a volume dedicated to the glory of their beautiful Cathedral.

In the pages of Mr. Noake's pleasant little book we are furnished with curious and amusing illustrations of the habits and discipline of the Monks, their music and literature, with specimens of their illuminations, and account-keeping; and we learn what were their manorial rights, customs, and privileges. The personal history of Prior Moore is, as Mr. Noake well remarks, of peculiar value, as it is seldom indeed that the private journal of an Abbot or Prior turns up so long after its date, or is found so full of interesting detail relating to the domestic habits and doings of the time, and the sports, journeyings, furniture, feasting, and physic then fashionable. Light is from time to time thrown on the History of the Reformation, no less than on the structure of the cathedral, and the sites of the monastic buildings; so that, while the volume possesses great interest for the antiquary, the general reader will find it contains a vast amount of curious information pleasantly put forth.

A Concise Glossary of Terms used in Grecian, Roman, Italian, and Gothic Architecture. By Henry Parker, F.S.A. A New Edition revised. (Parker & Co.)

Of the value of Mr. Parker's Glossary of Architecture, it would be absurd to say one word; but as its size renders it an inconvenient travelling companion, the utility of such a judicious abridgment as the present, with its numerous woodcuts, is obvious. No architectural student on a tour of inspection will, from this time forth, consider his carpet bag duly furnished without this handsome and useful little volume.

Line upon Line: or, a Second Series of the Earliest Religious Instruction the Infant Mind is capable of Receiving. By the Author of "The Peep of Day." Part I. One Hundred and Twenty-third Thousand. (Hatchard & Co.)

This is a new and cheaper edition for the use of schools of a work of elementary religious instruction. The best test of a book's merit and usefulness is its use; and the present volume bears on its title-page the words "one hundred and twenty-third thousand," showing how widely and extensively it must have been used.

Notices to Correspondents.

COINS OF CARACALLA are rare. Their value depends on their relative rarity and condition.

BARONETS are originally created were either of Ulster or Nova Scotia. The former are entitled to bear the red hand of Ulster upon a small shield of pretence.

X. C. Where can we send our Correspondent proofs of his articles?

W. S. J. The Cromwell halfpenny is one of the Irish tokens described in that useful work, James Conder's *Arrangement of Provincial Coins, Tokens, and Medals*, ed. 1798, pp. 196, 319.

M. C. P. On that very perplexing subject, the value of money at different periods, consult the numerous articles in the 1st and 2nd series of "N. & Q." (See General Indexes, art. "Money"), also vols. I. and II. of the 2nd Series.

A. B. TOWN. Handicap, or hand & the cap, is the name of an old game, described in "N. & Q." 1st S. xl. 431, 491.

H. TAYLOR. Seven articles on "Shoes thrown for luck at weddings," appeared in our 1st series, vols. I. II. v. vii. viii.

JOHN PINOIT, JUN. On the polemical works of Henry VIII. see our last volume, pp. 371, 462, and the *Archæologia*, xxiii. 35.

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LONDON, SATURDAY, SEPTEMBER 15, 1866.

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Notes.

MACBETH: MALCOLM CANMORE.

Some years ago there appeared, in the *Kilmar-nock Journal* (an excellent provincial newspaper), some remarks relative to Macbeth: the object of which was to remove a portion of the obloquy so lavishly heaped upon him—a difficult matter; not from the want of legitimate evidence, but from the circumstance of his *false* history having been the basis of Shakspeare's immortal drama, and which had been permanently impressed on the public mind by the portraits of Kean, Kemble, Siddons, and previous eminent performers, as representatives of the defamed monarch and his imaginary spouse. Occasion was taken then, hastily, to put together a few observations, which have now been corrected and enlarged, and which it is hoped may not be unacceptable to the readers of "N. & Q."

The assassination of Duncan by the hand of Macbeth at Glamis is a fable. The "*Chronicon Rythmicum*," a document unobjectionable as evidence, speaking of Duncan, says:—

"A Finle natus perensit eum Macabeda,
Vulnere letali, Rex apud Elgin obit."

This does not indicate a murder such as that perpetrated by Robert de Bruce on the Red Comyn before the high altar in Dumfries, but a death

following from a deadly wound inflicted in the course of some conflict between Macbeth and Duncan. Barbarous as the age was, a murder under trust—such as that represented to have taken place at Glamis—would have been viewed with disgust and indignation; and it is not to be supposed that the ancestors of the present generation could have had less respect for the rights of hospitality than the Arabs of the desert. A man who ruled ably for seventeen years, and who probably would have died in his bed King of Scotland, but for the English invasion, would never have been tolerated had he been the assassin depicted by the imaginative Boece.

Every respect was paid to the remains of Duncan, which were transferred from the place of his death at Elgin, by order of the new monarch, to the Regal Cemetery at Iona.

The Chartulary of the Priory of St. Andrew's was presented to the members of the Bannatyne Club, as the contribution of the now deceased O. Tyndal Bruce, Esq., of Falkland. The original, in the Panmure Library, had been in the keeping of Andro of Wynton, and had been judiciously produced by him in Dec. 1413, as to certain law matters affecting the rights of the Priory.

Wynton is the most *veracious* chronicler we possess of the earlier history of Scotland. Even Pinkerton, universal fault-finder, respects him. It is in this volume that the entry occurs which proves that Macbeth was King, and Gruoch, *filia* Bodhe, Queen "of the Scots." We are warranted in assuming that Wynton had documents and information to support him in his historical assertions. There is a singular contrast in the way in which he treats of Macbeth. The weird sisters vanish into air. Instead of this, an *on dit* is given that Macbeth was told in a dream by them that he was to be king. Predictions such as these were tolerably common. Numerianus gives an anecdote relative to Diocletian, whose accession to the purple was predicted by a Druidess to be dependant upon the death of "Aper." Accepting the literal meaning of the word, the emperor killed all the boars that fell in his way; but to no purpose, until he encountered and slew the real Aper, when his hopes were realised. Diocletian was so much connected with Britain that the story would, no doubt, be told by his soldiers when in that country; and in time become a tradition there, varied and enlarged by repetition. Wynton also gives a long story of Macbeth's mother having been beguiled by the devil, who was the real father of the regicide. These are mentioned as traditionary reports, originating, no doubt, under the Canmore rule; Malcolm being desirous to blacken the reputation of the man he slew, and who had a better title to the crown than he—a *natural son* according to Wynton—could possibly have had.

When Wynton comes to facts, he tells what he believes. Thus he positively asserts that Gruoch, the widow of Duncan, was espoused by Macbeth, and that they reigned together—the latter circumstance being directly supported by the St. Andrew's Charter-book. This assertion is startling, but that does not make it the less true.

Gruoch is conjectured to have been the widow of the Marmor of Moray, who was burnt in his castle by Malcolm II.—an usurper, who murdered Kenneth V., who in his turn had slain Constantine IV., the son of Culen (the Old King Coull of Scottish song). If the lady was heiress in the direct line of the crown, Malcolm II. would not have had much hesitation in slaying the husband—whose right to the throne *jure uxoris* must have been formidable—and uniting her to Duncan, his daughter's son, in this way uniting the conflicting claims.

We are told by Wynton that Duncan was somewhat amorous, and being harboured by the Miller of Forvie, fell in love with the miller's daughter, who bore him a son—Malcolm Canmore. This event must have taken place before his grandfather's death, and it is not unlikely that his marriage with Gruoch did not interrupt his amours. The bastardy of Malcolm is treated by the chronicler as undoubted, and we know no distinct authority showing his legitimacy. We suspect the story of the miller's daughter is not very far from the truth.

The relationship of Macbeth to Duncan is puzzling in the extreme. Wynton says he was his sister's son. So also say the annals of Tigernach. Marianus Scotus—who was a contemporary, having been born, as he tells us, in the year 1028—has this entry in his Chronicle, 1040: "Donchad Rex Scotiæ occiditur a duce suo. Magfinloech successit in regnum eius." Nothing is alleged of any relationship to Duncan: he is described only as his general. All this is unsatisfactory, but it is probable that he had some claim to the throne; and this he, like Henry VII., made effectual by espousing the heiress of line. It is worthy of notice, too, that so secure was he of the affections of his subjects, he went on a pilgrimage to Rome, as had been done before him by Canute. How could a tyrant, and one possessing by violence, have ventured to leave his own territories for months? The fact is doubted by Hailes, but its truth scarcely admits of question. Marianus Scotus, under the year 1050, has this entry: "Rex Scotiæ Machetad Romæ argentum seminando pauperibus distribuit." It would be interesting to ascertain if there are any Papal records of the period between 1037 and 1053 existing at Rome.

Lulach assumed the crown upon the death of Macbeth, and was supported by his adherents until subsequently slain at Strathbogie, after a

reign of three or more months. He was, I suspect, Gruoch's son, by the Marmor of Moray. The bodies, both of Macbeth and his presumed stepson, were transferred to the royal burying-place at Iona, where the remains of Duncan reposed. Some call him the son of Macbeth, but this does not appear to have been the case.

The illegitimacy of Malcolm III. is spoken of by Wynton as undisputed. He describes Duncan as hunting when a youth, and becoming the guest of the miller of Forvie, with whose daughter he fell in love:—

"That ilke nycht, that the Kyng
Tuk with the mylhare his gesnyng;"
In-to bede wys hyr he lay,
And gat on hyr a sowne or day,
That wes Malcolme of Scotland,
Thairefter crownyd Kyng regnand."

This love passage was "in hys yowthede"; but he had "twa sownys of lauchfull bed." Thus Malcolm would be the elder brother of the lawful issue; and as illegitimacy was no bar, in an age which recognised a bastard as rightful heir to the Dukedom of Normandy, there was little impediment in obtaining the crown, assisted as he was by the powerful support of an English army.

Marriage did not put an end to Duncan's illicit intercourse with the miller's daughter:—

"This woman he wald hawe put til nycht,
Til gret state, and till mekil mycht."

But Macbeth's accession to the crown, and the death of Duncan, extinguished her ambitious projects:—

"Thus this Kyng Dunkane dede,
Ays Lemman will wes of gud Red.
Bot scho a Batward† eftyr that,
Till hyr spowsyd Husband gat,
And of land in heritage
A peys till hyr, and hyr Lynage:
Eftyr that, mony a day,
The Batwardis land that callyd thai."

Wynton moreover declares that, by generation and lineal succession, "Fra that Milnare descendand" the Empress Maud "wes bot in the ford degree." Thus as Henry I. of England married Matilda, the daughter of Malcolm Canmore, the empress was the great-granddaughter of the miller of Forvie. Consequently, as the worthy Prior of Loch-Levin tells us, the subsequent kings of England and Scotland had the honour of a descent illegitimately from this man of the people.

At what time the miller's daughter was married, is not mentioned; but it was not until his demise that she espoused "a Batward," and got "land in heritage" to herself and "hyr linage," which for "mony a day" retained the name of the "Batwardis Land." Was this gift of land a marriage portion to the female by Macbeth, and a solatium

* Hospitable reception.

† Boatman.

for the loss of her royal protector? This is a very curious fact; and probably in Wynton's day the lands might retain the name. Macpherson, in a note on the passage, suggests that "this is what is still called the Miller's Acre, at Forteviot; whereon Edward Balliol, and his English associates, encamped their little army before the battle of Duplin."

It is not unworthy of remark that, after Malcolm conquered Scotland with his English forces, and had seated himself firmly on the throne, he never induced his two brothers to visit his court. One is said to have gone to Norway, and the other to the Isles. In the *Orkneyinga Saga* (f. 177), the latter is mentioned as the brother of Melkolfus, King of the Scots: "*Patris Davidis qui nunc Scotie Rex est*" (1135). The former, Donald, remained in the Isles until the death of Malcolm, when he seized the throne. If the two brothers were legitimate, whilst the elder was illegitimate, it explains why they never ventured to put themselves in his power. We fear that the saintly virtues of his Saxon Queen would not have had sufficient influence with Malcolm to prevent him taking advantage of the opportunity afforded by their presence.

The seizure of the crown by Donald was a natural consequence of the death of Malcolm, during whose lifetime he could hardly have ventured to advance his claim with any chance of success; whereas the removal of this powerful monarch paved the way to his ultimate success—which, however, endured but a short period.

The Annals of Tigernach, in registering the death of Macbeth in the year 1058, describe him as "*Filius Finlauchi supremus Rex Albanie*"; which is important as showing—first, that the assumption of the title of "*Rex Scotorum*" had not come into general use; and, second, as indicating by the word *supremus* that there was an inferior grade of rulers who held under him as their over-lord. Probably these meant the Marmors—a rank held by Macbeth until he put himself in Duncan's place. In the Ulster Annals, Duncan is designated also as King of Albany. The entry, translated by O'Connor, is as follows: "*Donncha filius Crinani, Rex Albanie a suis occisus est.*" Simeon of Durham concurs in stating that he was slain by his subjects, but styles him "*Rex Scotorum*." And the Chartulary of the Priory of St. Andrew's, in a grant to the Culdees of Kyrkenes, near Loch-Leven, calls Macbeth the son of Finlach; and Gruoch, the daughter of Bodhe, "*Rex et Regina Scotorum.*"

Desirous to arrive at the truth, we have ventured to state what occurs to us to be pretty near

the real facts of the case. It must be admitted, at all hands, that Duncan was not murdered under trust at Glamis; that he died of wounds received in a conflict at a place near Elgin; that he was carried there by the victor, where he died; and that his conqueror transported his remains to the royal cemetery at Iona.

Elgin was the seat of the government of the Marmor, and the nearest town to the spot where the conflict took place which terminated so unfortunately for Duncan. No satisfactory evidence exists of the cause of this hostile meeting; nor why the King invaded the territory of his sub-king. All this is obscure; but the result is evidenced by unexceptionable proof existing in the "*Chronicon Rythmicum*," preserved in the Melrose Chronicle, and embodied by Wynton in his invaluable historical work.

Thus, the Lady Macbeth* of tragedy is a mythical person, and vanishes from the pages of romantic history: leaving as her substitute Gruoch, the daughter of Bodhe, Queen of the Scots; and—if we believe Wynton—widow of Duncan, the defeated monarch.

If, as some authorities assert, Macbeth was the son of a daughter of Malcolm II., this would make him cousin of Duncan—not his nephew. But as I previously remarked, his pedigree is not satisfactorily made out beyond his father Finlach; his mother's name, so far as I can find, not being preserved.

J. M.

ARCHBISHOP SYNGE: CHEAP PHYSIC.

At a sale of books of a descendant of Archbishop Synge some years ago, I found in one of them the following scrap of medical charges in a bill furnished to his grace for medicine administered to one, if not two, of his household. It amused me sufficiently to induce me to put it by, and, as it turned up the other day among some loose papers, I thought I might venture to give it a chance of admission and preservation in "*N. & Q.*"

By-the-way, the prelate in question, who is advantageously known by his life and writings, was remarkable for his episcopal connections. He is said to have been the nephew of a bishop, and father of two bishops. He was born in 1650, and died in 1741. His promotion to the see of Tuam took place in 1716. This gives in a loose way the interval to which the annexed dateless document may be referred, and that I venture to consider a medical charge for remedy against some (pulmonary?) illness in the palace of the Archbishop of Tuam during the reign of George I. It may be presumed that the first practitioner in the place

* The word "*Scotorum*" is frequently spelt in old charters with two *ts*, there being apparently no uniformity.

* The title "*Lady*" as applied to the wife of a Marmor subsequently King, is so obviously absurd, that it is singular no one has hitherto adverted to it.

had access there, and in this instance his attentions were rewarded at his grace's expense, which seems to hint at the serious nature of the case. What still further leads to the consideration that this is actually the record of an apothecary is, that it involves a principal and his assistant, which is not so likely to have occurred under the circumstances of a mere druggist. For it is a well-known fact that the medical men of that period and long since compounded their own medicines supplied by the druggist, and that in the charge of these, instead of in fees, consisted the remuneration for their own attendance. Other modes of proceeding are of a much later date. Accepting, then, this as the bill of some professional visitor made out by his assistant, and containing items of medicine at so low a rate, it would not be easily conceivable how the principal could have lived by his profession, unless the archbishop's servant had visited him instead of he the servant, or that the medicine was thus cheaply charged in consideration of a higher rate laid upon his master. To judge properly of this we should be in possession of the archbishop's account. At all events, this "little account" is remarkable both in point of scholarship and economy. The learning of the writer could not have been of the higher order, since he was not thoroughly master of the spelling of the word "ipecaeuana," and the pot of "lynetus," apparently returned for replenishing, is allowed for, to reduce the price of the article by the small sum of one penny.

The statement is here given *verbatim* from a scrap of paper five inches in length by five and a half wide:—

"His Grace Edward Lord Arch Bishop of Tuam Dr to
Francis Gilman—
a dose of hypoeuana for yr savth . . . 0 : 0 : 8
a dose of hypoeuana a gain Ditto . . . D 0 : 0 : 8
a Cardiac Julip for Ditto . . . D 0 : 1 : 0
a pectoral Lynetus & pott . . . D 0 : 0 : 9
a pectoral Lynetus as before . . . D 0 : 0 : 8
Syrup of Buckthorn 2 @ . . . D 0 : 0 : 6
D 0 : 4 : 3

Rec^d the Contents of yr above
as wittness my Hand Henry Rush."

U. U.

WIVES OF BARONETS.—In more than one of our periodicals a question has recently been mooted as to the precedence of the wives of baronets, and it has been even suggested that they have illegally usurped the title of "Lady." Let the following passage from the Letters Patent of 9th James I. in the creation of a baronet, be a sufficient reply to all captious objectors. After fixing the precedence of the baronets, viz.—

"*Præ omnibus militibus, tam de Balneo, Anglice of the Bath, quam militibus Baccalaureis, Anglice Bachelors, ac etiam præ omnibus militibus Banneretis, Anglice Bannerets, jam creatis vel in posterum creandis, illis militibus Banneretis tantummodo exceptis, quos sub vexillis Regis*

in exercitu Regali, in aperto bello, et ipso Rege personaliter presente explicitis, et non aliter, creari contigerit."

The king proceeds to assign the precedence of the wives of baronets thus—

"*Quodque uxores dicti A. et heredum masculorum suorum, virtute dictæ dignitatis maritorum suorum predictorum, habeant, teneant, et gaudeant, et capiant locum et precedentiam præ uxoribus omnium aliorum quorumcumque, præ quibus mariti hujusmodi uxorum, vigore presentium, habere debent locum et precedentiam.*"

And then as to the titles which these wives are authorised to assume—

"*Et similiter, quod uxores ejusdem A. et heredum masculorum suorum predictorum, habeant et gaudeant hac appellatione, videlicet, Anglice,—LADY, MADAM, et DAME, respective, secundum usum loquendi.*"

Methinks the authority of these Letters Patent should suffice to settle the question. Baronets have here distinctly assigned to them their place of precedence—viz. before all knights of every kind, excepting Knights of the Garter, but not excepting Knights of the Bath; and their wives have similarly their precedence before the wives of these knights, and are entitled to the prefix *Lady* and *Dame* to their names. **SENEL.**

MARGARET TEASDALE.—The gravestone inscription of June, 1799, quoted by J. T. F. from Brancepeth churchyard (3rd S. x. 151), is not original. It is found of earlier date in the churchyard of Upper Denton in Gilsland, in Cumberland, on the gravestone of Margaret Teasdale, the "Tib Mumps" of Sir Walter Scott's novel of *Guy Rannering*. Sir Walter was in his younger days a frequent visitor at Gilsland Spa, near to which is Mumps Hall, or, in the language of the country, *Mumps Ha'*, where the hero of the tale, resting on his way over the wastes, falls in with Meg Merrilies and Dandie Dinmont. It was then a lone house of call for people crossing the wastes between England and Scotland, situate in a glen by the side of a brawling upland stream, and did not enjoy the best reputation. Meg Teasdale, the landlady, indeed was supposed to have a good understanding with the wild borderers, yet she kept clear of accusation, and acquired property. She died at Mumps Ha', aged ninety-eight years; and Sir Walter Scott, more than twenty years after her death, found some to relate "what she was once," and gave her a place in his story.

The inscription on her gravestone is as follows:—

"Here lieth the Body
of Margaret
Teasdale of Mumps
Hall, who died May
the 5th, 1777, aged 98
years.

"What I was once some may relate;
What I am now is each one's fate;
What I shall be none can explain,
Till be that called call again."

CARLETON.

PRAISE OF POVERTY.—

"While I am upon the subject of ecclesiastical avarice, I cannot forbear referring to the praise of poverty in Dante, which is written in a style of inspired sublimity. Poverty, he says, was despised from our Saviour's death, till St. Francis wedded her:—

"Questa, privata del primo marito,
Mille e cent' anni i più dispetta e scura
Fino a costui s'istette senza invito:
Nè valse udire che là trovò sicura
Con Amiclate al suon della sua voce
Colui ch' a tutto 'l mondo fe' paura:
Nè valse esser costante nè feroce,
Sì che dove Maria rimase giuso
Ella con Cristo salse in su la croce."

Paradiso, xi. 64, 72.

(*Lecture on the Canon Law*, delivered in the Hall of the Middle Temple, Hilary T. 1851, by John George Phillimore, p. 74.)

To me the thought appears more worthy Marini than Dante, and I notice it not to set up my opinion against that of one whose taste and learning I admired so much, but to point out the way in which it was diffused and exaggerated by Colman, and has been recently defiled into an American jest:—

"Octavian. Prosperity's a cheat: Despair is honest,
And will stick by me steadily. I'll hug it,
Will glut on't."—*Mountaineers*.

The following is "going the rounds." I have seen it in two newspapers:—

"A FAST FRIEND.—The fellow was witty (says the *Boston Bee*) who at a dinner 'down East,' lately gave the following:—Here's a health to Poverty: it sticks by us when all friends forsake us."

FITZHOPEKINS.

St. Valery.

FLATMAN AND BISHOP KEN.—Whilst the original source of Bishop Ken's Evening Hymn is well known, I believe that the following note on the first sketch of the Morning Hymn will be new to most of your readers.

Thomas Flatman published in his *Poems and Songs*, small 8vo, 1074, the following:—

HYMNS FOR THE MORNING.

"Awake, my soul! awake, mine eyes!
Awake, my drowsy faculties!
Awake and see the new-born light
Spring from the darksome womb of night!
Look up and see th' unwearied sun
Already has his race begun:
The pretty lark is mounted high,
And sings her matins in the sky.
Arise, my soul! and thou, my voice,
In songs of praise early rejoice!"

"O great Creator! Heavenly King!
Thy praises let me ever sing!
Thy power has made, thy goodness kept,
This fenceless body while I slept,
Yet one day more hast given me
From all the powers of darkness free;
O keep my heart from sin secure,
My life unblameable and pure,
That when the last of all my days is come,
Cheerful and fearless I may wait my doom."

On a comparison of the above with Ken's Morning Hymn, the readers of "N. & Q." will think with me, that the bishop was indebted to Flatman for some of the phrases he employed, as well as for the general outline of the whole poem.

W. T. BROOKE.

NO AMERICANISM.—A recent English writer calls the expression "a good time" an Americanism. It is not; it is used by Dean Swift in his journal to Stella (Feb. 24, 1710-11): "I hope Mrs. Wells had a good time." UNEDA.

Philadelphia.

SCOTTISH AND IRISH PEERAGE.—"N. & Q." has been proved to be a very useful medium through which to suggest to authors and booksellers the wants of students. May I point out through your pages how very much we need a Scottish and an Irish Peerage similar in scope and method to the *Historic Peerage of England* by the late Sir Harris Nicolas? K. P. D. E.

ETIQUETTE AGAINST MARSHAL VILLARS.—The following from Chamberlen's *Military History of Eugene and Marlborough* (London, 1736), is but little known, and seems worth recording. It is curious the French is printed without accents:—

"The Marshal de Villars is said to have been so much puffed up with vanity that, whenever he heard of the victories obtained by the *Allies* at Blenheim, Ramillies, Turin, Oudenarde, &c., he used to say, 'Je ne scaurois etre par tout,—I cannot be everywhere;' proudly insinuating, that success attended him everywhere. This vanity was the occasion of the following stanzas. The Marshal had boasted the lines were the Duke of Marlborough's

"Non Plus Ultra.

"Le non plus ultra est surpris,
Villars pleurez votre imprudence;
Vous l'avez mis a si haut prix,
Que la perte en est d'importance:
Mais consolez-vous apres coup,
Vous ne scauriez etre partout.

"Pres du Moulin a quatre Vents,
Depuis trois Nuits, sur votre Ligne,
Dans vos Airs vains & menacants,
Vous attendiez Victoire insigne;
Mylord vous cherche a l'autre bout,
Vous ne scauriez etre par tout."

Which may be rendered in English:—

"Thy *Non plus ultra* is surpris'd,
Its fate, vain Villars, thou may'st mourn;
By thee so highly it was priz'd
Its loss is hardly to be borne;
But courage, Man! and don't despair,
For thou cou'd'st not be ev'rywhere.

"Within thy lines, for three nights past,
Near yon Mill, as thou thought'st, secure,
Thy pride swell'd such a height, at last,
Thou mad'st thyself of vict'ry sure:
The Duke slept by the other way;
You can't be everywhere, you say."

A. A.

Poets' Corner.

FLINTOFT'S CHANT.—Among our old double chants—albeit I am no great admirer of the form—is a fine one, in G minor, to which the name of “Flintoft” is attached. In all the various collections (my own included among the number) no attempt is made to show who the author was. We simply find “Flintoft, Rev.—, cir. 1780,” among the biographical notices. From an examination of the old cheque-book of the Chapel-royal—a MS. which I hope ere long to lay before the public in an annotated form—I have identified the author, and gleaned a few particulars of his biography.

The Rev. Luke Flintoft was sworn a gentleman of the Chapel-royal, in the room of the Rev. Andrew Trebeck, Nov. 19, 1715. In the entry of his admission he is described as coming from Worcester. In 1719, he was sworn “reader in the Chapel of Whitehall.” Another entry records that he died Nov. 3, 1727, and was buried in the cloisters of Westminster Abbey.

These facts are of importance, and show that this fine old chant is, perhaps, the *oldest* double chant we possess. At any rate, it may share its claims with the well-known chant in D minor composed by William Morley, who died in 1738.

EDWARD F. RIMBAULT.

Queries.

THOMAS STONE.

I should be glad to obtain a little further information than is afforded me by his writings respecting the Rev. Thomas Stone, the author of a small theological MS. in my possession. The MS. is defective, beginning at p. 34. It consists chiefly of sermons, written in an extremely small hand, and not remarkable for eloquence. At the end is written the Bidding Prayer, and two or three other prayers; and Sternhold and Hopkins's *Psalms* are bound up at the end of the volume. Many of the sermons are dated, the dates ranging from 1622 to 1666, and sundry memoranda are made in the margin, chiefly indicating the time of preaching each discourse, and for whom Mr. Stone preached on the occasion. I subjoin the more important, as they may help to throw light on his career:—

John I. 47. “Vpon St. Andr. da. at Ox. 1631.”
Psalm CXVI. 3. “At Stow for F. P. 1644, Jun. 29.
—For H. A. Feb. 11, 1641.”

Psalm XC. 3-12. (Two sermons.)—I. “Mr. Allis, Jan. 24, 1652.—T. Mathewes, March 10, 1652.—T. Hall at Guyt: Apr. 7, 55.—Jos. Mills [?] Jan. 11, 1653.”

II. “Old Mr. Eliot, Aug. 28, '58.—Dr. Charl. Prouse, Jan. 19, '59.—Goody Philipps at Bourto [?] sup aqua. 10ber 25, being Xmas Day, 666.—For Mr. S. [?] G.] Michel at Notgrove, 10ber 7th, 1665.”

Isaiah LIII. 4, 5. “At Shinnington Aug. 7. 64.—At Broadwell Apr. 2, '65.”

Lament. I. 8. “At y^e flast for y^e fier in London.”

From the Bidding Prayer I find that my author was

“Ever bound to remember the right worth M^r D^r Radclif, principall of Brasen: Coll: wth the fellowes and all the students there; the R. worth M^r D^r Parkhurst, master of Balioll Coll: wth the fellowes and students there.”

Interspersed throughout the volume are a few miscellaneous memoranda, such as—

“Mr. Johnsons Charges fro 64 to 73 July 2. £2 14s. 6d.”

“R^d for horse and coate and other moneys, £12 2s. 6d.”

“To Ward Rich Esq^r,”

To be left at Mr. Fielders in Shere Lane near Temple Bar, London.”

“The Blazon of a Papist, contrived prettily by som Herault of Armes in y^e cōpasse of Armory,” is a clever satire, rather too bitter for your peaceable columns; and it will suffice to indicate that the “Herault” considers that “pendant” is the only proper position for the charge in question.

There is also a memorandum in Latin, partly illegible, of the excommunication of “Gulielmus Ballenger de Leckhampton in com. Glou. . . . in ecclesia Parochiali de Leckhamptō die domē. duo decimo die Julij Año Dom: 1674.” This entry is (apparently) not in the hand of Mr. Stone. The last memorandum in the book is—

“Pretiu 3s. May 10. 1616.

Sum liber, et non sum liber, quia servio servo;
Sum servus Domini, servus et ille Deus.

Thomas Stone.”

From some passages I gather that my author was a Royalist. HERMENTRUD.

HAD THE PRINCESS MARJORY BRUCE MORE CHILDREN THAN ROBERT II.?

In that valuable and charming work, *The Lives of the Lindsays*, which so happily combines the dignity of history with the interest which must ever attach to personal narrative regarding the magnates of bygone times, the following statement occurs, which seems to be at variance with other authorities. On p. 50 of vol. i. (2nd edition), it is stated that in 1346, Sir James Lindsay, of Crawford, married his cousin Egidia Stewart, sister of Robert II., and daughter of the High Steward, by the Princess Marjory, daughter of King Robert the Bruce.

Now this is quite irreconcilable with the account given by Lord Hailes, who, in *The Annals of Scotland*, vol. ii. p. 68 (ed. 1797), after describing the proceedings of the Parliament at Ayr on April 26, 1315, which settled the succession to the Scottish crown, says, that shortly after, “The King of Scots gave his daughter Marjory in marriage to Walter the Stewart of Scotland.” And at p. 74 of the same volume, this learned and accurate antiquary adds, “that about the 2nd March,

1315-16" (thus within the year),* "the Princess died, leaving an only child, Robert, born that day." Walter the Stewart survived his royal bride eleven years, dying, when still a young man, on April 9th, 1326. Lord Hailes is silent as to his second marriage, but George Crawford, in his *Genealogical History of the Royal and Illustrious Family of Stewart*, says "that he married a second wife, by whom he had a son, Sir John Stewart of Ralston, and a daughter, Giles" (the same as Egidia), "who married Sir James Lindsay, son and heir of Sir James Lindsay of Crawford." Certainly the generally received belief is, that Marjory Bruce left but one child, and if so, Egidia was merely the half sister of Robert II. But Lord Lindsay, who was assisted in his work by the eminent Riddell and other able antiquaries, may have discovered evidence to the contrary, which it would be desirable to know, as it is not given in the *Lives*. The male line of Sir James Lindsay and Egidia Stuart having failed in the person of their son, the point is not of much consequence to Lord Lindsay, who descends from another branch of this illustrious house, that of Beaufort, Edzell, and Balcarres, which can trace its lineage from a daughter of Robert II., yet it is interesting in a historical light, and perhaps some Scottish antiquary will elucidate it. As it is repeated in a note, p. 409 of same volume of the *Lives*, it cannot be a mere typographical error. ANGLO-SCOTUS.

COUNTESS OF HUNTINGDON.

In a memoir of Selina, Countess of Huntingdon, contributed to the *Scottish Christian Herald* for October, 1840, occurs the following passage, p. 636:—

"In the course of the year 1786 an event occurred which Lady Huntingdon ever after regarded as a remarkable interposition of Divine Providence in her behalf. Lord Douglass, a descendant of a Scotch family of that name and title, had been residing for some time at Brussels, and there lived as a professed Papist. On a visit which his Lordship paid to London, several years before, he passed himself off for a convert from Popery to Protestantism, and having been introduced to Lady Huntingdon, he pretended to be a warm and zealous Christian. In the year 1785 he wrote a letter to her Ladyship, inviting her to come over to Brussels, along with Mr. Wills, one of her ministers; and holding out prospects of much spiritual benefit from their visit to that benighted and superstitious country. Her Ladyship accepted the invitation, and proposed to accompany Mr. Wills on the following summer. She had a new equipage prepared for the expedition, and set off from Wales, to meet Mr. Wills in London. On the road, however, she was detained, and arrived in town several days beyond the time appointed. This, it afterwards appeared, was the very means of preserving her valuable life: for letters arrived from the Continent, warning her that the

invitation was part of a deep-laid scheme for alluring her to a place where, on her arrival, it was proposed to put her to death as a heretic, and a most successful opponent of Romish ignorance and superstition. This instance of God's persevering mercy deeply affected her Ladyship; and more especially when she heard that Lord Douglass, on the very day she had set out from Wales, had dropped down suddenly at Brussels, and instantly expired."

Will some correspondent inform me on what authority the above statements are made? It seems in the highest degree improbable that, in the year 1786, a plot of this nature could have been laid to murder any British citizen. When we call to mind that the person against whom this conspiracy is said to have been planned was not an obscure and unfriended woman, but an English countess, connected by blood and friendship with some of the most noble and powerful persons in Britain, the story seems to me very little, if at all, short of impossible. I am pretty nearly certain that Protestantism was not a capital crime at Brussels in the year spoken of; and even if it were, I do not understand how that would affect a subject of King George III.

Who was the Lord Douglass mentioned above?

K. P. D. E.

A SAYING OF ST. AUGUSTINE, BISHOP OF HIPPO. In Alban Butler's *Life of St. Augustine* (Aug. 28) a remark is made in one of the notes, "that some modern historians have recorded as a saying of St. Augustine, that among temporal things three would have chiefly given him delight—viz. to have seen ancient Rome in its glory; to have heard Tully haranguing, and Paul preaching: 'Romam triumphantem; Tullium perorantem; et Paulum prædicantem.'" I should like to know if these words are really to be found in any of the genuine works of the saint.

J. DALTON.

Norwich.

BÖTTIGER'S "SABINA" AND MINOR WRITINGS. Can any of your readers inform me whether the works of this author have been translated into English, or are extant in Latin? G. TRAGETT.

BUMBLEPUFFY.—I have seen this game played in the village of Ewell, near Dover, and have not seen it elsewhere, or found any one who knew anything of the game. Any explanation of its meaning, derivation, and rules will oblige.

E. W. F.

CLULOW AND FRAKE FAMILIES.—Information is sought respecting these families prior to 1750.

GEORGE CLULOW.

Osmaston Road, Derby.

SONG BY PROF. E. FORBES.—Where can I obtain a copy of the song dedicated to "O. E. M." com-

* The Scottish year was computed from March 25, till about the beginning of the seventeenth century.

[* A longer account of this rumoured occurrence is printed in *The Life and Times of the Countess of Huntingdon*, 2 vols. 8vo, 1844, vol. ii. pp. 478-480.—ED.]

posed by Prof. Edw. Forbes, and set to music by Mr. Hughes Bennett? If I remember rightly, the refrain concludes with "Jolly brother students."

G. E. H. PARKE.

Mornington Place, Halifax.

FULGURITES.—By a late interesting article on "Aerolites" in "N. & Q." I was reminded of a question I have often wished to ask, *i. e.* "What is really known of fulgurites?" They are reported to be formed by the passage of lightning through sand, and to consist of vitrified sheaths of considerable depth in the earth. But have any such been taken up in whole or in part, and kept in any of our museums; and if so, what is their size, shape, and metamorphic appearance?

J. F.

Winterton.

GENTILITY AND ARMS ACQUIRED BY PURCHASE.

"In feudal times," says Berry in his *Encyclopædia Heraldica*, "gentility might be acquired by the purchase of a seigniorial which had in any way lapsed to the king, and the new purchaser became entitled to bear the arms of the last possessor."

Is the portion I have italicised strictly true?

H. S. G.

IVORY CARVING AT DIEPPE.—Will any of your correspondents kindly inform me of the origin of this branch of industry peculiar to Dieppe? I cannot find that it is pursued at any other town in France.

CLARRY.

KNIVES.—When did it first become customary to make knives with more than one blade? Mission (*New Voyage to Italy*, i. 618) says that, in 1688, knives were made in Scarperia, near Florence, with "two, six, and even twelve blades, on the same haft;" and intimates that this was unknown, or at least unusual, elsewhere.

S. W. P.

New York.

LANCASTER.—I shall be glad of information as to the parentage of the three following persons: John de Lancaster, whose name appears in the Roll of Carlaverock; William de Lancaster (Roll of Henry III.); and Sir Thomas Lancaster (Calais Roll).

J. WOODWARD.

Montrose.

MARLBOROUGH'S MARRIAGE.—To what story does the following extract refer?—

"La France ne pousse pas encore l'élégance jusqu'à faire, comme la noblesse anglaise, pleuvir sur la calèche de poste des mariés une grêle de pantoufles éculées et de vieilles savates, en souvenir de Churchill, depuis Marlborough ou Malbrouck, assailli le jour de son mariage par une colère de tante qui lui porta bonheur."—*Les Misérables*, vol. x. p. 25.

DENKMAL.

RESPLEND.—Is this verb an invention of Thackeray? I do not find it in Worcester, Webster, or

Richardson; and I have no recollection of ever seeing it, except in the following passage:—

"There was Lieutenant-General Webb, Harry's kind patron, of whom the dowager took possession, and who resplended in velvet and gold lace."—*Henry Esmond*, vol. ii. chap. xv.

S. W. P.

New York.

ROYAL PARDON.—I have lately seen a very lengthy and explicit royal pardon, granted in the first year of Charles I. to a man who seems never to have committed any crime. Were such documents common then, or at any other time? It occurs to me that it was perhaps one of the many expedients for raising the wind adopted at the commencement of the reign of that unhappy monarch.

C. W. BINGHAM.

SEAL OF ST. ASAPH.—I have lately become possessed of the matrix of a seal relating to the above place. It is of the usual elliptical form, and has upon its centre the figure of an ecclesiastic enthroned, and holding a book. In the field are fleur-de-lis and trefoils, under the figure is the date 1571, and a shield charged with a chevron and three stags' heads. The legend reads—"SIGILLVM . CVRIE . CONS . DIOCESIS . ASSAPHEN."

Is this the seal of a Bishop of St. Asaph? I may add, that Thomas Davies, LL.D., was appointed to the see, 1561, and died 1573. He was succeeded by Bishop Hughes.

J. HARRIS GIBSON.

Liverpool.

DR. THOMAS SHERIDAN'S COLLECTION OF STORIES.—Dean Swift, in his *Character of Dr. Sheridan* (1738), says:—

"He has left behind him a very great collection, in several volumes, of stories—humorous, witty, wise, or some way useful—gathered from a vast number of Greek, Roman, Italian, Spanish, French, and English writers. I believe I may have seen about thirty, large enough to make as many moderate books in octavo."

Was this collection ever published? If not, is it still in existence?

UNEDA.

Philadelphia.

JAMES STONE, THE POSTMAN.—

"La correspondance anglaise de l'Étendard signée John Nell, donne ces curieux détails sur la malheureuse fin du poète James Stone qui, en sa qualité de facteur à la poste, était doublement homme de lettres."

"Il vient de mourir à Bristol le plus original de nos poètes, James Stone. D'abord facteur rural, Stone se chargeait de porter les lettres et les paquets de Bristol à Londres; il mettait cinq jours à faire ce trajet; c'est dans ces longues courses qu'il composait ses poésies. Mais le timbre d'un penny fit une telle concurrence au pauvre diable que Stone, devenu misanthrope, se renferma dans une petite chambre de la ville; il en sortait fort rarement, c'était pour offrir ses vers à quelque éditeur de bonne volonté."

"Il n'admettait personne dans son pauvre réduit; pendant trente années cette chambre resta un mystère. Il y a quelques jours James Stone passa de vie à trépas. Les

voisins ne l'ayant pas aperçu depuis longtemps, enfoncèrent la porte. On trouva le cadavre du poète étendu sur une mauvaise paille; sur une table, un monceau de manuscrits; sur les murs des poésies écrites au charbon; près du lit, un fragment de versification sur le choléra. Il n'y avait qu'une chaise; mais à chacun des barreaux le poète avait attaché un paquet de notes couvertes de rimes. Le coroner a ordonné une enquête; le jury a déclaré que James Stone était mort naturellement... pour avoir trop sacrifié à la poésie!"

I cut the above from *La Petite Presse*, Août 19, 1866. The story is strange. A postman walking between Bristol and London, and competing with the General Post up to the invention of the penny stamp, is strange, and so is the finding of the coroner's jury. I do not know James Stone as a poet, but as he is "le plus original de nos poètes," I shall be glad to hear something about him."

FITZHOPEKINS.

Le Mans.

ROBERT STORY, author of the *Magic Fountain*, and other Poems, 1829: was he a contributor to Hone's *Table Book* under the signature T. Q. M.? I find in Hone two poems by T. Q. M.: "Hebrew Melody, a Portuguese Hymn," seemingly a paraphrase of the first Psalm; and "Legend of the Trollers Gill." The first poem is dated Ivy Cottage, Grassington-in-Craven, Oct. 21, 1827. R. I.

SYNTAX'S "NAPOLEON."—In the enumeration by Lowndes of the works of William Combe, published under the pseudonyme of "Dr. Syntax," it is said that "Dr. Syntax's *Life of Napoleon*, Tegg, London, royal 8vo, plates," is not by him. The date is said to be 1823. I have a copy of this production, which is a curious gathering together of all sorts of scandal against the emperor, but the date is 1817. Probably the subsequent edition is the first one with a new title-page. Is the name of the real author known, or has anything been added to the 1823 edition? J. M.

TALBOT FAMILY.—It is stated in Collins's *Peerage* that Sir Gilbert Talbot of Grafton, Knt., had two wives: 1. Anne, daughter and coheir of Sir Wm. Paston; 2. Elizabeth, widow of — Wynter: and that by this last wife he had no issue. Sir Gilbert's will, dated 1542, cited in Collins, mentions however another child, not noticed by that writer, by his "daughter Eleanor, wife of Jeffrey Dudley, Esq." From a pedigree entered in the Worcestershire Visitation of 1569, it appears that Sir Gilbert had a natural son William (called Walter in Harl. MS. 615), who married a lady of the same name as his father's second wife—viz. Elizabeth, daughter of Roger Wynter of Hodington, and had issue by her several children. Was Eleanor Dudley another of his natural children? Is this natural branch of the Talbot family extinct; if not, who is its present representative? Jeffrey Dudley, I may add in conclusion, was a younger son of Edward, Lord Dudley, by Cecilie,

née Willoughby, and ancestor of the Dudleys of Nussell's Hall. H. S. G.

TRACING A ROBBERY BY A DREAM.—If the following fulfilment of a dream be true, it is worthy of permanent record; if false, of exposure:—

"On the 19th inst. a singular case occurred at the Manchester Police Court, showing an extraordinary fulfilment of a dream, and the consequent tracing of a quantity of stolen property. Some time ago a woman named Heyes was committed to prison for an assault, and whilst in confinement she dreamt that her house had been entered and robbed, and that a witness named Fox, who had been brought against her, was dead. On the completion of her term of imprisonment she found her dream fulfilled in almost every particular—viz. that Fox had in fact died during her incarceration, and that her house had been plundered in the manner revealed to her. The vision, moreover, contained so exact a representation of the scene of the robbery, and of the appearance of the actors in it, that Inspector Gill had no difficulty in tracing a portion of the stolen property to a clothes dealer named Donnelly, in Fleet Street, which Mrs. Heyes described as being the place to which it had been taken. Similarly other portions of wearing apparel—belonging, as alleged, to Heyes—were discovered at the house of Mary Riley and Phoebe Campbell. The dealer and the two women last named were at once taken into custody, and their explanations being unsatisfactory they were committed for trial."—*Stamford Mercury*, Aug. 24, 1866.

K. P. D. E.

Queries with Answers.

QUEEN HENRIETTA MARIA.—Sir William Walker asserts in his *Recollections*, p. 122, that the Queen's confessor once compelled her to walk in penance to Tyburn, "some say barefoot," seemingly for some kindness towards heretics. May I ask, has Miss Strickland or Mrs. Green ever met with any corroboration of the event? I can easily conceive that such an exhibition in the public streets must have roused the wrath of the Puritan leaders of the opposition; and consequently I am at a loss to understand why the circumstance has not been more dwelt upon by the satirists of the day. J. WAYLEN.

[It appears very doubtful whether this Tyburn penance has any foundation in fact. It is discredited by Miss Strickland, who conjectures that it may have originated with Buckingham himself, for a notable quarrel broke out between the Queen and him while this matter was discussed in council. It is evident that Charles I. believed the story; for, writing to his ambassador in France on July 12, 1626, he says, "I can no longer suffer those that I know to be the cause and fomenters of these humours to be about my wife any longer, which I must do if it were but for one action they made my wife do; which is, to make her go to Tyburn in devotion to pray, which action can have no greater invective made against it than the relation." (Appendix to Ludlow's *Memoirs*, edit. 1771, p. 511.)

The story was also credited by the King's ministers, for in the "Reply of the Commissioners of his Majesty the

King of Great Britain to the Proposition presented by Mons. le Mareschal de Bassompierre, Ambassador Extraordinary from his Most Christian Majesty," it is stated, that the Bishop of Mande and his priests "abused the influence which they had acquired over the tender and religious mind of her Majesty, so far as to lead her a long way on foot, through a park, the gates of which had been expressly ordered by the Count de Tilliers to be kept open, to go in devotion to a place (Tyburn) where it has been the custom to execute the most infamous malefactors and criminals of all sorts, exposed on the entrance of a high road; an act, not only of shame and mockery towards the Queen, but of reproach and calumny of the King's predecessors of glorious memory, as accusing them of tyranny in having put to death innocent persons, whom these people look upon as martyrs; although, on the contrary, not one of them had been executed on account of religion, but for high treason. And it was this last act, above all, which provoked the royal resentment and anger of his Majesty beyond the bounds of his patience, which until then had enabled him to support all the rest; but he could now no longer endure to see in his house and in his kingdom people who, in the person of his dearly beloved consort, had brought such a scandal upon his religion." (*Memoirs of the Embassy of the Marshal de Bassompierre*, Appendix, p. 138.)

It appears, however, that the Queen herself earnestly denied this Tyburn story, and instructed Bassompierre to state to the King's council that "the Queen of Great Britain, by permission of the King her consort, gained the jubilee at the Chapel of the Pères de l'Oratoire at St. James's, with the devotion suitable to a great princess, so well born, and so jealous for her religion—which devotions terminated with vespers; and some time after, the heat of the day being passed, she walked in the park of St. James, and in the Hyde Park which joins it, a walk she had often taken in company with the King her husband; but that she made it in procession, or that she ever approached within fifty paces of the gallows, or that she made there any prayers, public or private, or that she went on her knees there, holding the hours or chaplets in her hands, is what those who impose these matters on others do not believe themselves." (*Bassompierre's Memoirs*, p. 146.)

This, we are inclined to think, will prove to be a correct account of this supposed peculiar pilgrimage. For, as the editor of Bassompierre's *Memoirs* (the late John Wilson Croker) justly remarks, "It really requires the concurrent testimony of all writers to make us believe that the Queen of England was forced by 'those meddling priests' to walk in penance to Tyburn, and there on her knees, under the gibbet, glorify the blessed martyrs of the Gunpowder Plot."]

NUMISMATIC.—Wanted information respecting the following coin or token. From the motto I should imagine it to be American. Obv. Legend: E. PLURIBUS. UNUM. Field: Twelve stars arranged in a triangle, with three more in the centre. The following letters in the stars:

K — RI — V — V — N — NC — M — M — SC — NH — D — P — NJ — G — C. Rev. Legend: VNA-NIMITY. IS. THE. STRENGTH. OF. SOCIETY. Field: a hand holding a scroll; on it, OUR CAUSE. IS. JUST.

The coin is copper, about the size of a half-penny, and is in rather poor preservation.

W. S. J.

[The piece referred to by our correspondent is known to numismatists as the Kentucky halfpenny, 1791. On the reverse, the fifteen stars, in the form of a pyramid, are the initials of the several States. On the uppermost, K, for Kentucky, admitted into the Union, 1791; R. I. Rhode Island; V. I. Virginia; V. Vermont, formerly part of New Hampshire, admitted as a State into the Union, 1791; N. Y., New York; N. C., North Carolina; M., Massachusetts; M., Maryland; S. C., South Carolina; N. H., New Hampshire; D., Delaware; P. Pennsylvania; N. J., New Jersey; G., Georgia, and C., Connecticut. These halfpence were evidently struck to commemorate the advance of the Union, by the addition of the new States, Kentucky and Vermont, and for some commercial advantage in America, for although the coining by private persons was forbidden by the State authorities in 1787, little or nothing had appeared of the States' coinage. These halfpence were therefore coined at Birmingham, in 1791, with an inscribed edge, payable in Lancaster, London, or Bristol; but pieces lighter in weight, and with a plain edge, were coined by the hundredweight for exportation to America, where doubtless, notwithstanding the interdiction, they had currency till the issue of the cents and half cents of 1793. Dr. Charles Clay, of Manchester, in his privately printed Catalogue of his *Collections of American Coins, Tokens, Medals, Bills, &c.*, 1866, 8vo, p. 23, notices a variety of this last issue, with a "milled edge." This, we suspect, was only a trial specimen, the price paid to the manufacturer possibly hardly allowing of this extra finish to the coinage.]

DR. STUKELEY ON CELTIC TEMPLES.—In the library at Downton Castle, near Ludlow, formerly the seat of the eminent scholar Payne Knight, and now of Andrew Boughton Knight, Esq., is a MS. with numerous corrections, on Celtic Temples, by Dr. Stukeley; a folio volume. Has this ever been printed among his antiquarian works?

THOS. E. WINNINGTON.

Stanford Court.

[We are inclined to think that this is the manuscript of Dr. Stukeley's great work on the Druid Temples and Religious Rites in Britain, of which only the descriptions of two temples were published, namely, *Stonhenge*, and *Abury*, fol. 1740-3. In the preface to the last work he proposed printing but one volume more, to complete his argument as far as he had materials, which was to have comprised the remaining temples he knew of, with the places of sports and games of the ancient Britons, and the religion of the Druids. He divides the Druid Temples into three sorts—circular, serpentine, and stone.

winged. The first sort are numerous enough; of the second, there is that of Abury; another at Shap in Westmoreland, which the Doctor saw in 1725; and a third at Classerness, in the Island of Lewis, which he copied and engraved from the drawings of Lhuyd's *Itin. Cur. II.* pl. 81. Of the third sort, the alate or winged temples, he finds one at Barrow in Lincolnshire; one at Navestock Common, Essex, and fancies the Hurlers in Cornwall was a third, but made of stones, as the others are of earth.

In the spring of 1766, Dr. Stukeley's vast collections, the labour of above fifty years, were dispersed by public auction at Essex House. His original drawings of Stonehenge and Abury, many of them unpublished, and many first sketches, fell into the hands of Mr. Gough, as did also a large quantity of other antiquarian drawings, many original ones of his *Itinerary*, and most of the plates which afterwards appeared in the second volume, though many of the subjects are described in the first. His own copies of *Stonehenge*, *Abury*, the *Itinerary*, and *Richard of Cirencester*, with large manuscript additions, were bought by Lord James Beauchamp, Bishop of Hereford, and his Carausius by Mr. West.]

GLOVER'S MEMOIRS.—In a note by Dr. Warton, in one of the volumes of Dean's Swift's correspondence, it is stated that Glover, the author of *Leonidas*, "left behind him some curious memoirs." Were they ever published?

BAR-POINT.

Philadelphia.

[Mr. Glover's papers, or rather a portion of them, have been published in a volume entitled *Memoirs by a Celebrated Literary and Political Character*, from the Resignation of Sir Robert Walpole in 1742, to the Establishment of Lord Chatham's second Administration in 1757, containing Strictures on some of the most distinguished Men of that time. Lond. 8vo, 1813, 2nd edit. 1814. This volume was printed chiefly with a view to solve the problem which has hitherto foiled the ingenuity of the public—Who was Junius? The editor (Richard Dupper) wished to convince his readers that that mysterious personage was no other than Mr. Glover. The work is critically noticed in the *Edinburgh Review*, xxii. 475—484.]

THE TOMB OF ABRAHAM WOODHEAD.—A great deal has lately been said respecting the various eminent personages whose bodies are interred in the ancient churchyard of St. Pancras.

Many of your readers may not be aware that amongst the illustrious dead was buried there the great scholar, Abraham Woodhead. In an interesting account of his Life and Writings, taken from the *Catholic Miscellany* (Jan. 1825), the following passage is, I think, worthy of being embalmed in "N. & Q.":—

"Being seized with a fever, which proved his last, Mr. Woodhead rendered his pious soul to God in a good old age, May 4, 1678, aged 70. He was privately interred in the churchyard of St. Pancras, near London, under an ordinary monument raised altogether, built a little height

with bricks, and covered with a slab of blue marble, on which was this humble inscription: 'Elegi abjectus esse in domo Domini, et mansi solitudine, non quaerens quod mihi utile, sed quod multis.'

"Afterwards, in the year 1732, the grave was opened, when, after digging about a foot from the surface of the earth, a small but firm cemented arch was found, just sufficient to encompass the coffin, which, being quite laid open, was found to be decayed. The bones, bare of flesh, were carefully gathered together, and preserved decently till a new coffin was brought, wherein they were deposited; and a handsome monument was erected to his memory, and to that of a young lady of great merit. This lady was the first and most beloved wife of Cuthbert Constable, Esq., of Burton-Amatia, or Amey, daughter of Lord Clifford. She died 25th of July, 1731, aged 26. Her widower caused her to be buried by Mr. Woodhead, and erected a new monument jointly for her, and also for that pious great man—Abraham Woodhead."

I should like to know if this monument is *still* to be seen in the churchyard of St. Pancras, containing an inscription in Latin, commencing with these words:—

"Hic Jacet
Qui elegit abjectus esse in domo Dei,
Et mansit in solitudine,
Non quaerens quod sibi esset utile, sed quod multis,
ABRAHAM WOODHEAD," &c.

J. DALTON.

Norwich.

[Abraham Woodhead's monument in St. Pancras churchyard has fortunately escaped the ravages of time and the recent desecration of this sacred spot. The monument is a large one of stone with a sloping top, and stands about twenty paces, in a straight line, from the little door in the south side of the chancel. Abraham Woodhead's inscription, which is still perfectly legible, is on the north side of the tomb, and that of Amey Constable on the south side. Lysons, in his *Environ's of London*, iii. 354, has printed *in extenso* the inscription on Woodhead's tomb; see also Wood's *Athenæ* (Bliss), iii. 1164.]

Replies.

THE MARINER'S COMPASS.

(1st S. ii. 56, 470; 3rd S. x. 178.)

The earliest notice of the magnetic compass, long used on land prior to service at sea, is from the Chinese:—

Houang-ti punishes Tchi-yeou at Tchou-lou. The Wai-ki said: Tchi-yeou bore the name of Kiang; he was related to the Emperor Yan-ti. He delighted in war and turmoil. He made swords, lances, and large cross-bows to oppress and devastate the empire. He called and brought together the chiefs of provinces; his grasping disposition and avarice exceeded all bounds. Yan-ti-yu-wang, unable any longer to keep him in check, ordered him to withdraw himself to Chao-hao, in order that he might thus detain him in the west. Tchi-yeou, nevertheless, persisted more and more in his perverse conduct. He crossed the

river Yang-choui, ascended the Kieou-nao, and gave battle to the Emperor Yan-ti at Khoun-sang. Yan-ti was obliged to retire and seek an asylum in the plain of Tchou-lou. Huan-yuan (the proper name of the Emperor Houang-ti) then collected the forces of the vassals of the empire, and attacked Tchi-yeou in the plains of Tchou-lou. The latter raised a thick fog, in order that by means of the darkness he might spread confusion in the enemy's army; but Huan-yuan constructed a chariot for indicating the south, in order to distinguish the four cardinal points, by means of which he pursued Tchi-yeou, and took him prisoner. He caused him to be ignominiously put to death at Tchoung-ki. The spot received, from this circumstance, the name of the plain of the broken curb. (Klaproth to Humboldt, *sur l'invention de la Boussole*; and Davis's *Mariner's Compass*, see *Penny Cyc.* vii. 419.)

This narrative professes to be of a transaction that occurred in 2634 B.C., three centuries before the deluge of our chronologers.

Humboldt allows that—

"a thousand years before our era, in the obscure age of Codrus, the Chinese had already magnetic carriages, on which the movable arm of the figure of a man continually pointed to the south, as a guide by which to find the way across the boundless grass plains of Tartary; nay, even in the third century of our era, therefore at least 700 years before the use of the mariner's compass in the European seas, Chinese vessels navigated the Indian Ocean under the direction of magnetic needles pointing to the south."—*Cosmos*, i. 173; Bohn, *Examen. Hist. Geog.* iii. 36; *Asie Centrale*, *Introd.* xxxviii.—xlii.

The sea, or, strictly speaking, mariner's compass, is first noticed as used by the Chinese in the dynasty of Tsin, 265-419 A.D. in their great dictionary *Poi-wen-yue-fou*. It was known on the Syrian coast before its general use in Europe, and is thus described by Bailak Kibdjaki in 1242:—

"We have to notice, amongst other properties of the magnet, that the captains who navigate the Syrian sea, when the night is so dark as to conceal from view the stars which might direct their course according to the position of the four cardinal points, take a basin full of water, which they shelter from wind by placing it in the interior of the vessel; they then drive a needle into a wooden peg or a corn-stalk, so as to form the shape of a cross, and throw it into the basin of water prepared for the purpose, on the surface of which it floats. They afterwards take a loadstone of sufficient size to fill the palm of the hand, or even smaller; bring it to the surface of the water, give to their hands a rotatory motion towards the right, so that the needle turns on the water's surface; they then suddenly and quickly withdraw their hands, when the two points of the needle face north and south. They have given me ocular demonstration of this process during our sea voyage from Syria to Alexandria in the year 640 of the Hegira."

Earlier notices are given by the Arabic writers, but this is the most distinct. Instead of calling the magnet a needle, the Arabians name it *mouasala*, a dart: hence the mistake of the feathers for

fleur-de-lis; and the needle, therefore, still points to the south, as it does in China.

The first notice in French is from Guyot de Provins, in his satire *La Bible*, about 1190, who, as a minstrel, had probably seen its use during the Crusades. About thirty years after the last date, Cardinal de Vitry, who visited Palestine in the Fourth Crusade, and subsequently at the beginning of the thirteenth century, speaks of the needle (*acus*) as pointing constantly to the north star, *unde valde necessarius est navigantibus in mari*. About 1260, Brunetto Latini, author of *Le Trésor*, in French, and Dante's teacher, observes that it was calculated to be highly useful at sea; but at the same time notices the ignorant prejudice by which navigators were deterred from its adoption:—

"For," says he, "no master mariner dares to use it, lest he should fall under the supposition of being a magician; nor would even the sailors venture themselves out to sea under his command, if he took with him an instrument which carries so great an appearance of being constructed under the influence of some infernal spirit."

But in the reign of St. Louis, Riccioli says, "the French mariners commonly used the magnetic needle, which they kept swimming in a little vessel of water, and prevented from sinking by two tubes." (Davis, *Chinese*, ii. 222, L. E. K.)

The attaching of a card to the needle, perhaps by Flavio Gioja about 1310, is the chief point of difference betwixt our needle and that of the Chinese; externally the two compass-boxes appear quite dissimilar. The European plan was to supersede the basin of water as used on the Syrian shore of the Mediterranean. The suspension upon gimbals or two circles is English, but the inventor is unnamed. The dip of the needle is the discovery of Robert Norman, of Wapping, in 1594. (*Penny Cyc.* vii. 420.) The variation of declination was known by the Chinese long before us, according to Klaproth.

The Chinese compass, instead of consisting of a movable card attached to the needle, is simply a needle of less than an inch in length, slung in a glazed hole in the centre of a solid wooden dish, finely varnished. The broad circumference of this dish is marked off into concentric circles, on which are inscribed the eight mystical figures of Fohi; the twelve horary characters, the ten others which, combined with these, mark the years of the cycle, the twenty-four divisions of their solar year, the twenty-eight lunar mansions, &c. (Davis, *Chinese*, ii. 224, L. E. K.)

T. J. BUCKTON.

Streatham Place, S.

S. W. P. thinks the *fleur-de-lis*, which marks the north point of all compasses, seems to afford some ground for the belief that the compass was an invention of the French. Some compasses have an arrow instead of a *fleur-de-lis*, as one now before me. Alexander Neckham describes a *pre-*

mitive mariner's compass in his *De Utensilibus*, among the things pertaining to ships (Cotton MS., Titus, D. 20); and again in his *De Naturis Rerum*, lib. ii. c. 89 (MS. Reg. 12, G. xi., fol. 53^b). Neckham was born at St. Alban's in 1157. Can earlier notices be found?

WM. CHAPPELL.

In the beginning of the fourteenth century, Flavio Gioia, of Amalphi, made the great improvement of suspending the needle on a centre, and enclosing it in a box: hence Gioia, in after-times, came to be considered as the inventor of the mariner's compass, of which he was only the improver. He lived in the reign of Charles of Anjou, who died King of Naples in 1309. It was in compliment to this sovereign (for Amalphi is in the dominions of Naples) that Gioia distinguished the north point by a fleur-de-lis. This was one of the circumstances by which the French in later days endeavoured to prove that the mariner's compass was a French discovery. (See *Quarterly Review*, No. xli. p. 193). H. C.

ROUND TOWERS.

(3rd S. ix. 445, 497.)

I have been prevented hitherto from noticing the remarks of J. L. of Dublin, and of my esteemed friend MR. PETER HUTCHINSON. J. L. is wrong in supposing that I render *Dun*, or *Duin*, as "tower," or "tower of the hill." What I suggested was, that the name "La tour de *Dhuin*"—for that is the real designation—might signify "The tower of the hill." *Duin*, *Dhuin*, *Dun*, and the more common Anglo-Saxon form of *Dun*, all signify "hill"—simply *hill*, and not a hill-fortress. If in the Celtic-Erse the word is applied to "lofty paths, or forts of great strength, constructed in elevated positions," as J. L. asserts (and no doubt he is correct), I must consider that such application is foreign to the original meaning. Dunholm, the ancient British name for Durham, signifies the "hill-island"—the city being now almost an island, and probably at one time an island in reality. Baildon, near Durham, is "Baal's Hill." Hundreds of examples might be given in all the above forms. I thank J. L. for bringing before my notice the name of Mr. Marcus Keane. I will obtain a copy of the work alluded to as soon as it issues from the press.

If MR. HUTCHINSON had delayed his remarks, he would have found that he was, in part, battling with a few mistakes either on my part or on that of the printer. Such are inevitable when a correspondent is in a foreign land, and has not an opportunity of correcting the proofs. At p. 447, for "thirty feet," we should read "eighteen." In the same page, for "those of the other towers,"

we should read "those of some of," &c. As to MR. HUTCHINSON's questions about the size of the dark chamber at Martigny, I can only say that I did not take any admeasurement. I have no intention at present of going to Martigny. After all, the thickness of walls, and their circumference, are matters of very little importance—a genuine orthodox round tower does not depend on such *minutiae*. If MR. HUTCHINSON had treated the subject archaeologically—and no one could have done this better—his communication would have been much more important and interesting. When we look at the little chapel that stands embosomed in the depth of a German forest, we know, without measuring the walls, that it is as much a religious edifice as are the proud domes of Milan and Pisa. We know also that the little Temple of Vesta, at Rome, is as much a heathen temple as is the larger edifice of Jupiter Stator. Besides the *errata* (clerical and otherwise) pounced upon by the keen critical eye of my friend, I find one or two others that have escaped his notice. At p. 446, first col., six lines from the bottom of the page, the word "plateau" should be "chateau." At p. 448, for "Tourlemagne," we should read "Tourtemagne." This correction induces me to correct Mr. Murray's *Handbook for Switzerland*. Under "Tourtemagne" (p. 194, edition 1863), we are told that "the Turris Magna, from which the place is named, is now used as a chapel"! This strange derivation is, of course, a mere guess. If the editor of the guide will only inquire of any Valais antiquary, he will find that Turris Temenica was the old Roman name for Tourtemagne. Turris Temenica occurs in old MSS. of the twelfth and fourteenth centuries. He may also consult the *History of the Vallais*, by the late Canon Boccard. As to the Chapel of the Virgin being the old Turris Temenica (or Mr. Murray's Turris Magna), I can assure the editor of the guide that the chapel is not more than two hundred years old. It is impossible to conceive anything more unlike a tower, round or square. Tradition says it occupies the site of the old tower; but no visible traces remain of the Turris Temenica. The blunder is perpetuated in an obscure and worthless guide-book, misnamed "practical." Murray's guide-books are most valuable productions, but their archaeology is not on a par with their topography and other correct information.

Yesterday (Aug. 30) was the annual meeting of the Suisse Romande Historical Society. It was held at Romont, in the great hall of the chateau. Several interesting papers were read. A Catholic clergyman gave an historical account of ancient Romont—the "Rotundus Mons" of the Romans, the "Rotundo Monte" of the Latin chroniclers of the Middle Ages. He described the chateau as having been constructed in the

thirteenth century by Peter of Savoy, who also built the *donjon*—the round tower! He thus made the tower three centuries more modern than it is according to Murray's guide, where we learn that it was built by the Kings of Burgundy in the tenth century! The priest made no allusion to the other round tower; upon which, also, the guide maintains a discreet silence. I should like to know why Peter of Savoy, and the Kings of Burgundy, came into Switzerland to build round towers, and forgot the erection of such edifices in their own country? The members of the Society had an opportunity of inspecting the *attached* round tower. I have not much to add to my former remarks. I measured the wall from the entrance, and found it exactly 118 *pouces* (Swiss) in thickness. The passage between the entrance and the first upper chamber is arched (pointed). I presume that, from the foundation to the roof, the walls are of an uniform thickness. The circumference of the exterior would be difficult to ascertain, as the chateau buildings interfere. There are no stone steps in the interior, as at Martigny, but wooden stairs leading to floored chambers, divided into not very large or comfortable "lock-ups"—but quite good enough for their occasional *locataires*! The dark chamber has never been pierced. There were no means of access to the solitary tower. Strange to say, no one could give any information about the thickness of the walls, or the construction of the interior. We were told that the tower had not been entered for many years, and that the last person who had inspected the interior had been long dead. I was glad to find that my remarks had brought many visitors (English and American) to Romont. The idea of a cemetery in the adjoining grounds has been abandoned for a pleasure promenade; and there is a talk of the construction of a staircase, to allow a safe inspection of the tower.

On my return from Romont, I stayed at Oron (a station on the railway). I have long suspected that the round tower of the ancient and very interesting chateau was older than the edifice of which it now forms a part. A careful examination has proved that my supposition was well founded. The chateau—a fine specimen of Swiss architecture of the Middle Ages—has been attached to a round tower that previously, in solitary grandeur, crowned the summit of the hill of Oron. The thing is beyond all doubt—the union has not been effected with much skill. The builder of the chateau has not made any change in the old round tower, the architecture of which is quite out of harmony with the new-comer.

At Lutry, near Lausanne, is a grange, or farm, with an old tower attached to it. It is not now a round tower, but a semi-lunar one. The side adjoining the grange is quite flat, but the wall there is evidently modern. Though this tower

is in a sad state of decay, enough remains to convince me that it was originally a genuine round tower. It forms a conspicuous object from Lake Lemman.

Before concluding these notes, I may as well observe, that the *ruined* round tower near Ouchy is a *sham*, erected by order of the late Mr. Haldiman! I have seen a photographic view, with "*Ancient Tower near Ouchy*" as information! As thirty years' exposure to the damp of the lake has *toned* down the *old* tower, and given it a *venerable* look, I deem it necessary to tell the truth about it. Sage antiquaries have inquired about its age, and have occasionally been hoaxed. Now they know all its history and mystery.

JAMES HENRY DIXON.

St. Maurice, Valais.

FRENCH FOLK-LORE: POPULAR PROPHECIES IN NUMBERS.

(3rd S. x. 87.)

These extraordinary numbers appear to have started with the accession to the throne of Louis XVI., in 1774; by adding these figures into each other you get the date of his death, or

1774
1
7
7
4

1793

in which year, on Jan. 21, the amiable monarch was beheaded.

Again, the fall of Robespierre

1794
1
7
9
4

1815 gives that of

Napoleon I. reabdi-
cated June 22 .
1
8
1
5
1830

that in its turn gives us the three glorious days of July, and fall of Charles X.

Then we have the accession of the Citizen King in 1830, thus—

Date of his birth, Oct. 6 . . .
1830
1
7
7
3
1848

	1830
Birth of his Queen, Amelie, April 26	1
	7
	8
	2
	1848
Marriage of Louis Philippe, Nov. 25	1
	8
	0
	9
	1848

Then came Universal Suffrage, Dec. 10 and 11, and choice of the President of a Republic one and indivisible, or

1848
1
8
4
8

1869 Dec.

But the figures work out more remarkably thus: Louis Napoleon was proclaimed Emperor Jan. 30, 1853 (see Hartland's Tables), or

	1853
His birth, April 20	1
	8
	0
	8
	1870
Birth of Empress, May 5	1
	8
	2
	6
	1870

Which last date, viz., January, 1870, must be left with the readers of "N. & Q." for their consideration. ZADKIEL, JUNIOR.

LOREDANO: CHAPÉLAIN (3rd S. x. 67.)—Chapé-lain describes Satan, in despair at the failure of his plans to serve the English, but relieved by a happy thought—

"Entre mille moyens de faire à l'Angleterre,
Avoir enfin le prix de cette longue guerre,
Un jour, au plus profond de ses Antres souffreux,
S'offrit à sa pensée un instrument affreux.
Dans un moule estendu d'argille epaisse et grasse,
Des differens metaux il fondit une masse,
La creusa, l'arrondit, et par l'un de ses bouts,
La fit propre à lancer le fer et les cailloux.
Par les plus noirs Demons il fabriqua la poudre,
Qui devoit allumer cette infernale foudre,
Et qui, chassant son dard, par les airs, à grand bruit,
Tout obstacle opposé choquoit, ebranloit, et destruisoit."

La Pucelle, liv. vi. p. 246, ed. Paris, 1656.

There is a similarity in Milton's *Paradise Lost*, book i. l. 62:—

"No light, but rather darkness visible,
Serv'd only to discover sights of woe,
Regions of sorrow, doleful shades, where peace
And rest can never dwell, hope never comes
That comes to all; but torture without end
Still urges, and a fiery deluge, fed
With ever-burning sulphur unconsum'd."

And the following:—

"Tout y sert à punir les infidelles ames;
Mais, plus que tout encore les devorantes flammes,
Qui, par une puissance inconnue à nos feux,
Brûle mesme l'esprit des esprits malheureux:
Il est vray que ce feu, qui brûle sa matiere,
En la brûlant toujours, toujours la laisse entiere,
Et qu'en son action, sa piquante chaleur,
Par l'horreur de l'ombrage, augmente la douleur.
Une fausse clarté, qui ne se rend visible,
Que pour rendre aux regards cette horreur plus hor-
rible,
Quelquefois sort de l'ombre, et permet d'entrevoir
Ce qu'endure le crime, en cette empire noir."

Id. liv. ix. p. 375.

The first edition of *La Pucelle* was published in 1652, and as, before its appearance, the reputation of Chapé-lain was very high, most likely Milton had read it.

I hope some other correspondent knows something of Loredano. I do not. FITZHOPEKINS.
Le Mans.

"AS NICE AS A NUN'S HEN" (3rd S. x. 169.)
The word *fastidious* very nearly expresses the sense of *nice* here. The priest alluded to was *fastidious* and mincing in his talk; and, by a sort of pun, was said to be as fastidious and particular as a nun's hen; according to a proverb in the north, which makes a nun's hen to be something peculiarly delicate and pure. The following quotation well exemplifies this:—

"Women, women, loue of women
Make bare purs with some men.
Some be nyse as a nonne hene,
Yet al thei be nat soo;
Some be lewde, some all be schreude,
Go schrewes wher thei goo."

From a poem on "Women," appended to the *Wright's Chaste Wife*, ed. F. J. Furnivall (Early English Text Society).

WALTER W. SKEAT.

NELSONS OF SCARNING (2nd S. x. 500.)—Your correspondent G. A. C., speaking of certain members of the Nelson family who resided at Scarning, alludes to the baptismal names of their children, in a manner which implies that he has particulars of them. It would oblige me if he, or any of your other correspondents who may be acquainted with them, would let me know the names of any of their children, or of those of the Benjamin Nelson of Scarning, whose daughter Ester is buried at Norwich. L. N.

MALE AND FEMALE BIRTHS (3rd S. x. 26, 76, 117.)—This subject is treated of in *The Spectator*

(Addison's), No. 289. The following passage is worth extracting:—

"A Bill of Mortality is in my opinion an unanswerable argument for a Providence. How can we, without supposing ourselves under the constant care of a Supreme Being, give any possible account for that nice proportion which we find in every great city, between the births and deaths of its inhabitants, and between the number of males and that of females, who are brought into the world? What else could adjust in so exact a manner the recruits of every nation to its losses, and divide these new supplies of people into such equal bodies of both sexes? Chance could never hold the balance with so steady a hand."

J. W. T.

WATERLOO MEDAL (3rd S. x. 189.)—I have a fac-simile engraving of the Waterloo medal; I think it was cut out of the *Illustrated London News* about three, four, or five years ago. Perhaps C. E. B. may have access to back volumes of that paper. Having compared a gutta-percha impression of the medal with the engraving I can vouch for the correctness of the latter.

JOHN DAVIDSON.

Electro copies (casts from the original dies) of the Waterloo medal may be purchased from Mr. W. Johnson, 89, Ledbury Road, W.

WARREN DE LA RUE.

MONOGRAMS: CIPHER OF CHARLES I. AND CHARLES II. (3rd S. x. 171, 194.)—I was aware of the fact referred to by W. H. (p. 195), and am happy to agree with him that the two, three, and four interlaced C's on the silver 2d., 3d., and 4d. respectively of Charles II. serve to indicate, or rather are in allusion to, the values of those pieces. He might have added the penny, on which there appears only a single C. His very natural inference, however, as to the other coins of that monarch is not borne out by facts. I have before me a halfcrown of Charles II., the cipher upon which consists of only two C's, and this, I believe, is also the case with the crown, shilling, and sixpence of the same reign, in none of which can the cipher in question be considered "merely indicative of their value."

Since my previous communication on this subject, I have ascertained, what I then suspected, that the same cipher occurs in the coinage of Charles I., on at least one coin, the silver 2d., which I find engraved in Fleetwood's *Chronicon Preciosum*.

I beg leave to add, with reference to the "monogram" or cipher originally under consideration, that I at once give the palm to J. G. N.'s apparently conclusive interpretation, over my own random and dubitative conjecture.

JOHN W. BONE.

PASSAGE IN SHAKESPEARE: "KING HENRY IV." (3rd S. x. 41.)—Possibly the passage in question may be among those in which the text of Shake-

speare has been corrupted through the circumstance of some unusual phrase having puzzled the copyists or editors. If we suppose that the two lines—

"Archb. My brother general, the commonwealth,
To brother born an household cruelty,"

have been transposed, we should then find Westmoreland reproaching the Archbishop with a design to—

"... consecrate commotion's bitter edge,
To brother born an household cruelty."

In other words, to lend the sanction of his office to civil war—a household cruelty—wrought by men against their born brethren. To which the Archbishop answers—

"My brother general, the commonwealth,
I make my quarrel in particular."

If this may mean, "I regard the commonwealth (my general brother) as my own individual ground of quarrel," the whole passage becomes intelligible. I do not, indeed, know of any direct authority for using the word *quarrel* to denote the object for which you quarrel; but it is a figure of speech analogous to that employed by Milton when he says, "Lycidas, your sorrow," meaning the object of your sorrow—*abstractum pro concreto*, as the old grammarians say.

C. G. PROWELL.

Garrick Club.

"ROMEO AND JULIET" (3rd S. x. 163.)—B. NICHOLSON is, I think, certainly wrong in his would-be correction of Queen Mab's description. The meaning I apprehend to be:—In shape no bigger than the engraved figures on the agate-stone. The exquisite delicacy which ordinarily characterises such small cameos as is here referred to renders the comparison most appropriate. Nothing else, in the whole range of representative art, conveys so perfect an idea of fairy-like form.

P. E. MASEY.

BARONETRIES CONFERRED ON CHILDREN (3rd S. ix. 176.)—Your correspondent asks if any other instance is known than that mentioned by him of this dignity being conferred on a child? I read the other day that Sampson Gideon, son of the celebrated, in his day, Israelitish stockbroker, was advanced to this dignity through Walpole's interest, when only eleven years of age. H. S. G.

MS. OF BERENGARIUS (3rd S. x. 167.)—The P.

letters arranged thus, P. F. P., are intended, I believe, to symbolise the Blessed Trinity, standing for *Pater, Filius, Spiritus*. They are read in three ways; first downwards, then from each side to the middle letter F., and so to the S. below, making each way the same combination of the three adorable Persons. The R. on one side, with the

D. on the other, are probably intended for *Apocalypsis Domini*. F. C. H.

"OLD KENT ELEVEN" (3rd S. x. 147.)—On page 8565 of my note book I find a memorandum that James Love, an actor, dramatic writer, and poet, published, in 1770, a poem entitled *Cricketer, an Heroic Poem*, which must be the work sought by your correspondent, F. A. H. The poem is a very humorous one (a copy of which, I believe, is in the library of the British Museum), and gives many very curious particulars of the game as played at that period. The "Old Kent Eleven," even at that early period, were so proficient and "well up" in practice that they were enabled to challenge the "All England Eleven." I add the names of the players of both clubs, then forming the formidable "Eleven Twins," which show that posthumous fame may attend play, as in the more important affairs of life.

The Eleven of Kent:—1. Lord John Sackville, son of the Duke of Dorset. 2. Rumney, gardener to the Duke of Dorset. 3. Hodwell, a tanner, of Dartford. 4. Mills, of Bromley. 5. Another Mills, his brother. 6. Robin. 7. Sawyer. 8. Cutbush. 9. Bartrum. 10. Kipps. 11. Danes.

The Eleven of All England were:—1. Newland, a farmer, of Sleudon, Sussex. 2. Cuddy, a tailor, of Sleudon, Sussex. 3. Bryan, a bricklayer, of London. 4. Dingate, of Reigate, Surrey. 5. Weymark, a miller. 6. Newland. 7. Newland, a relation. 8. Harris. 9. Harris, a relation. 10. Green. 11. Smith.

All "orders and conditions of men" in friendly communion and athletic vigour. OTHY ITER.
Russel Institution.

F. A. H. will find the lines written on the death of Mr. Alfred Mynn in Lillywhite's *Guide to Cricketers* for the year 1858. PHARAMOND.

BLOOD ROYAL (3rd S. x. 142.)—In reference to the extract from *The Owl* on this subject, sent by MR. LLOYD, the following remarks may be made. St. Simon states that the style of Royal Highness was unknown in Europe till it was invented by Gaston Duke of Orleans. The late Duke of Gloucester was the first English prince, not the son of a king or a Prince of Wales, who, since the accession of the Tudors, reached manhood (the sons of James II. when Duke of York died in infancy, and the Duke of Gloucester, son of Queen Anne, was legally not an English prince). Louis XIV., while denying the right of a Prince of Wales to take precedence of a Dauphin, admitted his claim to take rank of all other French princes. The story therefore of the French princes refusing to address George IV. as Royal Highness seems a mistake. George II., when only Electoral Prince of Hanover, was created Duke of Cambridge. Unless, then, peerages merged in the crown cannot emerge, when the son of the present

King of Hanover takes his seat in the House of Lords he will be entitled to rank not as Duke of Cumberland of 1799, but of Cambridge of 1705. The precedents on this point are, I believe, the Dukedom of Lennox, merged in the Crown under Charles II.; the Great Stewardship of Scotland; and the Irish Earldom of Munster, which was counted as extinct at once on the accession of William IV. to the crown. Our present Queen, when only Princess Victoria, was always, as well as her cousins, styled Royal Highness. When did they receive the royal licence to use that style?

K. R.

TOMBSTONE INSCRIPTION (3rd S. ix. 453.)—F. M. S. is informed that the age was sixty. The inscription is either wrongly copied, or the ignorant stonecutter has made a mistake. It should read—"Ætatis ultimo duodecimi lustris," the word "anno" we must sub. S. JACKSON.

SCOTTISH LAW (3rd S. x. 171.)—In reply to CORNUB I should recommend as an introductory treatise on Scottish law, Patterson's *Compendium of English and Scotch Law*. The work is a very readable large 8vo volume, and possesses the advantage of comparing and contrasting English and Scotch law in juxtaposition. A. K. R.
Hull.

INCOMER (3rd S. x. 109, 156.)—I observe that your correspondent G. gives a more probable explanation of this word than that I suggested, viz. that "income" (not "incomer" in Jamieson's small edition of 1818), is "any bodily infirmity not apparently proceeding from an external cause." May I add that both Nares and Wright give the word "ancome," which seems to mean much the same thing? Thus Wright says—

"Ancome, oncome, or uncome, (A.-S.) A small ulcerous swelling, formed unexpectedly. 'I have seen a little prick, no bigger than a pin's head, swelling bigger and bigger, till it came to an ancome.'—O. P. iv. 238."

It will be observed that Wright says the word is Anglo-Saxon, but I cannot find any such form in Bosworth. WALTER W. SKEAT.

THE CAVE OF ADULLAM (3rd S. x. 163.)—An account of the origin of this party name has been registered in these columns "for the benefit of readers during the next century and afterwards." It may be well to record also the honourable sense in which the name has been accepted by the Troglodytes themselves. Lord Elcho, in the House of Commons on the 19th of last April, spoke as follows (see *The Times*):—

"Now the course which we who support the amendment of my noble friend the member for Chester take is, I maintain, a conscientious course; but then we are reproached with being Adullamites (a laugh); and it is said that we have retired into this cave of Adullam because we are discontented. (Hear, hear.) Now, speaking for my own part—I have no right to speak for others—

I believe we are discontented (cheers and laughter); but not in the sense imputed to us by my hon. friend the member for Birmingham. We are dissatisfied with the tyranny of our Saul sitting on the Treasury benches, supported by his armour-bearer who sits behind me. (Laughter.) This it is, Sir, and no improper motive, which has driven us into this cave, where we are, I can assure the House, a most happy family, daily. I may say hourly, increasing in number and in strength (cheers), and where we shall remain until we go forth to deliver Israel from oppression. (Renewed cheers and laughter.)"

The following, from Mr. H. J. Selwin's speech, is also interesting:—

"In the course of their discussions on this question reference had been made at various times to the cave to which fled the man who was to be the future ruler of the destinies of his country. To that place came those who were discontented with the misgovernment of the land, and he fancied in the last words of the verse he saw a happy augury for the success of the right hon. gentleman the member for Stroud, for they ran thus: 'and there were with him about four hundred men.' (Laughter and cheers)."

E. S. D.

If, in accordance with the suggestion of EDWARD C. DAVIES, it is advisable to register the extract from the *Illustrated Times* of August 25, 1866, it may be as well to mention, that although Mr. Bright may appear to have invented a nickname, the followers of Charles Fox were, years long since, alluded to with reference to 1 Samuel, xxii. 2.

OBSERVER.

ERSKINE'S POEMS (3rd S. x. 9, 63.)—The "Ode to Eight Cats" is by Dr. Wolcott, and will be found in his *Poems by Peter Pindar, Esq.* London, 1794, vol. ii. p. 279. It commences thus:—

"An Ode to Eight Cats belonging to Israel Mendez,
a Jew.

"SCENE.—The Street in a Country Town; the time Mid-night. The poet at his chamber window in his shirt.

"Singers of Israel, O ye singers sweet,
Who, with your gentle mouths from ear to ear,
Pour forth rich symphonies from street to street,
And to the sleepless wretch the night endear."

There is little about it worthy of note. R. N.

DYKER (3rd S. x. 69.)—In Blomefield's *Norfolk* a *dykeman* is mentioned as one who had the care of the city (Norwich) gates; probably of the city ditches also. An affray between a dykeman and some frolicsome attendants on the Duchess of Suffolk led to the removal of the Lent Assizes from our city to Thetford, *temp.* Henry VI.

F. C. B.

Norwich.

PEWET OR PUET, AND CRUET (3rd S. ix. 511, 543.)—The bird called pewet in Dr. Plot's *Natural History of Staffordshire*, I consider is the *Gavia ridibunda*, or brown-hooded mew, and not the lapwing (*Vanellus cristatus*) commonly called *peewit*. (See the description of this bird in Macgillivray's *History of British Birds*.) He also

gives a full and interesting account of the lapwing, which is put under the order *Tentatores* or provera, and says, "Only one species occurs in Britain, where it is generally distributed, and it is named lapwing on account of its peculiar mode of flight. It is one of the most beautiful of our British birds."

I cannot pretend to say which bird Tennyson referred to in his poem, nor what it has to do with cruet; but there is no question that the description of the habit of the lapwing given by Macgillivray and other writers on British birds, shows the correctness of what is said by Shakespeare of the lapwing in the following passages in his plays:—

"Far from her nest the lapwing cries—away,"

Comedy of Errors, Act IV. Sc. 2.

"Beatrice, like a lapwing, runs close to the ground."

Much Ado about Nothing, Act III. Sc. 1.

"This lapwing runs away with a shell on his head."

Hamlet, Act V. Sc. 2.

"With maids to seem the lapwing, and to jest—

Tongue far from heart."

Measure for Measure, Act V. Sc. 2.

Shakespeare never calls the lapwing *peewit*, although this is its common name in most countries, and is taken from its peculiar note—*peet-weet*.
S. BRISLEY.

Sydenham.

BEACON (3rd S. x. 58.)—I remember when a child a tar-barrel on Norwich Castle, ready to be lighted on an alarm of Buonaparte having landed on our coast. I believe Weyborne was the spot threatened.
F. C. B.

DUDLEY FAMILY (3rd S. x. 147.)—A correspondent asks about the Dudley family in America. This family was quite noted in the early history of our country. The first settler of that name was a strong Independent, and settled, as is supposed, at Saybrook, in the State of Connecticut. I find, in the *History of the Town of New London*, that Thomas Dudley was Deputy-Governor of the colony of Massachusetts. We read that one of the most celebrated of the New England preachers, Simon Bradstreet, married Ann, daughter of the said Governor, Thomas Dudley. The Rev. Simon Bradstreet was a son of the Hon. Simon Bradstreet, who was Governor of Massachusetts from 1679 to 1692. The widow of the Rev. S. Bradstreet survived him, and again married Daniel Essex of Ipswich. The Bradstreet house and lot in New London, in 1697, passed into the family of a Mr. Hallam, and it still belongs to the Hallams.

Another preacher, the Rev. John Woodbridge, first minister who had been ordained over the church in Andover, in Massachusetts, married in 1645 to Mercy, another daughter of Governor Dudley. The family of Dudley is very numerous in America, and all are supposed to have sprung

from the New England family, who emigrated to America between 1620 and 1630. A Mrs. Blaudina Dudley of Albany, New York, whose husband was in the senate of the United States, founded in Albany one of the most renowned astronomical observatories, giving a very large sum of money to endow it. It is known as the "Dudley Observatory;" and the family name of Dudley will now be likely to be perpetuated in that country. Cyrus W. Field, the originator of the Atlantic Cable, is related to the Dudley family; so also is David Dudley Field, a very eminent lawyer of New York, and Judge Field of the Supreme Court of the United States, all brothers, are descendants on the mother's side from the Dudleys.

W. H. M.

Frankfort-on-the-Maine.

THE RIBBON OF THE GARTER (3rd S. x. 168.)—There appears to be some uncertainty as to the exact time when the colour of the ribbon was changed from light blue to its present darker hue; though there is very little doubt as to the reason of the change, namely, the desire to distinguish the knights made by the king *de facto* from those created by the king *de jure*.

In the summary view of the history of the order, at the commencement of Beltz's *Memorials of the Order of the Garter*, there is (at p. cxv.) a note, from which the following is an extract:—

"The colour of the ribband was optional, commonly black, until the reign of Elizabeth, when the Earl of Essex having noticed, while in France, that the jewel of the Order of St. Michael was worn pendant from a blue ribband, adopted that colour. In 1623 it was decreed that the Knights of the Garter should use a blue ribband and no other. But the colour of it was *light or cerulean blue*, as the field of the royal arms of France; and the precise time at which the change to the present deeper colour (called *mazarine*, or *Garter-blue*, or *royal purple*) took place, is not known. It has been said that Charles II. adopted the colour now used, in compliment to the Duchess of Mazarine, who had preferred it for her dress; and the change has also been ascribed to a desire of distinguishing the knights of the order from those upon whom James II. conferred it in France."

Planché, in his *History of British Costume* (p. 404), says:—

"The colour of the riband of the Garter was changed from sky to deep blue by George II., in consequence of the Pretender's making some knights of that order. Philip Dormer Stanhope, Earl of Chesterfield's portrait, in the British Museum, presents us with one of the latest examples of the light blue riband."

JOHN WOODWARD.

Montrose.

ARMS OF BASTARDS (3rd S. x. 139, 177.)—The use of the helmet and crest turned to the sinister as indicative of illegitimacy was, I believe, confined to France, Burgundy, and Flanders; and even there, I doubt whether the rule was always complied with. Spenser, in his great *Opus Heraldicum*, alludes to the custom as one that never

obtained in Germany; and accordingly warns his readers, and the possessors of Siebmacher's *Wappen-buch*, against the idea that, in their illustrations, arms so timbred were those of families of illegitimate descent. In Germany the helmet was usually turned to the right; when two were employed, they were placed so as to face each other—one being then turned to the sinister; when three, or an uneven number were used, the centre one was placed *affronté*, and the others on the right and left were made to look towards it. I cited the stalls of Dijon and Bruges (?) as affording examples, *not* of the helmets being turned to the sinister as a mark of bastardy, but as an instance of the custom of making them face towards the high altar, irrespective of the usage alluded to. I have just referred to Favyn, *Théâtre d'Honneur et de Chevalerie* (Paris, 1620), who says, speaking of the stalls at Dijon:—

"Au costé Gauche. Le Peintre ignorant a fait tous les Tymbres tourner à gauche pour regarder le grand autel, et mesmes quelques Armes, ce qui est *bastardise*."

The whole subject of the marks of illegitimacy is exceedingly curious and interesting. I have a considerable collection, illustrating the different modes (including the bordures, wavy, and gobony,) which have been employed in this country and on the Continent, to indicate illegitimate descent. These notes I hope to put forth in a collected form, with other similar matters, at no very distant date.

J. WOODWARD.

Montrose.

PICTURE (3rd S. x. 169.)—A friend of mine saw the remarkable picture, which F. C. H. H. describes, when it was exhibited in London some months ago. He then gave me an account of it, and expressed his opinion that the subject was Cyrus, immediately after his defeat by Tomyris, Queen of the Massageteæ, and previous to the barbarous act of that queen, who cut off his head and thrust it into a vessel full of blood—as described by Herodotus, and represented by Rubens in his large picture, now I think in the Dulwich Gallery. The crown worn by the wounded king is spiked, and is such as painters usually give to Eastern monarchs, of which we have a familiar example in West's painting of Belshazzar's Feast. The cruelty of maiming the horses to prevent escape, is exactly consonant with Scythian barbarity.

Several circumstances militate against the supposition that Ahab is the subject of the picture. At the battle of Ramoth Gilead, his horses were uninjured: for "he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded." He was surrounded, too, by friends; for "the king was stayed up in his chariot against the Syrians, and died at even." And again, he was never a pri-

soner either alive or dead: for "So the king died and was brought to Samaria, and they buried the king in Samaria." H. P. D.

Miscellaneous.

NOTES ON BOOKS, ETC.

Tottel's Miscellany. Parts I., II., and III. From the Edition of 1557.

The Paradise of Dainty Devises. From the Edition of 1578.

A Gorgeous Gallery of Gallant Inventions. From the Edition of 1578.

The Phoenix Nest. From the Edition of 1593.

England's Helicon. Part I. From the Edition of 1600.

Our space for noticing new books is so limited, and the number of copies of Mr. J. Payne Collier's beautiful reprints are so few, (they are limited to fifty,) that, under the belief that if we called the attention of our readers to their existence, we might only awaken a wish to secure the books which could not be gratified, we have purposely omitted all reference to them. But as it appears, from a communication which Mr. Collier has addressed to *The Athenæum*, that from some unexplained cause the number of admirers of our old poetry who desire to secure, at the mere cost of paper and print, these beautifully printed reprints of our best old English Poetical Miscellanies (the originals of which fetch enormous prices), is gradually decreasing, and that Mr. Collier has still copies on hand of many of them—we feel we shall be doing good service by bringing Mr. Collier's reprints under their notice, and telling such as may wish to possess any of the copies still on hand, to address themselves without delay to Mr. Collier, at Riverside, Maidenhead. The interest which attaches to these Miscellanies is too well known to require comment; and, therefore, instead of dwelling upon what is so obvious, we prefer quoting the following passage from the communication to which we have referred:—

"I have this afternoon sent off by post my reprint of Part I. of the fifth of our Poetical Miscellanies, *England's Helicon*, which made its original appearance in 1600, and its re-appearance in 1614. With one or two exceptions, it contains poems only written during the Shakspearian age of our literature. I am not aware of the existence of more than four copies of the first impression, and two of them are in one of our great public libraries: if I am not mistaken, the British Museum possesses neither the edition of 1600 nor that of 1614. I have had fifty copies of my reprint struck off for distribution; but it seems that I am likely to be considerably out of pocket by this part of my enterprise, because a number of individuals, who were glad to obtain *Tottel's Miscellany*, hung back when I offered to reproduce *The Paradise of Dainty Devises*, and a still larger number hesitated when I brought forward my reprint of *The Gorgeous Gallery of Gallant Inventions*. The candidates for *The Phoenix Nest* were still fewer, and now for *England's Helicon* I have only twenty-five instead of fifty subscribers. Still, I have made my calculations as if I had fifty eager purchasers: I have divided the cost of print, paper, and transcript, into fifty portions; and the consequence is, that the expense of each copy of Part I. of *England's Helicon* is only 10s. I am, therefore, at present a loser of nearly 10s. upon every copy of my reprint.

"I do not apprehend that I shall ultimately be 12l. 10s. out of pocket, because, at all events, a few of those who

have defaulted will see the folly of possessing only an incomplete series of works in *pari materia*, which contains specimens of the poetry of a period when the best of our national poets flourished. As to type and paper, I boldly assert that the reprints are admirable—quite 'books of luxury,' as the French call them; and as to accuracy of text, I spare no pains to make my reproductions, even as to errors of punctuation, exactly represent the originals. I leave to the well-informed reader the correction of all mistakes, and if, in consequence of a blunder, a passage be ambiguous, or even unintelligible, I do not take upon myself to endeavour to remove the difficulty. I reproduce."

We may add, that we understand that *England's Helicon*, Part II.—which is just ready for delivery—will be followed by *Davison's Poetical Rhapsody*, from the edition of 1602.

BOOKS RECEIVED.—

Reliquiæ Aquitanicæ: being Contributions to the Archaeology and Palæontology of Perigord, and the adjoining Provinces of Southern France. By Edouard Lartet and Henry Christy. Parts II. and III. (H. Baillière.)

We are glad to chronicle the steady progress of this valuable contribution to the archaeology of primitive times. The lithographic plates of the Weapons, Tools, and Ornamental Works in Stone, Bone, and Horn of the Prehistoric Cave-dwellers of Perigord, and of the osseous remains of the contemporaneous animals, are most admirable.

British War Medals, and other Decorations, Naval and Military. By J. Harris Gibson. (Stanford.)

In somewhat less than a hundred pages, Mr. Gibson furnishes a very useful descriptive list of the medals awarded to both services.

The Athenian Year, and its bearing on the Eclipses of Thucydides and Ptolemy, and the Metonic Cycle. Read at the Solstitial Meeting of the Chronological Institute of London, 1866. By Franke Parker, M.A. (Williams & Norgate.)

A learned and ingenious Essay.

Notices to Correspondents.

Rev. Mr. Corser's Paper on Seven Ages of Man, and many other interesting Papers are unavoidably postponed until next week.

JOHN DAVISON. We have a letter for this Correspondent. How shall we forward it?

INQUIRER may purchase the last Act on Treasure Trove from the Queen's Printers, East Harding Street, Fleet Street, E.C.

I. S. L. (Manchester.) There is no book which describes the *Fen, Terms, &c.* of the various Inns of Court. Such information must be supplied for at the Treasurer's Office of the several Inns. Much useful information will be found in *Peacock's Guide to the Inns of Court* and in the English Bar, published at Butterworth's in Fleet Street.

W. H. S. Gibson's *Codex*. The edition of 1741. The other edition should be addressed to one of the journals devoted to Natural History.

OXFORDSHIRE. The paraphrase of St. Peter l. 4, 5 is by Dr. Isaac Watts, see his Hymns, book I. hymn 36.

H. I. J. Some "Historic Notices of Brough Castle," by the Rev. T. Grantham, will be found in the *Sussex Archaeological Collections*, v. 146—151.

ERRATUM.—Anti p. 185, col. l. line 19, for "daughter" read "grand-daughter."

Are Cases for binding the volumes of "N. & Q." may be had of the Publisher, and of all Booksellers and News-vendors.

A Reading Case for holding the weekly Nos. of "N. & Q." is now ready, and may be had of all Booksellers and News-vendors, price 1s. 6d. or, free by post, direct from the publisher, for 1s. 6d.

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The subscription for SEVEN YEARS for six Months forwarded direct from the Publisher (including the Monthly Issues) is 12s. 6d., which may be paid by Post Office Order, payable at the Strand Post Office, in favour of WILLIAM G. THOMAS, 5, WALLINGTON STREET, STRAND, W.C., where all our Correspondents for the Editor should be addressed.

"NOTES & QUERIES" is registered for transmission abroad.

LONDON, SATURDAY, SEPTEMBER 22, 1866.

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Notes.

RECOLLECTIONS OF CHARLES LAMB.

[The following memorabilia of poor Elia, written in reply to the inquiry of a private friend, were not originally intended for publication. The matter, however, is so peculiarly interesting, that we have been kindly permitted to insert it in our pages.—Ed.]

I am sorry I can throw no new light on the story of Alice W——, Lamb's first love. I never heard the question mooted in his circle, and I doubt whether any of his surviving friends (their name, alas! is no longer legion) could clear up the mystery. All direct evidence on the subject perished, I conceive, with what he calls his "little journal of a foolish passion," which he committed to the flames under the pressure of affliction; and when, exaggerating the exigencies of his fate, he felt himself called upon to renounce, not only all hope of love for the future, but even the solace of retrospection.

Nevertheless, Alice W—— was not Lamb's sole passion. There was a second, at a much later period of his life, with which his biographers were unacquainted, or which they have considered it discreet to ignore. As the lady who inspired this affection may still be living, it were in fact premature to speak of it in detail. Suffice it that, in its *dénouement*, Lamb consummated the self-ab-

negation that has made his story one of the most touching and beautiful on record.

I have been asked more than once to set down my reminiscences of Lamb, but they have never seemed to me sufficiently clear and consecutive to be of any avail. At the time of my intercourse with him, I was a mere schoolboy; fond of books, it is true, and reverencing the writers of them, but living, as is natural to boys, rather the outer than the inner life, and storing in my memory only isolated facts and impressions—not a coherent and complete series of such.

My first glimpse of the Lamb household, however, is as vivid in my recollection as if it were of yesterday. It was in Enfield. Leaning idly out of window, I saw a group of three issuing from the "gambozey-looking cottage" close at hand: a slim middle-aged man, in quaint, unostentatious habiliments; a rather shapeless bundle of an old lady, in a bonnet like a mob cap; and a young girl. While before them, bounded a riotous dog (Hood's immortal "Dash"), holding a board with "This House to be Let" on it, in his jaws. Lamb was on his way back to the house-agent, and that was his fashion of announcing that he had taken the premises.

I soon grew to be on intimate terms with my neighbour; who let me loose in his library, and initiated me into a school of literature, which Mrs. Trimmer might not have considered the most salutary under the circumstances. Beaumont and Fletcher, Webster, Farquhar, Defoe, Fielding—these were the pastures in which I delighted to graze, in those early years; and which, in spite of Trimmers, I believe did me less evil than good. My heart yearns, even now, to those old books. Their faces seem all familiar to me, even their patches and botches, the work of a wizened old cobbler hard by: for little wotted Lamb of Roger Paynes and Charles Lewises. A cobbler was his bookbinder; and the rougher the restoration, the greater the success.

There were few modern volumes in his collection; and subsequently, such presentation copies as he received were wont to find their way into my own book-case, and often through eccentric channels. A Leigh Hunt, for instance, would come skimming to my feet through the branches of the apple-trees (our gardens were contiguous); or a Bernard Barton would be rolled down stairs after me, from the library door. *Marcian Colonna* I remember finding on my window-sill, damp with the night's fog; and the *Plea of the Midsummer Fairies* I picked out of the strawberry-bed.

It was not that Lamb was indifferent to the literary doings of his friends; but their books, as books, were unharmonious on his shelves. They clashed, both in outer and inner entity, with the Marlows and Miltons that were his household gods.

When any notable visitors made their appearance at the cottage, Mary Lamb's benevolent tap at my window-pane seldom failed to summon me out, and I was presently ensconced in a quiet corner of their sitting-room, half hid in some great man's shadow.

Of the discourse of these *dû majores* I have no recollection now; but the faces of some of them I can still partially recall. Hazlitt's, for instance, keen and aggressive, with eyes that flashed out epigram. Tom Hood's, a Methodist parson's face; not a ripple breaking the lines of it, though every word he dropped was a pun, and every pun roused a roar of laughter. Leigh Hunt's, parcel genial, parcel democratic, with as much rabid politics on his lips as honey from Mount Hybla. Miss Kelly's, plain, but engaging. (The most unprofessional of actresses, and unspoiled of women: the bloom of the child on her cheek, undefaced by the rouge, to speak in a metaphor.) She was one of the most dearly welcome of Lamb's guests. Wordsworth's, farmerish and respectable, but with something of the great poet occasionally breaking out and glorifying forehead and eyes.

Then there was Martin Burney, ugliest of men, hugest of eaters, honestest of friends. I see him closeted with Mary Lamb, reading the Gospel of St. John for the first time. And Sheridan Knowles, burly and jovial, striding into Lamb's breakfast-room one spring morning—a great branch of May-blossom in his hand. And George Darley, scholar and poet—slow of speech and gentle of strain: Miss Kelly's constant shadow in her walks amongst the Enfield woodlands.

Eheu, eheu! it is sorrowful work to recall those pleasant days, and the movers in them, though ever so briefly and slightly. It tempts me to break out into my old friend's very moan:—

"Ghostlike I pace round the haunts of my childhood.
Earth seems a desert I am bound to traverse,
Seeking to find the old familiar faces."

Charles Lamb was a living anachronism—a seventeenth century man, mislaid and brought to light two hundred years too late. Never did author less belong to what was, nominally, his own time; he could neither sympathise with it, nor comprehend it. His quaintness of style and antiquarianism of taste were no affectation. He belonged to the school of his contemporaries, but they were contemporaries that never met him in the streets, but were mostly to be found in Poets' Corner, or under other gravestones of the long ago. He was happy in this, however, that though shut out from his day and generation, his day and generation understood and appreciated him, for, with the exception of Goldsmith, no man of letters has ever been more sincerely loved or tenderly regretted.

As I have said elsewhere, something of the warmth of life seemed to die out with him—he

has left a void that will never be filled. Poor Martin Burney, weeping by his graveside and refusing to be comforted, did but typify the feeling of all who knew Lamb personally; and the grief has proved a permanent one. Thirty-two years have elapsed since then, and yet I will venture to aver that amongst the scanty remnant of that once brilliant circle, the sorrow for his loss remains as fresh as ever, the consolation as far away.

My last meeting with Lamb took place at Edmonton, shortly before his decease. We had a pleasant ramble along the green Edmonton lanes, turning in more than once at wayside hostels, such as Walton would have delighted in, and moistening our discourse with draughts from the unsophisticated pewter. For each host or hostess my companion had his joke and his salutation, and was clearly an honoured and familiar presence. Later in the evening, when the lamp was lit, I ventured to slip into his hand that worst of all literary scarecrows, a volume of manuscript juvenile verse. With his customary kindness and patience he deciphered the weary pages, bantered me occasionally on my misanthropic and ultra-despairing moods, and selected for commendation such of the pieces as were simplest and sincerest. In the latter contingency, Mary Lamb was usually called on for confirmation. Then we parted, and a few days later that grave was dug, and one of the sweetest-natured, truest, most genial-hearted creatures God ever blessed the world with, went down into it. T. W.

Brussels.

THE GRAVE OF CHARLES LAMB.

Being at Edmonton last week, I went in search of poor Elia's grave. The position of it is rather difficult to indicate, owing to the extent and immethodical arrangement (rather than to the neglected condition, as I was given to understand) of the parish burial-ground. He lies in the broadest or western portion of it. A little beyond the church tower is a footway, running from north to south; just off which, and within a few paces of the wicket at the north, his tombstone may be easily described, unless you approach it from the south, in which case it will be obscured by a hideous structure, in compo, to the memory of the individual lying beside him (one Gideon Rippon, who was formerly a clerk in the Bank of England). The grave of Lamb is turfed, and has both a head and foot stone, bearing the following inscriptions:—

"To the Memory

of

CHARLES LAMB,

Died 27th Dec. 1834, aged 59.

Farewell, dear friend—that smile, that harmless mirth
No more shall gladden our domestic hearth;

That rising tear, with pain forbid to flow,
Better than words, no more assuage our woe;
That hand outstretched, from small but well-earned
store,

Yield succour to the destitute no more.
Yet art thou not all lost: thro' many an age,
With sterling sense and humour, shall thy page
Win many an English bosom pleased to see
That old and happier vein revived in thee.
This for our earth. And if with friends we share
Our joys in heaven, we hope to meet thee there.

Also, MARY ANNE LAMB,

Sister of the above.

Born 3rd Dec. 1767. Died 20th May, 1847."

On the foot-stone:—

"C. L. 1834.

M. A. L. 1847."

How the above doggerel, as ungrammatical as nonsensical, came to be substituted for the exquisite lines penned by his friend Wordsworth, and which that laureate intended for Lamb's tombstone, is a question I am unable to determine. As it is, the grave, &c. bespeak neither good taste nor charity on the part of his executors. It was consolatory, however, to find that the memory of poor Elia is still cherished in the neighbourhood. Whilst I was attempting to digest the inscription on his tombstone, several little children passed along the adjacent footway, and, observing my occupation, one of them—a girl about ten years of age—remarked to her companions: "That gentleman is at the grave of Charles Lamb, the famous poet."

Lamb, it will be remembered, died at Edmon-ton. He lodged in Church Street, with an aged couple named Walden. The house is now known as Bay Cottage. It is situated about midway in the above street, on the right hand side of it as you proceed towards the church. The cottage, which is probably much in the same state as when Lamb and his sister lived in it, is enclosed within iron railings, and lies in the rear of the adjoining houses. It is very dull, small, and mean. The site of it was pointed out to me by a respectable tradesman living nearly opposite to it, who informed me that he chanced to witness poor Lamb make his fatal stumble, and assisted him to rise again. W.

EGLINTON TOURNAMENT.

The general longevity of the House of Peers has been often remarked, and is usually explained by the ease with which the rich can obtain the best medical advice and assistance. But it seems questionable whether the wealthier classes are generally longer-lived than their neighbours. In Lord Craven, another of the knights who tilted at the famous Eglinton tournament in 1839, has departed from us. These knights must have been selected with some con-

sideration for physical health and vigour; yet the mortality among them has largely exceeded the average. They were seventeen in number: but I shall take no notice of four, whom I cannot accurately identify, namely, the Hon. Mr. Jerningham, Captain Beresford, Mr. R. J. Lechmere, and Mr. John Campbell. The others Sir B. Burke enables us to trace with ease. They were—the Earl of Eglinton (then aged 27); the Marquis of Waterford (28); Earl of Craven (30); Viscount Alford (27); Lord Glenlyon, afterwards Duke of Atholl (25); Sir Frederick Johnstone (29); Sir Francis Hopkins (25); and Mr., afterwards Sir Charles Lamb (23), all of whom are now dead; and the Earl of Cassilis, now Marquis of Ailsa (23); Lord Cranston (30); the Hon. Henry Gage (25); Captain Fairlie (30); and Mr. Boothby (26), who still survive. The Emperor of the French was not one of the knights, although on the second day of the tournament, "in the ballroom a series of mimic tilts, on foot, took place between Prince Louis Napoleon and Mr. Lamb, who were both in armour." (*Gent. Mag.* October, 1839.)

It will be seen that the knights at the tournament were on the average 27 years of age. The aggregate expectation of life which the "Equitable" tables would allot to those who have died is 287 years; but the aggregate duration of their lives since 1839 only amounted to 156; thus leaving a deficiency of 131 years. It is to be hoped that the doctrine of chances will prove tolerably correct by the knights who survive being permitted to attain a ripe old age. But their years must average 99 each, to make the expectation of life agree with the reality as regards the "last of the knights!" S. P. V.

SCOTTISH, IRISH, AND WELSH COUNTY AND LOCAL HISTORIES.

Wanted, contributions for a list of these: that given by Mr. Sims in his *Guide to the Genealogist* is very meagre, especially in comparison with the copious catalogue for England. A few Scottish works are subjoined as a commencement:—

Aberdeenshire.

Collections for a History of Aberdeenshire, by Joseph Robertson, 4to. 1843.

Fasti Aberdonenses, 4to. 1854.

Extracts from Council-Register of Aberdeen, 4to. 1844.

Selections from Records of Kirk Session of Aberdeen, 4to. 1846.

(All printed and published at Aberdeen by the Spalding Club.)

Ayrshire.

Families of Ayrshire, by G. Robertson, 12mo. Irvine, 1823.

Dumbartonshire.

History of Dumbartonshire, by Joseph Irving, 4to. Glasgow, 1860.

Cartularium Comitatus de Livenax, 4to. Edin. 1833. (Maitland Club.)

Edinburgh.

Sir John Kay's Caricatures of Edinburgh Society, edit. by Henry Paton, 4to. Edin. 1838. (Full of genealogical information.)

Glasgow.

Burgh Records of Glasgow, 4to. Glasgow, 1832.
Liber Collegii Nostrae Domine Glasg., edit. J. Robertson, 8vo. Glasgow, 1846. (Published by the Maitland Club.)

Lanarkshire.

The Upper Ward of Lanarkshire, by G. Vere Irving, Esq., 3 vols. 8vo. Glasgow, 1864.
Selections from Ecclesiastical Annals of Lanark, by Jos. Robertson, 4to. Edin. 1839. (Abbotsford Club.)

Renfrewshire.

History of Renfrewshire, by Crawford, 4to. Paisley, 1782.
Ditto ditto continued by Robertson, 4to. Paisley, 1810.

Rutherglen.

History of Rutherglen, by Ure, 8vo. Glasgow, 1793.

For general reference on Scottish genealogy and personal biography, the following are most useful:—

Wodrow's History of the Kirk of Scotland, fol. Edin. 1721.

(Not to be depended on for facts, but full of chance notices of persons engaged in the Covenanters' and Cameronian outbreaks.)

Origines Parochiales Scotiæ, by J. Robertson, 4to. Edin. 1851. (Bannatyne Club.)

The Scottish Nation, 3 vols. Edin. 8vo, 1859, by Wm. Anderson. (A treasury of Scottish biography, &c.)

Scottish Genealogy and Surnames, by W. Anderson, 8vo. Edin. 1865.

And of course all the publications of the Maitland, Spalding, Bannatyne, and Abbotsford Clubs.

X. C.

MR. PAYNE COLLIER'S REPRINTS OF EARLY POETICAL MISCELLANIES.

As the Editor of "N. & Q." has done me the favour to notice with approbation my reprints of a series of English Poetical Miscellanies, published in the later half of the seventeenth century, perhaps I may be allowed to say a few words respecting the peculiar character, claims, and circumstances of each of them; premising that I make it a principle to gain nothing by them, that I issue only fifty copies, and that I charge no more than the cost of print, paper, and transcript. Sometimes I am obliged to make several journeys to Oxford, Cambridge, or London, and these I feel myself justified in adding to the expense of the volume; but as, in such cases, I always travel second class, with return tickets, the charge is as small as I can well make it.

England's Helicon, which was originally published in 1600, I have lately put forth in two parts, each consisting of about 120 pages; the charge being 10s. for each part, or 20s. for the whole work. Forty persons have come forward

to take copies of my reprint at that price, yielding me exactly 20l. for each part. If the whole fifty copies had been taken, of course 25l. would have been the result, and that sum would scarcely have brought me home, as will be evident from the following statement:—

	£	s.	d.
Cost of Transcript	5	0	0
" of Printing, Paper, and Postage	18	10	0
" of Journeys to Oxford	2	0	0
	£25	10	0

In fact, however, I have only received 20l., so that I have ten copies still on hand to repay me the 5l. of which I am an apparent loser. My hope is that they will remain in my possession; and if they do, I venture to prophesy that the time will come when every copy will yield me, or my family after my death, three times the sum I charge for it. Are people in general aware that the work reprinted by me in this instance is so rare and valuable, that if an original exemplar of it were to turn up (with the competition at home and in the United States) it would realize at least as much as the expense of all fifty of my reprints, which are made exactly to represent the original in words, letters, and even in punctuation?

Now, as to the particular productions of which the series consists. My first issue of works of this class was what has been called *Tottell's Miscellany*, containing the poems of Lord Surrey, Sir Thomas Wyatt, and their contemporaries. What purported to be the first edition was reprinted by Dr. Sewall in 1717, and by Bishop Percy, Dr. Nott, and Sir Harris Nicolas afterwards; but I discovered a copy which showed that they were all in error, and that the second edition had been all along mistaken for the first, which differs in many essential particulars, and clears away many corruptions. Nobody had ever heard of this first edition, and I reprinted it in three parts, at the cost of 72l. 10s., or 1l. 5s. of each of my fifty copies. I had more claimants for it than I could supply, so that here I was not out of pocket, and I was encouraged to proceed with my undertaking.

I happened to have bought, more than thirty years ago, a copy of *The Paradise of Dainty Devices* printed in 1578. The work had originally come out in 1576; but as the bookseller (then called stationer) found that he had committed many mistakes by inserting imperfect poems, and assigning others to wrong authors, he put forth an amended impression in 1578, and the sole existing copy of this book was in my hands. Whether it made my exemplar of 1578 more or less valuable I did not inquire, but I thought it but justice to our old poetical literature to reprint the volume, and I was able to furnish fifty of my friends with copies at the cost of only 14s. At

that very moment I could have obtained 40*l.* for the original, although it wanted several leaves. Here, as in all other cases of the same sort, I gave an exact reproduction of that original; and here again I lost nothing by the experiment.

I followed it by *The gorgeous Gallery of Gallant Inventions*, also printed in 1578, in rivalry of *The Paradise of Dainty Devices*, the success of which had been considerable. Park had reprinted it in 1815, but with omission of two entire pages, and with numerous other variations from his original. A perfect copy passed through my hands: I took care that it should be most accurately transcribed, and having procured it to be printed, I, as before, divided the expense into fifty portions, and sent it round to my friends at the small cost of 16*s.* For my reprint of *The gorgeous Gallery* I had just fifty recipients.

I next took in hand *The Phoenix Nest*, which originally came out in 1593 with a large body of the poetry of that period, some of it, I need hardly say, the best in our language. It is true that here again I had been anticipated by Park in 1815; but I was aware of the many gross errors he had committed, and among others, that in the best piece in the volume, by one of our most notorious versifiers, then just dead, Park had omitted six separate and entire stanzas in different places. I reprinted *The Phoenix Nest*, but the demand for it was languid, and with some difficulty I repaid myself.

Nevertheless I resolved to persevere, and began upon my own copy of *England's Helicon*, 1600. I found that it would occupy nearly 250 of my pages, and I therefore separated the work into two parts. When the first part was ready, on dividing the expense of print, paper, and transcript into fifty portions, I found that the cost of each part would be 10*s.* per copy, or 20*s.* for the whole. There was no existing reprint of the edition of 1600; but when I issued my own, I found that some persons, who knew no better, were satisfied with the ugly repetition of the edition of 1614, which they saw in one of the vols. of *The British Bibliographer*. Therefore, I suppose, I was left with so many copies of my reprint upon my hands.

I was asked to send them over to America, where the character of my reprints is known, but I declined the offer of 5*l.* for ten copies; and in spite of want of zeal on this side of the water, I am now engaged upon a reproduction of the earliest impression of *Davidson's Poetical Rhapsody*, 1802, which has never been examined (only one exemplar of it seems to be extant), and which will fill about 300 of my pages. I shall run the chance of getting rid of them; and already, I am happy to say, the feeling in favour of our old poetry has so far revived that, before a single sheet has been printed off, thirty names (accompanied by as many

pounds sterling) have been sent to me to aid me in the production of the two first parts. Those who have received the two first parts will be sure to be candidates for the third.

J. PAYNE COLLIER.

Riverside, Maidenhead,
Sept. 16, 1866.

TOMBSTONES IN CHANCELS.

I wish to call particular attention to flat tombstones on the floors of chancels, as I regret to say that I find they are now-a-days commonly defaced, and their inscriptions obliterated. The injuries to which I allude are done by the Sunday school children, who are placed on forms in the chancel, and, by the perpetual rubbing of their feet, wear away the surface of the gravestones, and obliterate their inscriptions.

I venture to entertain a very serious doubt whether the causing children or any one else to sit upon such tombstones, whereby they are injured, is lawful. The chancel is not a place in which the parishioners are entitled to sit; and at the time when the ancient gravestones were placed in it, there can be no doubt the space they occupy was not used for seats. Besides, the gravestones must have been placed there with the consent of the incumbent, and neither he nor his successors can be entitled to cause them to be injured. The law has long been settled that "if a nobleman, knight, esquire, &c. be buried in a church, and a grave-stone or tomb be made for his monument, although the freehold of the church be in the parson, yet cannot the ordinary, parson, churchwardens, or any other take them or deface them, but he is subject to an action on the case, by the person who placed them during his life, and after his death by the heir male, lineal or collateral, of the deceased." (Co. Litt. 18, b. 27, a. *Frances v. Ley*; Cro. Jac. 366. See also the Criminal Law Consolidation Act, 24 & 25 Vict. c. 96, s. 39, and the note on it; Greaves' Cr. L. C. Acts, p. 238, as to the right of any one to interfere with any monument). The authorities, therefore, are very strong to show that no one can lawfully cause any injury to such tombstones.

Whether, however, this be correct or not, I think there can hardly exist any person who will not agree with me in thinking that these monuments ought to be protected from destruction, and I crave the aid of your readers to discover the best mode of preserving them. In one chancel on two gravestones the inscriptions and arms had been nearly obliterated, although some matting had been used, and kamptulicon has been substituted, and seems to answer better than matting; still I am not satisfied with it. In another chancel, there are two perfect inscriptions on slate grave-stones, and on one, the arms and crest of my

family in marvellously good condition considering that they have existed since 1694. They are cut very deep, and are in a circle of some eighteen inches diameter. I found this gravestone covered with thick matting, and moveable benches for the children upon it. I particularly wish for any suggestion as to the best plan to preserve these arms. It has occurred to me that possibly an iron or brass plate might be so made as to protect them. Nor has it failed to strike me as deserving of consideration whether the gravestones might not be removed, and placed against the wall, with an inscription under them, stating that they were removed in order that the children might sit where they had been, and two plain slabs of stone might be laid down in their places.

No one is more strongly in favour of the education of the poor than I am, but I am equally anxious for the preservation of the memorials of the dead; and my wish is to discover how in these cases both objects may be best attained.

There is another difficulty as to the expense. Reason would seem to show that the expense ought to be borne by those who make the means of preservation necessary; and this certainly would be the only effectual mode, for in many cases no representatives of those whom the gravestones cover may exist or be discoverable, or be able or willing to provide the funds. Besides, the persons on the spot must ever be the best to watch over the monuments in a church. I cannot, however, doubt that the relations of those to whom such tombstones were dedicated, would, in most instances at least, be willing to contribute towards their preservation; and I feel assured that, as a body, none are more desirous of preserving the monuments in our churches than the clergy.

There are so many who must be interested in the same manner as myself in this matter, that I cannot but hope that calling attention to it may lead to beneficial results, and that "N. & Q." may in this instance conduce to that end.

C. S. G.

PRIMEVAL INSCRIPTIONS ABROAD.—In consequence of the notice in the old editions of Murray's *Handbook for Turkey*, I have been induced to look at the English graveyard attached to the Greek cathedral and shrine of St. Lazarus in the Marina of the city of Larnaka, in Cyprus. I was, however, only able to take a cursory view. The tombs, with the exception of two, are in good order. Those of the seventeenth century I had not time to make out. I noticed the tomb of Mary, wife of Samuel Palmer, with coat of arms, who died in 1720. Alongside are three or four picturesque tombs. Two of these belong respectively to William Ken, merchant, who died

July 24, 1707, aged twenty-seven, and of John Ken, son of John Ken of London, merchant, who was born Feb. 3, 1672, and died July 12, 1693.

There is a tomb of Michael de Vezin, Esquire to the King, and H. B. M. in Cyprus, descended from a French refugee family, and born in England, who died in 1792. At the top of the Latin inscription is his coat of arms, and at the bottom the masonic square and compasses displayed on a cushion.

A curious tomb, the date of which I did not make out, instead of bearing Latin and English inscriptions like the others, had one in Greek, recording the death of Christophoros o Gramios, of the county of York.

The tombs are of the same general character as those of the stately merchants of the Levant Company to be found elsewhere in the East.

HYDE CLARKE.

Larnaka, Cyprus, Aug. 31, 1866.

PHILOSOPHY A CENTURY AND A HALF AGO.—There is a very curious and scarce folio, apparently published in parts, by Richard Blome, and dedicated to the Princess Anne of Denmark: it is an epitome of the philosophy of the day, beginning with Logic, and going through all the sciences of the time. It will hardly be believed that, in the reign of William III., at the time Sir Isaac Newton was Master of the Mint, such stuff as the following could be seriously and gravely taught:—

"Of Occult Sciences (Chap. x. p. 50).—Some *Slaves* are commonly accounted to be of a hurtful nature, and to cause either Pain, or some other inconvenience. Thus a *Serpent* flees the shade of an *Ash*, and those who sit down in shady places are apt to be overtaken with sleep. It is a common assertion amongst the Cabbalists, that there is a great Virtue in Words; upon pronouncing the words *Osy, Ozya*, Serpents stop their motion, and lie still as if they were dead.

"The *Bones of Animals* are filled with *Marrow* at the full of the *Moon*; and Crabs do more abound with *flesh*; whereas in the wane of the *Moon* both are decreased.

"The skin of a Stag, if it be put by *Tanners* at the bottom of their Fat, and the *Hides* of other *Beasts* laid upon it, as soon as *water* is poured into it, never rests till it have got above them all, at the top of the *Tanning Pit*. Some *Plants* have an Antipathy against each other; as the *Oak* and the *Olive Tree*, *Cabbage* and *Rue*, *Fern* and *Reed*, which cannot endure the neighbouring of each other, nor can touch one another without prejudice. It is commonly believed, that a *Man* who is seen of a *Wold* before he sees him, grows *dumb*, and is unable to utter a word, or make the least noise."

A. A.

Poets' Corner.

MEMORY OF JOHN KEMBLE.—

"Aliquando bonus dormitat Homerus."

The singular gift of memory attributed to this eminent actor (3rd S. ix. 360) was not without its intermission. I was in the pit of one of the theatres—I cannot call to mind the exact year, but think it might be somewhere between the

years 1790 and 1794—when he was performing the part of the king in Shakespeare's historical play of *Richard III.* All went on satisfactorily till towards the winding up of the drama, where Richard is making preparation for the battle of Bosworth Field, and giving his instructions (Act V. Sc. 3) to Catesby—

"Saddle white Surrey for the field to-morrow."

At this passage a sudden interruption occurred. There was a pause; the audience were on the alert. The performer's bearing became somewhat disconcerted; every moment it grew worse. He looked earnestly towards the prompter in front, then turned alternately to catch or observe something at the side scenes. Something was evidently going on wrong, though no one in the house seemed to be aware of what was the matter. Of course the suspense did not last long. The silence was broken, and the mystery unveiled. He stamped on the stage, and made the frank avowal "I cannot recollect it." The lost passage was—

"See that my staves be sound, and not too heavy."

The admission and recovery of the line were immediately met by a good-natured, hearty, protracted round of applause. Kemble bowed his thanks, and the performance proceeded without further interruption to its close. A SENIOR.

PASSAGE IN SHAKESPEARE'S "KING RICHARD II.," Act I. Sc. 3.—

"The age-slow hours shall not determinate
The dateless limit of thy dear exile;
The hopeless word of 'never to return,'
Breathe I against thee upon pain of life."

I beg to propose the reading above. The older copies have "sly-slow": the second folio, "fly-slow"—an alteration which Mr. Staunton characterises as eminently happy! J. WETHERELL.

INSCRIPTION AT NEWTON ABBOT.—Having been lately on a visit near Newton Abbot, I was anxious to find the spot on which a maternal ancestor of mine read the famous Declaration of William, Prince of Orange, on his arrival in this country in 1688. It is the base of an old stone cross, and stands in the centre of the town. There is an inscription on it, which I with difficulty deciphered; and, as I was told it was not to be found in print, I send it for preservation in your pages.

After landing at Brixham, in Torbay, on Nov. 5, 1688, William advanced to Newton Abbot the next day, and there made his first Declaration to the people of England. He slept two nights at Ford House, in the immediate vicinity of Newton Abbot—an Elizabethan mansion, built by Sir Richard Reynell, whose lineal descendant (through the heiress of Sir Richard), the Earl of Devon, is the present proprietor. The room is still shown where William slept.

The inscription runs thus:—

"The first Declaration of William the Third, Prince of Orange, the glorious Defender of the Protestant Religion and the Liberties of England, was read on this Pedestal by the Rev. John Reynell, Rector of this Parish, November 6, 1688."

JOHN REYNELL WREFOED.

POPE CLEMENT XIV.—The two following elegant eulogistic tributes to this Pope, which appeared at Rome, deserve a place in "N. & Q." The first was written during his lifetime:—

CLEMENS XIV. P. M.

EX. EVANGELICA. PAVPERTATE. MVNDI-
QVE. CONTEMPTV.
AD. PETRI. CATHEDRAM.
AFFLANTE. NYMINE. EVECTVS.
IDEM. EST. QVI. ERAT.
IN. IPSO. NON. IPSIVS. MYTATIO. EST.
AMICVS. AMICIS. OMNIBVS. OMNIA.
SIBI. NIHIL. PRÆTER. ONVS. ET. LABO-
REM.

NON. SOLICITVDO. ECCLESIAEVVM.
TRANQVILLITATEM.
NON. IRREQVIETA. PRINCIPATVS. CVREA.
LEPOREM.
NON. INGVENTIVM. PROCELLARVM.
NIMBI.
FORTITVDINEM. ADIMVNT.
TVRRATO. MARI. SERENVS.
TREPIDIS. ADDIT. ANIMVS. MGERENTES.
EXHILARAT.
CIRCVMSTANTIVM. VENTORVM.
CONTRACTIS. VELIS. VIM. TEMPERAT.
POLOQVE. DEFIXOS.
CLAVVM. MODERATVR. IMPAVIDVS.
EXPECTANS. MELIORA.

CLEMENS XIV. P. M.

EX. INCLITA. DIVI. FRANCISCI.
ORDINIS. MINORVM. CONVENTVALIVM.
FAMILIA.
NYLLO. HVMANO. FAVORE.
SED. PECVLIARI. DIVINO. CONSILIO.
AD. REGENDAM. ET. GVBERNANDAM.
PETRI. NAVIM.
IN. MEDIO. MARI. AQVAVM IMPETV.
DIV. CONCVSSAM.
CVNCTIS. SVFFRAGIIS. EVECTVS.
PIETATE. DOCTRINA. PRVDENTIA. DEXTERITATE.
AB. IMMINENTI. PERICVLO.
LIBERAVIT.
AC. SOLVS. SVPER. FREMENTES. VNDAS.
INCEDENS.
SVIS. IPSE. MANIBVS.
SALVAM. ET. INCOLVMEM.
IN. PORTVM. VERITATIS. ET. VNITATIS.
REDVXIT.
FLVCTVVM. INDE. VENTORYMQVE. IN-
GESTEM. VIM.
ITA. COMPOSVIT.
VT. FACTA. SIT. TRANQVILLITAS.
MAGNA.
PERPETVO. DVRAVRA.

F. C. H.

A DILEMMA.—Although my memory will not permit me to be quite circumstantial in relating

the following amusing story, yet as I can vouch for the main facts of the case being undoubtedly true, having been related to me by one of the party concerned, it is to be hoped you will give it a corner in "N. & Q." I think it was after the coronation of William IV., where all the knights attended in full costume, that three K.C.B.s were obliged to make their way on foot through the park towards the Buckingham Gate, where they expected to find their carriage. Such a spectacle as these three gentlemen presented could not fail of attracting a crowd, the pressure and annoyance of which was so great that one of them (the late Sir John M., an excellent fellow, but albeit somewhat choleric and passing impatient under any restraint) took refuge in a public-house adjoining the park gate. I think the other two succeeded in escaping to a place where they could divest themselves of their knightly attire, and then returned in a carriage to release their less fortunate comrade. Here they found the crafty old Boniface actually making a fortune by admitting people at sixpence a-head to take a peep at the (to them) novel show, whilst Sir John's blood had risen to fever heat by the continued opening and shutting of the door, accompanied by "Beg pardon," "Oh, I thought," &c.; and some one more impudent than the rest, deliberately holding the door in his hand whilst coolly surveying the knightly costume from head to foot, demanded "Pray, sir, is not this Mr. N.'s room?" &c. Sir John at his entering had desired his host to send for a post-chaise, which the fellow had delayed doing as long as such a throng of customers beset his door.

A. C. M.

WITHDRAWING ROOM.—In a funeral sermon preached at St. Martin's, Ludgate, London, Oct. 19, 1654, by the Rev. Edmund Calamy, there occurs the expression, "The grave is but the bodie's *withdrawing-room* or sleeping-place." This is a rather curious instance of the use of the original term, whence our modern *drawing-room* is derived. The sermon is dedicated to the Baron of Leeze, I suppose our modern *Leeds*.

W. R. TATE.

"FIELDING'S PROVERBS."—The author of this very poor book was the late William Henry Ireland, of Shakspeare notoriety. The book was got up hastily, and when Ireland, so far as finances were concerned, was in *extremis*. As Mr. Denham and other proverbialists have quoted Fielding, it may be as well to say that *Fielding's Proverbs* has as much to do with the author of *Tom Jones* as *Vortigern* has with Shakspeare. Ireland was a man of very poor abilities; his ballads are rubbish, his romances plagiarisms, his *Vortigern* a tissue of bombast. He had not even the skill of an imitator.

S. JACKSON.

Queries.

ON THE SEVEN AGES OF MAN'S LIFE.

Can any of your readers inform me when the first edition appeared in this country of a little emblematical work, in verse, on the "Several Ages of Man's Life?" It is well known that this was a subject which attracted much attention from a very early and remote period; and was rendered still more popular, from being made the vehicle of pictorial illustration.

Mr. Winter Jones, in some "Observations on the Origin of the Division of Man's Life into Stages," read before the Society of Antiquaries, April 28, 1853, and printed in the *Archæologia* (vol. xxxv. p. 167), after noticing some very early instances of the division of human life into stages, in various languages, and some pictorial evidences of the same, which preceded the time of Shakspeare, also mentions some juvenile verses on the same subject by Sir Thomas More, written towards the end of the fifteenth century; from which he has given extracts taken from his *Works*, printed at London, 1557, fol.; and which were originally accompanied with some pageants, or painted hangings, descriptive of the different ages of man's life.

I am anxious to learn when this curious subject was first treated of as a separate and independent work in English verse, subsequent to the verses of Sir Thomas More, and to the admirable conception of Shakspeare in *As You Like It*. The earliest edition of it in my possession is a very diminutive volume, entitled—

"The Vanity of the Life of Man. Represented in the Seven several Stages thereof, from his Birth to his Death. With Pictures and Poems exposing the Follies of every Age. To which is added several other Poems upon divers Subjects and Occasions. By R. B. London: Printed for Nath. Crouch. 1688." 24mo.

It is entirely in verse, and, besides an engraved frontispiece, is adorned with seven rude woodcuts illustrative of the Seven Ages or Decades of Life. These appear to be taken from other books of emblems; and the second and fourth may be recognised in Whitney's *Emblems* (pp. 38, 45), but were originally from the *Pegma* of Peter Cousteau, or *Costatius* and *Alciatus*. Now, as Barton or Nath. Crouch was only a mere copyist, it is certain there must have been an earlier impression of the book printed. I beg, therefore, to inquire: When was the first edition of it put forth? By whom were the verses written? Is it known how many times it was reprinted? And where are any other editions of it to be seen?

At the same time I beg also to inquire, whether John Bunyan was the author of a work on the same subject in prose? The title of my copy, which I give in full, is as follows:—

"Meditations on the Several Ages of Man's Life: Representing the Vanity of it, from his Cradle to his Grave. Adorn'd with proper Emblems. To which is Added, Scriptural Poems. Being several Portions of Scripture digested into English Verse.

- I. The Book of Ruth.
- II. The History of Samson.
- III. Christ's Sermon on the Mount.
- IV. The Prophecy of Jonah.
- V. The Life of Joseph.
- VI. The Epistle of James.

By JOHN BUNYAN.

Psalm xxxix. 5. Verily every Man, at his best Estate, is altogether Vanity.

Licensed according to Order.

London: Printed for J. Blare, at the Looking Glass, on London Bridge, 1701." Sm. 8vo.

The first part of the volume, which is preceded by a short Introduction—and the running title of which is "Meditations upon the Seven Ages of Man's Life"—is adorned with the same seven woodcuts as the preceding, but more worn, and slightly altered at the top. This part is in prose, each Age being headed with a text of Scripture, and with eight lines of verse; excepting the first, which has only six. And at the end a short poetical abstract, in eighteen lines, of the Seven Ages of Man's Life.

The "Scriptural Poems" have Bunyan's name on the title, and at the end of the address "To the Reader." The imprint being the same as before, with the date of 1700; with fresh paging and signatures, and a rude woodcut at the beginning, in two compartments, of Ruth and Boaz.

MR. OFFOR has included the "Scriptural Poems" among the genuine works of Bunyan, but does not notice the former tract, although a copy of it was included among the works of Bunyan in the sale Catalogue of his books, No. 1900; and probably destroyed in the fire at Messrs. Sotheby's, which consumed so much valuable property. Judging from the style of the prose, from the complex nature of many of the words used, and from some classical allusions with which Bunyan was not familiar, I am of opinion that the *Meditations* were not written by him; and shall be glad to have this opinion confirmed by others more conversant with Bunyan's works. But if not by him, I wish to know by whom they were written, and if any other edition of the work was printed.

T. CORSE.

Stand Rectory.

AUTHOR WANTED.—Who was the author of the poem commencing—

"Sleep, little baby, sleep;
Not on thy cradle bed,
Not on thy mother's breast
Henceforth shall be thy rest;
But with the quiet dead,
Sleep, little baby, sleep."

Which appeared in *Blackwood's Magazine* for 1817, and was afterwards copied into Alaric A. Watts's *Poetic Album*?
UNEDA.
Philadelphia.

OLD HOUSE AT BRAMSHOTT, HANTS.—Can any of your correspondents inform me who were the original owners of an old house near Bramshott, which was pulled down twenty or thirty years since? By what I have heard it must have been a fine mansion of about the fifteenth century, and it is probable that the possessors of it were early converts to the Society of Friends, as there is still on the property, now a farm, a very ancient burial-ground belonging to that society, entirely overgrown with trees of considerable age. With the exception of this small portion the estate is now the property of Sir Archibald Macdonald, Bart. One of the fields, surrounded by a stone wall, is still called "the Vinery," and is said to be a portion of the ancient gardens.
C. S.

"CESTUI QUE."—What is the literal meaning of this expression, and how derived? Wharton's *Law Lexicon* merely says it is "barbarous Norman law French," which is a very insufficient explanation.
JOB J. B. WORKARD.

FORBURY.—In a village in North Somersetshire, Hinton Blewett, a rough kind of green is called by this name, as I believe a somewhat similar piece of ground is at Reading. It is in the middle of the village, and close to the church, so that it could never, as the most obvious etymology would suggest, have been outside the place, *Fore-birig*. Can any of your readers help to a derivation?
C. W. BINGHAM.

FRENCH PRISONS.—I shall be obliged to any of your readers who can direct me to a work, in French or English, which gives any description of the prisons of Verdun and Metz, and of the adjoining country in that part of France. I want information respecting those prisons, especially as they existed during the early part of the present century.
T. S.

Huddersfield.

GARRICK IN THE GREEN ROOM.—A friend recently purchased a very fine impression of an engraving, taken from a painting of Hogarth, by "William Ward, Engraver to the Duke of Clarence," representing Garrick sitting on a chair in a careless posture, with one leg over the arm, apparently haranguing his company. There is a figure in front, in a chair, not unlike Macklin, whilst George Garrick stands a little way behind his brother. In the background, Fame is represented blowing a trumpet. The actors are evidently portraits, and apparently admirable likenesses. Could any of your readers be so obliging as to give information as to the authenticity of the painting—its present possessor, and the names of the actors present?
J. M.

GERMAN BROADSIDES. — Are there any collections of the above class of publications up to the end of the present century preserved in any of our public libraries besides the few in the British Museum? The collection there appears very limited. A list of all, I believe, I have, naming those that have illustrations. I have also complete lists of such as I found at Leipsic, Munich, Stuttgart, &c.; still, withall, I find great deficiencies, many arising from peculiar incidents of the different periods to which they refer. I hope shortly to offer a programme of my intentions, therefore any reply will be thankfully acknowledged in due time.

A. C. H. T.

IRISH CATHEDRALS, ETC. — Will any of your readers tell me where I can find a complete list of Irish cathedrals and collegiate churches? I should like the name of the diocese to be mentioned where the church and diocese bear different names; also I should like a division made between those in which service is performed and those in ruins; and with the collegiate churches a division made between those where a chapter of clergy still exists, and those where the chapter has been abolished.

T. F.

MRS. KIRK'S EPITAPH. — In the kirkyard of Balquhider, famous as being the resting-place of Rob Roy, there is the grave of a Mrs. Kirk, wife of the first reformed minister of that place. I thought the inscription worthy of preservation in "N. & Q.," and shall be glad if you can find a corner for it: —

"Isabel Campbell, spouse to Mr. R. Kirk, Minister, died Dec. 25th, 1680. She had two sons Colin and William. Her age 25.

"Stones weep tho' eyes were dry;
Choicest flowers soonest die;
Their sun oft sets at noon,
Whose fruit is ripe in June.
Then tears of joy be thine,
Since earth must soon resign
To God what is divine.
Nasci est egrotare,
Vivere est mori,
Mori est vivere."

At the foot of the large stone there is a smaller one inscribed "Love and live."

Mr. Cameron, the intelligent schoolmaster of the place, informed me that Mr. Kirk himself was removed to Aberfoyle (I believe), where he died, and where his gravestone may still be seen.

I should be glad to know whether the above lines are original; if not, where they may be found.

G. W. TOMLINSON.

"THE LOST ONE." — Who is the author of a touching little set of verses, of which the following is the first? —

"I mourn, albeit I mourn in vain,
To miss the being from my side
Who bound me in a golden chain
When she became my bride:

She whom I proved in after days
A faultless friend, a faithful wife,
Who cheered me through the roughest way,
Along the vale of life."

JOSEPH R. HOPWOOD.

LUNAR INFLUENCE. — Many years ago I wrote a letter on this subject to *The Athenæum*, which called forth a letter of refutation from a certain amateur astronomer; the correction, however, has not cured my weakness, and I still confess a leaning to lunar influence. I am not, however, going to trouble you with the result of my observations for the last nineteen years, but to seek information on the following subject. At a meeting of the British Association, 1854, a report from the Institute of France on the theory of earthquakes was submitted by the President, showing that, from careful observation of many thousand of those phenomena that had been recorded between 1800 and 1850, and comparison of the periods at which they had occurred with the position of the moon in relation to the earth, the learned Professor, M. Perry of Dijon, would infer that earthquakes may possibly be the result of attraction exercised by that body on the supposed fluid centre of our globe, somewhat similar to that which she exercises over the waters of the ocean. Now my question is, Is anything and what known of M. Perry's observations? Connected with the above are several notes in my possession relative to lunar influence on volcanic eruptions, showing many instances of coincidences with some discrepancies.

A. C. M.

NATHAN'S PARABLE. — In his *History of the Jewish Church*, ii. 110, Dean Stanley, referring to the address of Nathan to David, says —

"His parable is repeated in actual words in a famous romance which stirred the imaginations of our fathers, and is the key-note of other tales of like genius which have no less stirred our own."

To what works does Dr. Stanley refer?

W. M. M.

NUMISMATIC. — I have in my collection a two-penny piece of James I., with the legends abbreviated thus: 1° D' G' ROSA . SINE . SPIN . on obv., and TVEATVR . VNITA . DEV . on rev., M.M. a rose. Is this at all uncommon? It is not mentioned by Ruding: see Pl. xvii. No. 8. I have also a penny of same reign, with respect to which I wish to put the same query as to its rarity. It is without the inner circle on the obv. (M. M. fleur-de-lis), and in that respect differs from Ruding, Pl. xvii. No. 9.

Possibly your correspondent JOHN DAVIDSON (who was good enough to notice my query on "Mint Marks on French Coins," 3rd S. ix. 79, 167) might kindly assist me in my inquiry. I would also beg to draw his attention to my query in 3rd S. viii. 477, where I mentioned that I had a

Limerick halfpenny of James II., with a crown stamped on the neck of the king. As far as I can judge, it appears as if it had been engraved on the die when the coin was struck. W. S. J.

SALT, A CAPTOR.—What is the origin of the very common expression, "Throw a little salt on its tail?" Butler uses it metaphorically. So—

"Such great achievements cannot fail
To cast salt on a woman's tail."

J. WETHERELL.

ARMS OF SCOTLAND.—In the royal arms of Scotland are a tressure flory and counter flory. Now how should these be emblazoned? as I seldom see this done twice the same way.

Sometimes the fleurs-de-luce are whole and run alternately in different directions; sometimes the stalks are shown between the tressures; at others the space is left blank, or else the points appear evenly outside the tressure and inside the counter tressure, the stalks not showing at all, and likewise the number of flowers vary.

As this forms part of the Royal Standard of Great Britain, I think there must be the correct way of emblazoning it. I would therefore submit the following queries to those skilled in heraldry:

1st. Should the points and stalks of the flowers be alternately outside the tressure and inside the counter tressure, according to the *Manual of Heraldry*?

2ndly. Should the stalks appear between the tressures, according to the *Manual*, not according to drawing in *Penny Cyclopædia* or *Debrett's Peerage* (1845)?

3rdly. Should the stalks be ignored altogether, and only the points appear both inside and outside the tressures? Vide *Penny Cyclopædia* and *Debrett's Peerage*.

4thly. Is there no stated number of fleurs-de-luce? Fourteen whole flowers, according to *Manual*; fourteen heads, *Penny Cyclopædia*, and sixteen heads, *Debrett's Peerage*. A. E. M.

W. TOMLINSON.—When did this person, who was a watchmaker in London, and, I believe, a celebrated one, live? UNEDA.

Philadelphia.

TRIUNE OR TRIN-UNE.—What is the earliest use of this word, and in what form does it first appear? Comber (*A Companion to the Temple*, part I. sect. vi. p. 72), writes:—

"And all these patriarchs, prophets, &c., though removed to heaven, continue to sing praises to the Trin-une God there, as we and all pious Christians do here."

ROBERT J. ALLEN.

Queries with Answers.

WINDOW IN FAIRFORD CHURCH.—Has any good description been published of the incomparable glass in Fairford church? Its dedication and singular history have thrown lustre on John Tame and his son, whose brasses still adorn the building they erected to contain their prize. Except a slight allusion in some of his publications, the great authority on this subject, the late Mr. Winston, has never fully illustrated this marvellous work of mediæval art.

I recently accompanied the Worcester Architectural Society on their excursion to Fairford, and, though fresh from the great east window of Gloucester cathedral, and intimately acquainted with the Malvern glass, every person present expressed unbounded delight at these luminous treasures. The brilliancy of colours, the shading and perspective, excel all other painted glass I have seen, and the expressive characters of the faces delineated equal oil pictures of the highest merit. The quaintness of treatment in Scriptural subjects is in accordance with the practice of other painting at that date and age, and the separate leading of each colour in the costume, &c., imparts a peculiar effect.

The tradition that this glass had been buried during the Civil Wars is very doubtful, as, from the complicated nature of the leading, it could scarcely have been so well restored. The damage done to a few of the windows can be traced to storms of no remote date, before the secure lattice that now protects the windows had been constructed. The most praiseworthy care has been bestowed upon it by the authorities in late years.

The revival of glass painting in the present age has perhaps been the least successful of all the attempts to reproduce the beautiful accessories of Gothic architecture; and it is to be regretted that no satisfactory illustration of these wonderful works of Flemish or German art have as yet, as far as I know, been published. The Roman pavements of the neighbouring town of Cirencester have found a press to display their curious mosaic work, and I hope some one, following Mr. Winston's example, who doubtless would have done so had he lived, will describe and illustrate Fairford church, and the costly and beautiful treasures it contains. THOMAS E. WINNINGTON.

Stanford Court.

[William Roper's *Life of Sir Thomas More*, edited by Thomas Hearne, 8vo, 1716, contains two long papers on this celebrated window: (1.) "A Description of the Painted Glass in the Windows of the Parish Church of Fairford in Gloucestershire, from a MS. in the hands of Mr. John Murray of London, to which are prefixed some Occasional Remarks by the Publisher," pp. 247—274. (2.) "A Description of the Painted Glass Windows in Fairford Church from an old manuscript," pp. 275—278.

Consult also *The History of Fairford Church*, 8vo, 1763, which is nothing more than a history of the painted window; and *An Account of the Parish of Fairford*, with a particular Description of the Stained Glass in the windows of the Church, and engravings of ancient monuments. By Ralph Bigland, edited by Richard Bigland. London, 4to, 1791. This is an extract from Ralph Bigland's *Historical Collections relating to the County of Gloucester*.]

YEOMAN OF THE MOUTH IN THE KITCHEN.—In the cemetery attached to Mordan College, Blackheath, is a stone commemorating John Thompson, died in 1708, who was "Yeoman of the Mouth in the Kitchen" to Charles II. Can any one give me information either of this person or the nature of his office? H. S. RICHARDSON. Greenwich.

[This officer is thus noticed in the *Northumberland Household Book*, A.D. 1512, 8vo, 1827, p. 325: "Furst, a Yoman Cooke for the mouth, who doith hourelly attend at the kitching at the haistry for roisting of meat at braikfestis and meallis." To this passage Bishop Percy has added the following note (p. 415): "This officer attended hourly in the kitchen at the haistry, i. e. the fire-place (still called the haister in Shropshire), to see to the roasting of the meat used at breakfast and other meals. This and most of the other titles of office which occur in this book, still are, or were very lately, kept up in the royal household."

At a later period we find this officer in attendance at the royal table, and was probably the one frequently designated as the *Taster*. In Queen Elizabeth's Household Book in the forty-third year of her reign, we read of "Yeomen at the Mouth two. They have 100s. a-year a-peece, and there is two messes of meate of three dishes a-peece allowed for them and the rest of the officers of the pantry. These do waite upon the privy service, and serve her Majestie with fyne breade, salte, trenchers, knives," &c.—*Ordinances for the Royal Household*, 4to, 1790, p. 283. In the establishment of King William and Queen Mary, A.D. 1689, Ulrick Horitiner was Yeoman of the Mouth: wages 5*l*.; board-wages, 45*l*. (*ib.* p. 397). The husband of the witty dramatist, Mrs. Centlivre, was Yeoman of the Mouth to Queen Anne. In the royal household, Yeoman signified a middle rank between the sergeant and the groom.]

"*ECCE HOMO*."—I remember reading in an odd volume of the *Annual Register*, 1814, that a man called Eaton, who had suffered judgment to go by default, appeared before Lord Ellenborough to be sentenced for publishing a book called *Ecce Homo*. The man was in a wretched state of health, and his lordship, as reported, commiserated his state of misery and poverty. He had previously had eighteen months' imprisonment for publishing the third part of Paine's *Age of Reason*. It was clear that the man was not the author, and if he would give up the printer's and author's

name, no further steps were to be taken. He died shortly after, the report says. Can any one tell me anything about the book, or if it is now in existence? A. L. M.

[The second edition of *Ecce Homo*, 8vo, 1813, is in the British Museum, and in the Catalogue the name of Daniel Isaac Eaton is given as the author as well as publisher of the work. It appears he was not brought up for judgment for issuing this work, in consideration of his advanced years. After having been prosecuted eight times by the Attorney-General, he died at his sister's at Deptford on August 22, 1814.]

Replies.

PSALM XXII. 16.

(3rd S. x. 106, 150, 175.)

HAD MR. KEIGHTLEY done me the favour to read attentively my very brief remarks he would have observed that my objection to the received translation, and also to his—"they **PIERCED** my hands and my feet," or "my hand and feet are sore"—was founded on the fact that the evangelists had not quoted this text as referring to Christ's person, although two of them quoted the next sentence, as to his *clothing*. The evangelists, therefore, who sometimes quote the Septuagint, or a text agreeing with it, and differing from our Hebrew text,* evidently did not read Psalm xxii. 16 (17), as we and the Septuagint do. Although the Masorites have not marked "as a lion" to be read "they pierced," they have nevertheless approved the latter reading or translation,† which is that substantially of all the ancient versions, and of all the modern (including the German,‡ to which MR. KEIGHTLEY specially, and somewhat exclusively, draws attention), with the exception of the Arabic of Saadiah Ben Levi Asnekoth, Calasius, and the German of Mendelssohn, upon the merit of which last MR. KEIGHTLEY has made no remark. I think Mendelssohn is right. Compare Num. xxiii. 24, xxiv. 9; Is. xxxviii. 13; Ezek. xxii. 25. The figure of David as a lion is indicated in the first verse, "my roaring." He was well acquainted with the habits of these animals, to which he likens his enemies (13, 21). He represents himself first as being surrounded by bulls, then by dogs, and compares himself with a lion; this animal, if attacked by dogs, collects himself together, like all the feline tribe when so put on their defence, and which action David poetically expresses by "counting his hands, feet, and other

* Compare Ps. xxii. 8 (9) Heb. with Septuagint, xxi. 8, and both with Matt. xxvii. 43.

† Eichhorn, *Eineleit. Alte Test.* i. § III. p. 253 n.; Buxtorff, *Tiberias, Clavis*, i. p. 214.

‡ The following yields the entire crop of German translation of the word פָּרַח: durchgraben, durchbohren, blutig machen, fesseln.

limbs." The generally received version represents David's bones as looking and staring at him; this is a bold figure, indeed, if it do not verge on the absurd. But, I conceive, the antecedent must be dogs not bones, and therefore his enemies, like dogs, dart fierce looks on him.

Our Lord, in his last agony, repeats the first words of this Psalm, in the Syriac language, and probably the meaning of the evangelists is, that he repeated the whole or chief part of it as applicable to his condition, the lion of the tribe of Judah (Rev. v. 5), surrounded by the Roman executioners and Jewish informers, who might well be compared to bulls or dogs in the words of this Psalm. There is this objection to the word כֹּאֲרִי, that it occurs nowhere else: it is not noticed as a Hebrew word by Gesenius, and in Le Clerc and Eichhorn's *Lexicon* no reference is given except to this doubtful passage, and its meaning to soil is derived from the Syriac. No such word occurs in the large *Concordance* of Calasius.

One remark as to conjectural criticism:—if allowed in the Bible, every sectary will alter the text to suit his dogmatic peculiarities: the text must be adhered to; and it is better to leave a passage unintelligible than to make it intelligible by vitiating the text, so often done in earlier times with that of the New Testament. Indeed, it is a rule of criticism that the more unintelligible sense must be preferred, other things being equal, to the more intelligible. We all know what havoc our greatest critic, Bentley, made of Horace and Milton.

T. J. BUCKTON.

Streatham Place, S.

MISS F. A. KELLY.

(3rd S. x. 186.)

Miss Frances Arabella Kelly was probably the Queen of Beauty in Swift's female coterie—his *bas bleu* society—if we may judge from the fact of our not being informed of Mrs. Letitia Pilkington's or Mrs. Mary Barber's outward attractions. Miss Kelly seems to have been an especial friend of the latter, for in Mrs. Barber's *Poems* (Lond. Rivington, 1735), we not only find her name among the subscribers, but there are also in the same volume three separate poems addressed to her, highly complimentary to her personal charms, and which allude at the same time to her numerous conquests. Notwithstanding this, one of these pieces, entitled the "Recantation," asserts that her greatest beauty was in her mind. It is also to be noted that in Mrs. Barber's poems there is to be found "Apollo's Edict," which is included—and I believe erroneously—with some trifling alterations, in the collected editions of Swift's *Works*. "Apollo's Edict" consists in forbidding the use of

worn-out, hacknied allusions by the poets. The Edict says to them—

"When Kelly's beauties you survey,
Forget they're like the *Milky Way*."

Roscoe tells us that this lady was the daughter of Dennis Kelly, Esq.—a gentleman of very good estate in Ireland, who was committed to the Tower of London in 1722 on suspicion of corresponding with the Pretender; but nothing could be proved against him. As to his daughter, she must have been born about 1713, which would make her nineteen or twenty when she made the acquaintance of Swift.

This great beauty, as she was, seems to have been an invalid almost all her life. In 1733 we find her at Bristol Hot Wells under the care of Dr. Lane, where she was joined by Mrs. Rooke, daughter-in-law of Admiral Rooke, who remained with her till she left. From Bristol, Miss Kelly writes to Swift asking him to recommend her books to read while there, so as to render herself more worthy of his esteem. Next we hear of her in London, where she probably was staying with William Cleland, who held the situation of Commissioner of Taxes. Regarding her sojourn in England, Lady Betty Germain tells us she was as much esteemed for her beauty and good qualities there as she was in Ireland.

The relationship to Colonel Charters is still to be discovered, and I shall be curious to learn the result of the starting of the question. From Miss Kelly's letter, in which he is mentioned, he appears to have been her step-father, but the dates are irreconcilable with that supposition.

JEPHSON HUBAND SMITH.

Dublin.

CLERICAL COSTUME.

(3rd S. x. 88, 129, 196, &c.)

It is scarcely possible to write on this subject without trenching on the unhappy *Ritualistic* controversy. But the question of hoods is academical rather than clerical, and easily admits of settlement. Beyond controversy, "literate" have no right to hoods; nor can the recipients of Lambeth degrees claim to be considered graduates, and to wear hoods like the graduate members of the Universities. I am assured by a late archbishop's chaplain, who has officiated at the admission of several persons to Lambeth degrees, that no such right is conferred; but that in this respect the Lambeth M.A. or D.D. remains a literate still. This question is thus already defined by the law, which allows only certain institutions to confer hoods, and confines each hood to its appropriate degree. All clergymen ought to be acquainted with the law, and set an example of obedience to it; yet, unhappily, by many this question is practically treated with as much licence as the kindred ques-

tion of ritualistic dress, which, however, is *not* defined accurately by law. And it has been my misfortune to behold some of the most flagrant offenders in the matter of hoods—which is legally defined and easily settled—foremost in their opposition to the supporters of ritual, which is not defined! Dublin men, for instance, who, after taking an *ad-eundem* degree (and sometimes without taking it!), commonly discard the blue hood and adopt the white or red one, though they have no legal right to do so. In these days, when merit is so readily acknowledged, and when even a "literate," if capable, receives all due honour from the best class of the clergy, why cannot men resolve "to stand upon their own ground"?

JUXTA TURRIM.

There can be no doubt that LAICUS is right in stating that a Lambeth degree does not confer the right of wearing a University hood; for a non-graduate, created an M.A., B.D., or D.D., by the archbishop, is not recognised by Oxford or Cambridge, as he may prove to his own dissatisfaction by applying to either of those Universities for an *ad-eundem* degree. But, at the same time, there is a certain positive value in a Lambeth degree, for it was ruled to be a sufficient qualification for admission to an ecclesiastical office, for which a B.D. degree was requisite, in the case of Samuel Peploe, cited by LAICUS. When the Bishop of Chester refused to institute him to the Wardenship of the Collegiate Church of Manchester, because, though an M.A. of Oxford, he was a B.D. of Lambeth only, he appealed to the Court of King's Bench—where judgment was given in his favour. Upon this the bishop was obliged to institute him; but, in vindication of his conduct, he published a pamphlet entitled—

"The Bishop of Chester's (Gastrell) case, with relation to the Wardenship of Manchester; in which is shown that no other Degrees but such as are taken in the University can be deemed legal Qualifications for any ecclesiastical Preferment in England."

For this the University of Oxford, March 22, 1720, decreed in a full Convocation that solemn thanks should be returned to the bishop. It must be remembered that the Court of King's Bench only decided that the Lambeth degree of B.D. was sufficient qualification for Peploe, and is thus a precedent in *similar* cases. Had he not previously received an M.A. degree from a University, the decision might perhaps have been different. I have no opportunity of referring to the particular authorities mentioned by LAICUS.

H. P. D.

Equally reprehensible is the wearing of a Durham M.A. hood by the Associates of King's College, London. Some St. Bees men wear a hood

of black merino, lined, half red and half white—of which it has been wittily remarked, that it is half Oxford, half Cambridge, and *all stuff*. I have heard that the Bishop of Exeter once directed some candidates for ordination, who wore these strange vestments, to "take those things off."

J. T. F.

The College, Hurstpierpoint.

BURIALS ABOVE GROUND (3rd S. x. 27, 188.)—In a small apartment under the staircase leading to the gallery, at the west end of the parish church of Staines, is presented, says Brewer, in *London and Middlesex* (vol. iv., 1816), the singular spectacle of two unburied coffins containing human bodies. The coffins are covered with crimson velvet, and are richly embellished. They are placed beside each other on tressels, and contain the remains of Jessie, wife of Frederick Campbell, Esq., who died 1812; and of Henry Caulfield, Esq., who died 1808. (P. 505.) J. P.

In the churchyard at Sutton, in Surrey, there is a small shed in which a person is, I believe, buried above ground. I have heard that under a testamentary injunction it is annually visited by, I think, the representatives of some charity. Perhaps some local correspondent will give us further particulars.

GEORGE W. MARSHALL.

P.S. In reference to Jeremy Bentham's preservation, we should not forget that excellent anagram—"Jeer my bent ham."

EMBASSIES (3rd S. x. 184.)—The definition of an Ambassador would be a very tame *jeu d'esprit*, if the word *lie* were confined to the signification which LORD HOWDEN gives. The play upon the word constitutes the point of the sentence. But as originally written, the definition has unfortunately no such play, and the mendacity sense is the only one. Sir Henry Wotton wrote it in Latin thus: "Legatus est vir bonus peregrinatus ad mentiendum reipublice causam"—which, says Walton, he—

"could have been content should have been thus Englished: 'An Ambassador is an honest man, sent to lie abroad for the good of his country.' But the word for *lie* (being the hinge upon which the conceit was to turn) was not so expressed in Latin as would admit (in the hands of an enemy especially) so fair a construction as Sir Henry thought in English."

Walton tries to make the best of it, but the Latin sentence is not a conceit at all. The fact may possibly have been that Wotton thought in his own language; but when he came to turn his thought into Latin for the German Album, in which he was asked to write, he forgot that *ad mentiendum* would not bear the double sense of *to lie*. It is well known that he got into trouble

for thus disparaging the honour of his own profession.
H. P. D.

CURLEW (3rd S. x. 185.)—

"A curlew lean, or a curlew fat,
Carries twelve pence upon her back,"

as they say in North Lincolnshire. J. T. F.
The College, Hurstpierpoint.

I think the following lines are those to which W. W. refers:—

"Be it lean, or be it fat,
It bears tenpence on its back."

Probably alluding to the value of the curlew, which was then considered a delicate dish.

SCRUTATOR.

HONORARY CANONS (3rd S. x. 14, 114, 175, &c.)—Really QUEEN'S GARDENS is a little discourteous to those who have endeavoured to supply accurate information on this subject. He made two or three careless statements which, in a work like "N. & Q.," could not be allowed to pass without correction. First, he distinctly stated: "Honorary Canons were instituted by Bishop Denison, the successor of Bishop Burgess in the episcopal office of Sarum." This was disproved both by the very words of the Act of Parliament quoted, and by the circumstance that there are no "Honorary Canons" at Salisbury. It may also be disproved by the fact, that some of the senior prebendaries now living were appointed by Bishop Burgess, and before the Act 4 & 5 Vict. cap. 39 was passed. Then he stated, "the stalls, which were occupied in the cathedral church by the dignitaries before the incomes attached to them were confiscated, had no longer tenants,"—disproved by the fact, that the prebendal stalls of Sarum were not abolished, nor the occupants disturbed; and that honorary canonries were only created in those cathedrals which had never had prebendal stalls in them, or in which (as at Canterbury) the prebends became canon-residentiary. Ought not QUEEN'S GARDENS to observe his own rule, and "call a spade a spade"? He would not then confound between the ancient *Prebend* and the modern *Honorary Canon*. Some weeks since I was informed by a prebendary of Salisbury, that he receives a small fee for "expenses" as often as he preaches in the cathedral, although the income of his stall is "suspended;" and I have just been informed by an Honorary Canon of another cathedral that his emoluments are nil.

JUXTA TURRIM.

"WHOLE DUTY OF A WOMAN" (3rd S. x. 169) is not the title of Lady Pakington's work on the duties of the female sex; it is styled, "*The Ladies Calling*, in two parts, by the Author of *The Whole Duty of Man*." See *Works*, in 2 vols. 12mo, 1682, vol. i.

W. M. M.

LATCHET (3rd S. x. 169.)—"The shoemaker should not goe above his latchet." According to the late Cardinal Wiseman, this is the correct translation of the Latin: "Ne sutor supra crepidam." Vide Wiseman's *Points of Contact between Science and Art*, note under "Sculpture."

J. WETHERELL.

CURIOUS TRADITION (3rd S. x. 168.)—This tradition does not seem to have been known by Milton, who, in *Paradise Lost* (book ix. p. 425), shows Eve before the Fall:—

"Veiled in a cloud of fragrance, where she stood,
Half spied, so thick the roses blushing round,
About her glow'd

H. P. D.

PRINTER-AUTHORS AND UNWRITTEN BOOKS (3rd S. x. 90, 140.)—A Melbourne correspondent alludes to authors who, being also printers, had made literary and typographical composition a simultaneous act, and refers to an unwritten book of mine. After its publication, I learnt from the urbane and erudite Belgian minister (M. Van de Weyer) that a French author, one Retif de la Bretonne, had been used to simultaneous composition. He was born in 1734: an account of his life and works appeared in *Le Siècle* of Oct. 27, 1851. His biographer says of him: "Retif composait souvent des passages entiers sans manuscrit; et ces morceaux étaient, à son avis, les meilleurs, les mieux écrits, les mieux pensés." Incidentally, the author of *The Unwritten Book* may perhaps claim to be the oldest living printer of his years, having been a fair compositor at the age of five.

C. L. LORDAN.

REVIEWS OF HERALDIC WORKS (3rd S. x. 186.) The article in *The Quarterly Review* for April, 1856, on "British Family Histories" is by James Hannay, Esq. It has been reprinted in that gentleman's volume of *Essays from the Quarterly Review*.

K. P. D. E.

REMARKABLE RETRIBUTION (3rd S. x. 186.)—The paragraph alluded to is from *The Date Book of Nottingham*, 1750 to 1850: Simpkin & Marshall, 1852.

A NOTTINGHAM MAN.

HERALDIC (3rd S. x. 109.)—The arms, "Arg., on a pale, between 2 leopards' faces sa., 3 crescents or," together with the crest, "A unicorn arg. gulté de poix gorged with a double treasure flory and counter flory gu.," were borne by William Lea, Esq., of Halesowen Grange, near Birmingham, High Sheriff of the county of Worcester in 8th William III., and confirmed to his nephew Wm. Lea, Esq., also of Halesowen Grange, on Nov. 12, 1740, by John Anstis, Garter, and Knox Ward, Clarencieux. This grant or confirmation (in which the above facts are recited) is now in the possession of Ferdinando Dudley Lea-Smith, Esq. of Halesowen Grange, whose great-

grandfather, Wm. Smith of Stoke Prior, married the Hon. Anne Lea, eldest sister and coheir of Ferdinando Dudley Lea, Lord Dudley.

The original grant of supporters (two lions double queue vert armed and langued gu. ducally gorged and lined or), to the above-named F. D. Lea on succeeding to the ancient barony of Dudley, dated Nov. 19, 1740 (only one week subsequent to the grant of arms to his father) is also preserved at Halesowen Grange. Curiously enough, these bearings are not assigned to the name in any one of the Heraldic Dictionaries. H. S. G.

A SIX-FINGERED CHILD (3rd S. x. 107.)—The organ in Dalston parish church, Cumberland, has at this day the necessary *vim ventis* imparted by a six-fingered Eolus. J. WETHERELL.

CHURCHES WITHIN ROMAN CAMPS (3rd S. v. 173.)—Dr. Stukeley supposes that the church of Kingsbury, between Wilsdon and Edgeware, stands within the area of a Roman camp, which was Cæsar's second station after he crossed the Thames. The church is said to be built chiefly of Roman bricks. The ground adjoining the churchyard affords some proof of Dr. Stukeley's opinion in its artificial inequality. Kingsbury stands near the great Roman road which connected London with St. Alban's; and it is thought, from its name, that the Saxon kings had a palace here. H. C.

THE SWALLOW, &c. (3rd S. x. 185.)—The subjoined cutting, from a local newspaper—*The Bridgend Chronicle*, July 13, 1866—certainly deserves preservation in "N. & Q." as a supplement to the reference given above:—

"THE CUCKOO.—The prevailing opinion is that this bird does not breed in this country. An instance to the contrary has just occurred at Waterton, near this town. Mr. Edward David, gardener, of this place, having found a nest containing two eggs, and seen the bird daily leave and return to the nest. One young bird was hatched, which Mr. David has now in his possession."

R. & M.

CANNON (3rd S. x. 185.)—

"It is manifest that cannon formed part of the armament of many ships as early as, and probably a few years before, 1338; that, about 1372, guns and gunpowder were commonly used."—*Vide* Sir N. Harris Nicolas's *History of the Royal Navy*, p. 185; see also p. 142, *ante*.

"It is certain King Edward III. used guns at the siege of Calais, for *gunmaris* had pay there."—"In 1359, Peter, King of Aragon, had a bombard on board his ship, with which he dismantled a vessel belonging to his enemy, the King of Castile."—"In this year (1372) the French vessels were armed with cannon, at the sea-fight of La Rochelle."—*Archæologia*, vol. xxviii. pp. 382, 383.

J. HARRIS GIBSON.

Liverpool.

ARMS OF BASTARDS: BORDURE (3rd S. x. 176, 200.)—Your correspondent F. apparently misunderstands my remarks relative to bordures, or else does not know the difference between a bordure

and a *bordure-wavy*. The simple bordure is not a mark of bastardy, the *bordure-wavy* is.

G. W. M.

A BLESSING: GOD SPEED! (3rd S. x. 134.)—You, Mr. Editor, adopt the pleasing advice, conveyed in two words, of your correspondent W. LEE, and "wish them (the intelligent colonists of Tasmania) God speed" in their cultivation of the language and literature of their native land. Cordially do I agree with Mr. LEE and you, but the phraseology renews a doubt long resting on my mind whether the construction of these words grammatically bears out the meaning attached to them, or is a *lapsus linguae* made familiar by custom. "God speed!" Apparently it should mean the speed of God (nothing to do with celerity), but in the other or metaphorical sense of going on prosperously and well. Still that cannot be the speed of God. Putting it into the possessive, "God's speed" may imply the secondary meaning of a blessing from God; but it is also susceptible of vague interpretation. Now, my notion is that the name of the Deity has been, in a saintly manner, imposed upon the plain common-sense friendly aspiration for "Good speed;" to which term, if I am right, the expression should be limited.

BUSHEY HEATH.

RYME NOR REASON (3rd S. x. 67, 116.)—Two or three correspondents have already explained that the phrase has reference probably to some poetical attempt which was recommended neither by metre nor meaning. I merely write to "make a note" that the phrase seems to be of considerable antiquity, and is probably of French origin. In a MS. written before 1500 (Camb. Univ. Ll. 2, 5, fol. 96.) is the line—

"En toy na Ryne ne Raison,"

i. e. there is neither rime nor reason in thee.

WALTER W. SKELT.

22, Regent Street, Cambridge.

Beloe (*Anecdotes of Literature*, ii. 127) quotes the following epigram from *The Mouse Trap*, which was printed in 1606:—

"Paulus, a pamphlet doth in prose present
Unto his Lord, 'The Fruits of idle Time,'
Who, far more careless than therewith content,
Wished he would convert it into rime;
Which done, and brought him at another season,
Said now 'tis rime, before nor rime nor reason."

And in Bailey's *Dictionary* we have the above narrated of Sir Thomas More, and given as the origin of the phrase.

W. E. R. AXON.

BURIALS OF LIVING PERSONS (3rd S. x. 89, 132.) Several instances of this were mentioned in the French Academy not long ago by a member, who had almost been the victim of such a mistake himself. An account of these remarks appeared in some of our newspapers in one of the earlier

It occurs in the old "*France de Meistre Pierre Pathelin*," author unknown.

months of the present year, but I neglected to make a note of it. Will some correspondent supply it?

Another case is reported in Dickens's *Household Narrative of Current Events*, Aug. 1851, p. 183.

The following might be consulted for authentic cases:—

"Parrot, On Apparent Death." Diss. Inaug., Paris, 1860.

"Huber, Apparent Death, and Inspection of Dead Bodies." Oest. Zeitsch., vol. v. 46.

"Koschate, On the certain Signs of Death and Apparent Death, and on the Means for preventing Premature Burials." Breslau, L. U. Kern.

"Collongues, Application of the Dynamoscope for ascertaining the Occurrence of Death." Memoir presented to the Academy of Sciences. (Gaz. Méd. de Paris, No. 9.)

"Parrot, Jul., On Apparent Death." Paris, 1860. *Canst. Jahresb.*, vol. ii. 66.

For these references I am indebted to the *Year Books of the New Sydenham Society*.

W. C. B.

THE LADYTHORNE DRAMAS (3rd S. x. 141.)—The story of "Yalla Gaiters and Alligators" appears in *Bradshaw's Journal* (1842), ii. 238, and is there stated to be from a late Irish periodical. This perhaps may be unknown to your correspondent J. M.

S. O.

THE HAWK AND THE SWALLOW (3rd S. x. 185.) This is a spectacle familiar to every one who lives in the country; not a week passes while the swallows are here that we do not see it. Wilson, I think it is, states that in America small wooden houses, like miniature pigeon-boxes, are set up in the farmyards to entice the swallows to build, as their presence secures the poultry from the attacks of the hawks. As soon as one appears the swallows sally forth and mob him till he flies off. At Brückenau, in the Rhöngebirge, a favourite residence of King Louis of Bavaria, I have often seen very large hawks (*habicht* in German) defeated by the crows. Flocks of crows used to fly towards the forest in the evenings to roost, and the hawks, which had their nests in the same forest, used to be on the look-out for them as they came down the valley. The hawks never attacked the flock, but endeavoured to capture stragglers; a cry soon brought back some of the main body of the crows to their assistance, and the hawks were almost always defeated. I once saw a small hawk chasing a thrush; the thrush endeavoured to escape by darting in and out among some bushes, but the hawk gradually drove it towards the open field, when, just as he was going to pounce, three crows chanced to fly by, attracted by the cries of the thrush; they turned, and by swooping alternately at the hawk so confused him that the thrush had time to make his escape, after which the crows quietly pursued

their former course. The cuckoo is always followed by two or three small birds, who seem never to leave it, but follow it from bush to bush. This has given rise to a common Scottish proverb.

FRANCIS ROBERT DAVIES.

Hawthorn.

KNIVES (3rd S. x. 208.)—The commencement of the manufacture of knives with springs in Sheffield is attributed to the middle of the 17th century, I do not know whether on good authority or not. Whatever the date, it must have preceded the insertion of more than one blade in the same knife. I would ask permission to supplement S. W. P.'s query with another of somewhat similar character. When were razors, files, and saws first made in this country, and where? In preparing a paper for the Social Science Congress last year on "The Rise and Growth of the Trades of Sheffield" (published at p. 489 of the Association's *Transactions*) I endeavoured unsuccessfully to ascertain this. I could only come to the conclusion that they were being made in Sheffield at the end of the seventeenth century. Razors are of course of considerable antiquity. What were their earliest forms in this country?

R. EADON LEADER.

Sheffield.

SCOTTISH LAIRDS IN 1687 (3rd S. x. 90, 198.)—In answer to the query relative to the Scottish Lairds in 1687, it is suspected that there is some mistake in reference to Balroune, Gredoun, and Crimstain.

The Laird of Preston-Grange was William Morison, who, on December 31, 1684, was served heir of his father, Sir Alexander Morison of Preston-Grange, Knight. The estates of the Morison family, chiefly in the county of Haddington, passed from them the following century. Preston-Grange is a short distance from the town of Preston-Pans, or, as it was formerly called, Salt Preston, and is now the residence of Sir George Grant Suttie, Bart., of Balgounie.

The Laird of Kinnaldie was Alexander Patton, who, December 8, 1686, was served heir of his father, Alexander, in the lands of Kinnaldie, with the salmon fishings in the Don, situated within the thanedom of Kintore and county of Aberdeen.

Crimstain, or rather Cramstone or Crumstane, in the county of Berwick, belonged to the Kers of Moriston about the year 1687, as Andrew Ker was served heir of line and entail to his father, John Ker, in these lands, August 30, 1692.

Gradoun, perhaps Graden or Gredden, also belonged to the family of Ker.

Balroune? There is an estate in Fife called Balgonie, which belonged to Sir George Melville, April 26, 1682, and which for more than a century afterwards was in the possession of the Earls of Melville and Leven. More probably Balgounie

in Perthshire may be meant. This estate, July 19, 1671, was held by John Erskine, who of that date was served heir of his father, Sir John Erskine. Balgone, in the county of Haddington, belonged to the Semples, and came to the Sutties by the marriage of the first baronet (created May 15, 1702) with the heiress of that family.

J. M.

BOURTON-ON-THE-WATER (3rd S. x. 98).—Your correspondent, MR. FERRY, speaking of Bourton-on-the-Water, says, "Artists might find much to occupy their pencil in this part of Gloucestershire." This, in a certain sense, may be true, as all the vale of Bourton is more or less lovely; but the principal features constituting its beauty in 1810 are, alas! gone for ever: on the one hand, the ancient manor-house surrounded by a grove of stately trees, on the other the picturesque Gothic rectory, equally embosomed in shrubberies—both have vanished. The last occupant of the former, a widow, having no children, had adopted her niece, had her educated and brought up as the future heiress; but upon that niece's marriage, quarrelling with her parents about the marriage settlements, caused a change in her determination. Lawyers were accordingly set to work, and after a search of three or four years, they succeeded in tracing a very remote connection with a surgeon in Birmingham, about as nearly connected with the family as we all are with Adam, who subsequently came into possession of it, and as had been foretold by a relation of his own, doubting the validity of his claim, immediately broke up the estate, and disposed of it in small lots to farmers, and even cotters. The mansion-house came into the possession of the village apothecary, who completed the degradation of the venerable building by affixing over the principal windows of the front a board on which was inscribed "Bourton Dispensary." As for the latter, its ruin had already been completed. The rectory had been sold to the son of a cheesemonger in Cirencester, who, on coming into possession, had in like manner cut down all the shrubberies, pulled down the picturesque old building, and in its place had erected a large tasteless three-storied house. I think most of your readers will agree that, after such changes, the Bourton of to-day cannot equal in beauty that of 1810. A. C. M.

B. PRESCOT'S ANTI-COPERNICAN BOOK (3rd S. x. 67, 117).—Since writing my former note on this subject, I have had an opportunity of examining some productions of Bartholomew Prescott. The first is entitled:—

"The inverted Scheme of Copernicus; with the pretended Experiments upon which his Followers have founded their hypotheses of Matter and Motion, compared with facts, and with the experience of the Senses; and the Doctrine of the formation of Worlds out of Atoms

by the power of Gravity and Attraction, contrasted with the formation of one World by divine Power as it is revealed in the history of the Creation. Book the First, to which is prefixed a Letter to Sir Humphry Davy. Liverpool, 1822, 8vo. pp. 216."

The second part of this work has the following title:—

"The System of the Universe, in which the unchangeable Obliquity of the ecliptic, the solar, and lunar Equations, deduced from circular Orbits; and the direct, retrograde, and stationary appearances of the minor Planets, are mathematically demonstrated, on the Basis of the first Chapter of Genesis. Book the Second. Liverpool, 1823, 8vo, pp. 365."

The third—

"The Motion of the Sun in the Ecliptic, proved to be uniform in a circular Orbit; and the Tables of the Equations directly and accurately calculated from the true Distances; with preliminary Observations on the Fallacy of the Solar System. London [1825], 8vo, pp. 78."

These title-pages are sufficiently full to explain the objects of the writer in each. In the letter to Sir Humphry Davy he says:—

"It is to one great error in public education that I wish to call your attention. This error, which has been considered the glory of our nation—the modern system of astronomy—the solar system which combines the Copernican, Keplerian, and Newtonian hypotheses. I do not hesitate to say that to hold a firm belief in this system, and at the same time in the sacred records, is an incongruity that cannot rationally exist in any intelligent and reflecting mind."

Mr. Prescott supports his views with a great deal of curious learning and ingenuity, but indulges in much invective against the "libertinism and infidelity" of those who support the Newtonian theory. W. E. A. AXON.

MACBETH: MALCOLM CANMORE (3rd S. x. 201.) I use the freedom to notice that J. M., in the interesting article he has here given, makes a mistake in saying that the place of the alleged murder of King Duncan was at *Glamis*. It is stated by Shakspeare as at *Inverness*. G. Edinburgh.

BUMBLEPUFFY (3rd S. x. 207).—Bumblepuppy is, I believe, an American game at cards, and is good fun as a round game. It is not unlike Patience. The cards are dealt round in the usual way, but must not be looked at. The first player lays down the top card in his pack, and then the next turns up the top one of his; and if it be the next in order, as a three, that of the first player being a two, he can put it on it, and play another. This goes on in regular order till an ace turns up, which is put into the middle of the table. The sequence must then, if possible, be played to that pack before any other; and after that, you must always play on to the next pack in order where possible. Thus, if the player on your right hand and left hand each has a queen turned up, and you when your turn comes have a

king, you must put it on the left hand pack; or, again, if the left-hand player has a three turned up, and also the pack in the middle, if you do not notice the fact, but play on to the left hand, you forfeit your turn. The mode of announcing the forfeit is by any of the other players crying out "Keep it!" And a considerable amount of gaiety and life is exhibited: sometimes also, as is notably the case with Croquet, some exhibition of temper. When a whole set, from ace to king, have been filled up, the next ace is thrown out, and so on. The first player who gets rid of all his cards wins the game. J. C. J.

FLATMAN AND BISHOP KEN (3rd S. x. 205).—It may interest some persons to know that Flatman's Morning Hymn was constantly sung during divine service, in Bottesford church, sixty years ago. I do not think it was possessed, in a printed form, by the congregation. It was well known to most of them, and they trusted in singing to their memories. At the same period, "God save the King" was commonly sung as a hymn in the churches of this neighbourhood.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

PIGEON DIALECT (3rd S. ix. 294).—Some friend has kindly sent me No. 12 of the *Canton Owl*, published March 7, 1866. It contains a specimen of the pigeon dialect, called "John Chinaman's Lignum Vitæ," which may amuse your readers:—

"One peecee thing that my have got,
Maskee* that thing my no can do,
You talkee you no sabey what?
Bamboo.

"That chow-chow all too muchee sweet
My likee; what no likee you?
You makee try, you makee eat,
Bamboo.

"That olo house too muchee small,
My have got chilo; wanchee new,
My makee one big peecee, all
Bamboo.

"Top-side that house my wanchee thatch,
And bottom-side that matting too,
My makee both, if my can catch
Bamboo.

"That sun be makee too much hot,
My makee hat (my talkee true),
And coat for rain, if my have got
Bamboo.

"That Pilong† too much robbery
He makee; on his back one, two,
He catchee for his bobbey
Bamboo.

"No wanchee walk that China Fig,
You foreigner no walkee you,
My carry both upon a big
Bamboo.

"What makee Sampan‡ go so fast,
That time the wind so strong he blew;
What makee sail, and rope, and mast?
Bamboo.

Maskee, without. † Pilong, robber. ‡ Sampan, boat.

"My catchee everything in life
From Number One of trees that grew:
So muchee good, my give my wife
Bamboo!

"And now, Man-man, my talkee done,
And so my say chin-chin to you:
My hope you think this Number One
Bamboo."

At any rate we have here a curious illustration of the remark of Van Braam, that "scarcely anything is to be found in China, either upon land or water, into the composition of which Bamboo does not enter, or to the utility of which it does not conduce." C. W. BINGHAM.

OSTRICH FEATHER BADGE (3rd S. x. 39).—I possess an antique seal ring bearing the arms of the family of Von Pritzen of Pomerania. An ancestor at the battle of Blenheim saved the wearer's life, and they exchanged their signet rings as a token of amity. The helmet is surmounted by three ostrich feathers exactly as in the Prince of Wales badge. I have since seen a coloured representation of the arms, from which it appears that the centre feather is blue, and the two side ones white. I have tried with little or no success to discover the reason why the crest over so very many German coats of arms is placed between two elephants' trunks turning outwards, as your correspondent F. C. H. describes. I am familiar with German heraldry, and have often been astonished at the prevalence of this badge. In the famous tournament represented in relief in the Rath Haus in Nurnberg, four of the combatants, Gross, Pfünzing, Tucher, and Elwanger bear it; while some others bear the crest between two wings. Perhaps some reader of "N. & Q." might be able to give a reason for the device. I have an idea about it, but wish to hear what others say on the subject. FRANCIS ROBERT DAVIES.

Hawthorn.

ROYAL PARDONS (3rd S. x. 208).—In reply to MR. BINGHAM's question relative to royal pardons, I would suggest that those to which he alludes were rendered necessary, not by the perpetration of any crime, but by the non-observance of the requirements of the Crown from tenants in capite. If any such tenant sold or bequeathed his estate without license, or if the purchaser entered on possession without one (not to mention offences against the other incidents of tenure by knight service, such as aids, relief, primer seisin, wardship, maritagium, escheat, neglect in the observance of which was punishable by forfeiture or fine), a "general pardon" became indispensable, and the terms in which these "general pardons" are drawn up often present, at first sight, the appearance of high crimes and misdemeanours in the grantee; a careful examination, however, of all the terms will generally explain the real nature of the document. SENE.

Miscellaneous.

NOTES ON BOOKS, ETC.

Matthai Parisiensis, Monachi Sancti Albani, Historia Anglorum, sive ut vulgo dicitur, Historia. Item, ejusdem Abbreviatum Chronicorum Anglorum. Edited by Sir Frederic Madden, K.H., F.R.S. Vol. I. A.D. 1067—1189; Vol. II. A.D. 1189—1245.

Year Books of the Reign of King Edward the First. Years XX. and XXI. Edited and translated by Alfred J. Herwood.

Annales Monastici. Vol. III. Annales Prioratus de Dunstaplia, A.D. 1—1297; Annales Monasterii de Bermondsey, A.D. 1042—1432. Edited by Henry Richard Luard, M.A.

Liber Monasterii de Hyde: comprising a Chronicle of the Affairs of England from the Settlement of the Saxons to the Reign of King Canut; and a Chartulary of the Abbey of Hyde, in Hampshire, A.D. 455—1023. Edited by Edward Edwards, Esq.

We have to clear our writing table and our conscience at the same time, by calling the attention of our readers to the several volumes of Chronicles and Memorials of Great Britain and Ireland, published under the authority of the Master of the Rolls, which have recently been issued. First and foremost, and of paramount importance, are the two volumes of Matthew Paris, which have appeared under the editorship of Sir Frederic Madden; whose discovery of the original MS., in the Chetham Library established beyond all doubt that the largest portion of the *Flores Historiarum*, attributed to the Pseudo-Matthew of Westminster, was written at St. Albans, under the eye and by direction of Matthew Paris, as an abridgment of his Greater Chronicle; and that the text, from the close of the year 1241 to about two-thirds of 1249, is in his own handwriting. Sir Frederic's preface abounds with curious information; and we look with interest for the third volume, in which he promises us such biographical and other notices of Matthew Paris as now exist, as also an estimate of the historical value of the work now published. Mr. Horwood's new volume of the *Year Books of Edward I.* abounds in matter interesting to the antiquary as well as to the lawyer. Mr. Luard's third volume of early *Monastic Annals* gives us the curious Chronicle of Dunstable, by Prior Richard de Morins, from the unique MS. in the Cottonian Library; and the Annals of Bermondsey, printed for the first time from the single MS. which contains them (MS. Harl. 231, in the British Museum). These latter having been compiled at a date so much later than those at which almost all the other monastic annals come to a stop, thereby acquire a marked character of their own. The Chronicle and Chartulary of Hyde, now first printed, was discovered by Mr. Edwards the editor, in 1861, in the library of the Earl of Macclesfield at Shirburn Castle, in Oxfordshire. Mr. Edwards's Preface contains an interesting sketch of the history of the rise, progress, fall, and desecration of the Abbey. These volumes, like the others which have preceded them, are alike creditable to the editors and to the Master of the Rolls, by whom the books and the editors are selected; and will, in due time, contribute greatly to a more accurate knowledge of our National History.

DICTIONARY SERIES OF EARLY ENGLISH TEXT SOCIETY'S PUBLICATIONS.—Our philological readers will be glad to learn that this interesting division of the Early English Text Society's Publications is progressing very satisfactorily. The reprint of Levin's *Manipulus Vocabulorum: A Dictionary of English and Latine Wordes*, &c. London, 1570, is at press; and the *Catholicon*, which is considered second only in interest and importance to the

Promptorium, is transcribed, and it is hoped will be ready for publication by May next.

MR. WAY'S EDITION OF THE PROMPTORIUM.—The Camden Society may endorse Mr. Collier's remarks on the comparative indifference with which offers of valuable books at merely cost price are received by the public. The Council of the Camden Society, desirous that English scholars, who are not members of the Society, should have the opportunity of securing copies of this valuable contribution to the history of our language, printed some extra copies of it. These are sold to members at fifteen shillings per copy, and to non-members for a guinea; but we believe Messrs. Nichols of Parliament Street have still on hand many copies of a work which will probably never be reprinted, and which assuredly in a few years will fetch two or three times the sum for which it may now be secured.

MESSRS. MOXON announce, as the Christmas Book of the coming season, the Laureate's poem of *Elaine*, illustrated by Gustave Doré. It being the artist's first labour on the works of a contemporary, he desires, to use his own words, that it should be "a monument to Mr. Tennyson and his own powers."

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books, to be sent direct to the publishers, by whom they are required, whose names and addresses are given for that purpose.

STURGE'S MOTIVE TO GOOD WORKS. All or part.

HARL. B. VIRGINIA, 4to, with engraved borders. Plantin, 15—.

Wanted by Rev. J. C. Jackson, 3, Chatham Place East, Hackney, N.E.

REVERBERATIONS: a book of poems, published by J. Chapman, 1849.

THE ATHENÆUM. All before 1831.

THE ARCHÆOLOGICAL. Vol. XXXVI. Part II.

Wanted by Edward Peacock, Esq., Bottesford Manor, Ely.

SOUTHEY'S COMMON-PLACE BOOK. Vol. I.

Wanted by Mr. Henry Moody, Pump Court, Temple.

Notices to Correspondents.

Mr. Lee's Paper on Watts's Divine and Moral Songs; C. on Thackeray's English Humourists; Mr. Thomas's Note on John Aggill; Gerning in Edinburgh in 1724, and many other articles of interest are necessarily postponed until next week.

C. Q. R. M. The seventh Earl of Bristol was Bishop of Derry, 50 died July 8, 1803.

ALPHABET. Our Correspondent E. L. is referred to the articles on this subject in our last volume, 3rd S. ix. 178, 220, 302.

WHIPPING-GROWN GIRLS. Numerous communications showing that the practice still prevails, and that many intelligent women do not hesitate to side with Solomon and Dr. Johnson in denouncing it, have reached us; but the question is one obviously unsuited for further discussion in the columns of "N. & Q."

SENESCENCE. "To show Abraham," see "N. & Q." 1st S. v. 412. The great William Cecil was created Lord Burghley Feb. 25, 1571. On Leaves for 999 Years, see "N. & Q." 1st S. x. 34, 194. "Mind your Ps and Qs," see "N. & Q." 1st S. iii. iv, and v.

STREETWALK and the legend of Bleeding Heart Yard and Lady Hattin in our 2nd S. iii. 495. — Charles Pearson, the solicitor to the Corporation of London died on Sept. 14, 1862. A long biographical account of him appeared in The City Press, of Sept. 27, 1862.

INDEXES to "N. & Q." 1st and 2nd Series. Will our worthy non-Correspondents excuse our calling their attention to these Indexes, each of which contains nearly thirty thousand references. They would, by consulting them frequently, get the information of which they are in search, and save themselves the trouble of writing, and ourselves from the danger of making too frequent reference to our own columns.

B. Our Correspondent has evidently not seen Mr. Halliwell's valuable book, The Psalmists of Britain.

C. W. M. Surely our Correspondent refines over much. The question, which has been frequently discussed, is not suited to our columns.

R. I. F. A. Cox, the author of *Adolescentia*, 1847, is the son of the Rev. F. Cox, D.D., who wrote the *Life of Melancthon*. — *Halcyon on Prophecy*, vols. 1, 2, in the Catalogue of the British Museum are attributed to Henry Drummond, Edward Irving, and others. — The editor of Herrick's Poems, 8vo, 1810, was John Scott, M.D., the son of the editor of Surrey and Warton, see *Genl. Mag.* xiv. (1), 364.

A. O. V. P. The *Spelleghem Solenneum*, edited by Cardinal Pons, is in the British Museum, press-mark 2023 c.

W. H. S. For the ancient forms of Excommunication, see "N. & Q." 2nd S. ix. 363, 364.

"NOTES & QUERIES" is registered for transmission abroad.

LONDON, SATURDAY, SEPTEMBER 29, 1866.

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Notes.

GAMBLING IN EDINBURGH IN 1728:
CAMPBELL OF CARWHIN.

By the deed of nomination executed under authority of the crown, the Campbells of Carwhin were called to the succession of the honours of Breadalbane by the first earl, upon the extinction of the issue male of the body of his second son, and the heirs male of his body, his lordship's eldest son having, from some unexplained cause, been excluded from taking either honours or estate.

The Campbells of Carwhin sprang in the male line from Colin Campbell of Mochaster, uncle of the first peer. He was a second son of Sir Robert Campbell of Glenurchy. Colin's two eldest sons, Duncan and John, having died without issue, his third son Colin, born December 18, 1652, succeeded to Carwhin. He became a member of the Society of Writers to the Signet in the year 1686, and died on January 31, 1715, unmarried, whereupon the estate devolved upon the son of his immediate younger brother, Robert Campbell of Boreland, who died at the age of forty-four, in the month of February, 1704.

This gentleman was called Colin after his uncle, and married Elizabeth, a daughter of Archibald Campbell of Stonefield, by whom he had John, fourth Earl and first Marquis of Breadalbane.*

* This line became extinct in the male line on the death of the second Marquis.

Colin was served heir to his uncle on April 9, 1715. Before his marriage he indulged in the fashionable vice of gambling, which in 1728 was, so far as can be traced, rather a novelty in the Northern metropolis, and of which the inhabitants then knew little more than what came from the South, where, notwithstanding the penalties created by the 9th of Queen Anne, "for preventing excessive gaming," it was flourishing, as may be learned from the comedies of the day, in full vigour.

Colin Campbell of Carwhin was intimate with one Robert Brown of Whitecross; and these persons occasionally indulged in the prohibited pleasure. It so happened that luck at last was against Carwhin, and he became indebted to Whitecross in the sum of 43*l.* sterling—not *Scots*—a large sum at that date, and not very convenient for a Scots laird to pay. Perhaps it was as much as the rental of his estate. No money being forthcoming, the "debt of honour" was provided for in this way. Whitecross proposed to take, and was successful in obtaining, Carwhin's bill for the amount, dated Dec. 26, 1728, and payable at the term of Martinmas, 1729. Before it fell due, Whitecross applied to Mr. Robert Pringle, writer in Edinburgh, to lend him money upon it, as he asserted he was obliged to go to London on urgent business, and Campbell was not able to assist him. Pringle sought the debtor to see if he had any objection to his so doing, but Carwhin kept out of the way, and Brown being "in haste for his journey," the accommodation was given, and the bill indorsed.

The first opportunity Pringle had of seeing Carwhin, he told him that the bill had been indorsed for value. Nothing was said then as to its being an illegal instrument. After it fell due, delay was asked until next Candlemas, Carwhin "making excuse he had other occasions for his money, for that he had a sister's portion to pay." Pringle at last commenced proceedings for recovery, upon which Campbell set up, for the first time in the North, the act of Queen Anne as voiding the bill *in toto*.

Pringle pleaded his privilege as an onerous *bond fide* holder of the bill; and that, having given value, the statute did not apply to his case. To this plea it was answered that, as the statute made gambling a *vitium reale*, it was an inherent nullity, which could not be removed by indorsation. Carwhin, therefore, proposed that Whitecross should be allowed to give his testimony that the bill was taken by him for a gambling debt. The Court of Session, Feb. 9, 1731, allowed the proposed evidence, and in this way Pringle was regularly done out of his money; for if he could have made anything of Whitecross, he would have taken care to have extracted the money from him, in place of running the risk of any lawsuit with

Miscellaneous.

NOTES ON BOOKS, ETC.

Matthæi Parisiensis, Monachi Sancti Albani, Historia Anglorum, sive ut vulgo dicitur, Historia. Item, ejusdem Abbreviatio Chronicorum Angliæ. Edited by Sir Frederic Madden, K.H., F.R.S. Vol. I. A.D. 1067—1189; Vol. II. A.D. 1189—1245.

Year Books of the Reign of King Edward the First. Years XX. and XXI. Edited and translated by Alfred J. Horwood.

Annales Monastici. Vol. III. Annales Prioratus de Dunstaplia, A.D. 1—1297; Annales Monasterii de Bermondeseya, A.D. 1042—1432. Edited by Henry Richard Luard, M.A.

Liber Monasterii de Hyda: comprising a Chronicle of the Affairs of England from the Settlement of the Saxons to the Reign of King Cnut; and a Charters of the Abbey of Hyde, in Hampshire, A.D. 455—1023. Edited by Edward Edwards, Esq.

We have to clear our writing table and our conscience at the same time, by calling the attention of our readers to the several volumes of Chronicles and Memorials of Great Britain and Ireland, published under the authority of the Master of the Rolls, which have recently been issued. First and foremost, and of paramount importance, are the two volumes of Matthew Paris, which have appeared under the editorship of Sir Frederic Madden; whose discovery of the original MS., in the Chetham Library established beyond all doubt that the largest portion of the *Flores Historiarum*, attributed to the Pseudo-Matthew of Westminster, was written at St. Albans, under the eye and by direction of Matthew Paris, as an abridgment of his Greater Chronicle; and that the text, from the close of the year 1241 to about two-thirds of 1249, is in his own handwriting. Sir Frederic's preface abounds with curious information; and we look with interest for the third volume, in which he promises us such biographical and other notices of Matthew Paris as now exist, as also an estimate of the historical value of the work now published. Mr. Horwood's new volume of the *Year Books of Edward I.* abounds in matter interesting to the antiquary as well as to the lawyer. Mr. Luard's third volume of early *Monastic Annals* gives us the curious Chronicle of Dunstable, by Prior Richard de Morins, from the unique MS. in the Cottonian Library; and the Annals of Bermondsey, printed for the first time from the single MS. which contains them (MS. Harl. 231, in the British Museum). These latter having been compiled at a date so much later than those at which almost all the other monastic annals come to a stop, thereby acquire a marked character of their own. The Chronicle and Charters of Hyde, now first printed, was discovered by Mr. Edwards the editor, in 1861, in the library of the Earl of Macclesfield at Shirburn Castle, in Oxfordshire. Mr. Edwards's Preface contains an interesting sketch of the history of the rise, progress, fall, and desecration of the Abbey. These volumes, like the others which have preceded them, are alike creditable to the editors and to the Master of the Rolls, by whom the books and the editors are selected; and will, in due time, contribute greatly to a more accurate knowledge of our National History.

DICTIONARY SERIES OF EARLY ENGLISH TEXT SOCIETY'S PUBLICATIONS.—Our philological readers will be glad to learn that this interesting division of the Early English Text Society's Publications is progressing very satisfactorily. The reprint of Levin's *Manipulus Vocabulorum: A Dictionarie of English and Latine Wordes*, &c. London, 1570, is at press; and the *Catholicon*, which is considered second only in interest and importance to the

Promptorium, is transcribed, and it is hoped will be ready for publication by May next.

MR. WAY'S EDITION OF THE PROMPTORIUM.—The Camden Society may endorse Mr. Collier's remarks on the comparative indifference with which offers of valuable books at merely cost price are received by the public. The Council of the Camden Society, desirous that English scholars, who are not members of the Society, should have the opportunity of securing copies of this valuable contribution to the history of our language, printed some extra copies of it. These are sold to members at fifteen shillings per copy, and to non-members for a guinea; but we believe Messrs. Nichols of Parliament Street have still on hand many copies of a work which will probably never be reprinted, and which assuredly in a few years will fetch two or three times the sum for which it may now be secured.

MESSRS. MOXON announce, as the Christmas Book of the coming season, the Laureate's poem of *Elaine*, illustrated by Gustave Doré. It being the artist's first labour on the works of a contemporary, he desires, to use his own words, that it should be "a monument to Mr. Tennyson and his own powers."

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books, to be sent direct to the publishers, if they are required, whose names and addresses are given for that purpose:—

STURGEON'S MOTIVE TO GOOD WORKS. All of part.

HOMER B. VIRGILIS, 4to, with engraved borders. Plantin, 15—

Wanted by Rev. J. C. Jackson, 3, Chatham Place East, Hackney, N.E.

REVERBERATIONS: a book of poems, published by J. Chapman, 1865.

THE ARCHÆOLOGICAL. All before 1831.

THE ARCHÆOLOGICAL. Vol. XXXVI. Part II.

Wanted by Edward Peacock, Esq., Botesford Manor, Essex.

SOUTHERN'S COMMON-PLACE BOOK. Vol. I.

Wanted by Mr. Henry Moody, Pump Court, Temple.

Notices to Correspondents.

Mr. Lee's Paper on Watts's Divine and Moral Songs; C. on Thackeray's English Humourists; Mr. Thomas's Note on John Aggill; Gleanings in Edinburgh in 1724, and many other articles of interest are necessarily postponed until next week.

C. Q. R. M. The seventh Earl of Bristol was Bishop of Dorset. He died July 8, 1603.

ALBUQUERQUE. Our Correspondent E. L. is referred to the article on this subject in our last volume, 3rd S. ix. 178, 220, 202.

WHIPPING DOWN GIBBS. Numerous communications showing that the practice still prevails, and that many intelligent women do not hesitate to side with Solomon and Dr. Johnson in defending it, have reached us; but the question is one obviously unsuited for further discussion in the columns of "N. & Q."

SENECENSIS. "To show Abraham," see "N. & Q." 1st S. v. 112. The great William Cecil was created Lord Burghley Feb. 23, 1571. (On Leaves for 999 Years, see "N. & Q." 1st S. x. 34, 291. "Missus per 24 and 96, see "N. & Q." 1st S. iii. iv. and v.)

STEVENS will find the legend of Blandine Henri Yard and Lady Hester in our 2nd S. iii. 493. Charles Pearson, the solicitor to the Corporation of London died on Sept. 14, 1862. A long biographical account of him appeared in The City Press, of Sept. 27, 1862.

INDEXES to "N. & Q." 1st and 2nd Series. Will our many new Correspondents excuse our calling their attention to these Indexes, each of which contains nearly thirty thousand references. They would, by consulting them frequently, get the information of which they are in search, and save themselves the trouble of writing, and ourselves from the charge of making too frequent reference to our own columns.

B. Our Correspondent has evidently not seen Mr. Holland's valuable book, The Psalmists of Britain.

C. W. M. Surely our Correspondent refines over much. The question, which has been frequently discussed, is not suited to our columns.

R. L. F. A. Cox, the author of *Adolescentia*, 1842, is the son of the Rev. J. C. Cox, D.D., who wrote the Life of Melancthon. — *Harlequin on Prophecy*, 3 vols. 1828, in the Catalogue of the British Museum are attributed to Henry Drummond, Edward Irving, and others. The editor of Herrick's Poems, 8vo, 1810, was John Nott, M.D., the uncle of the editor of Surrey and Wyatt, see Gent. Mag. xiv. (1), 340.

A. O. V. P. The *Spicilegium Solomense*, edited by Cardinal Fagnoli, is in the British Museum, press-mark 3622 e.

W. M. S. For the ancient form of *Eccommunicatio*, see "N. & Q." 2nd S. ix. 240, 241, 434.

"NOTES & QUERIES" is registered for transmission abroad.

Carwhin. Thus the statute of Queen Anne was first made available in Scotland by Colin Campbell of Carwhin declining to pay what is usually termed a "debt of honour."

J. M.

JOHN ASGILL.

Writing a biographical notice of the above, I was pleased to find his name in your columns (1st S. vi. 300; ix. 376; xi. 187), more especially as several views I had formed are corroborated therein. Though in the literary hour-glass the time that has elapsed since his name first appeared in "N. & Q." is but as a second, yet in that of the world it is full fourteen years, and therefore I despair of the aid of your first correspondents, otherwise I should ask Mr. CROSSLEY to allow me to see the works he mentions. I shall feel obliged to any one who will show me such a complete list of Asgill's works; or give any information as to the exact time when he left England for Ireland; when he returned; and if possible, how it was he was elected for Bramber whilst in Ireland? or add to the following list of works wherein he is mentioned: besides all the Biographies and Cyclopædias, and those mentioned in "N. & Q." above:—*Journals of the Irish House of Commons*, 1703; *Journals of the House of Commons* for 1700-2-3-5-7; Oldmixon; Oldfield's *Representative History*; Defoe's *Works*; *Gent. Mag.*; Hansard's *History*; Horsfield's *Sussex*; Dallaway's *Western Sussex*.

I should like to know whether the *Biog. Brit.* does not err in saying Nicholas Browne was Viscount Kenmare, because in the Forfeited Estates Act (2 W. III. c. 2), I find a proviso (sec. 53) for the wife and children of Lord Kenmare, and (sec. 60) for portions of daughters of the late Sir Valentine Browne, commonly called Lord Kenmare. I have been unsuccessful in my search for the MS. memoirs mentioned in the *Biog. Brit.*, though I conjecture them to be of little, if any value, if no more than the *Biog.* gives, apparently only eleven pages; and there is nothing in that article which I have not been able to obtain from other sources.

I think the account of his being upwards of one hundred years old when he died, which is quoted by all his biographers from Sir Wm. Musgrave's *Biog. Adv.*, and which was merely copied by him from the venerable Sylvanus Urban, unworthy of credit. The date of his birth has hitherto been put to the year 1638, deduced doubtless from the age at which he is by some reputed to have died. But if this were correct, he would have written his first pamphlet at the age of 58! and not have gone over to Ireland until nearly 60! which is totally irreconcilable with his own narration. I put the date of his birth in 1658 or 1660.

Asgill's name is variously spelled Asgyl, Asgil, A—l, A—g—ll, Asgile, &c. Rose (*Biog. Dict.*) is incorrect in saying that "An Argument, &c." was published in Dublin; it was perhaps reprinted (?) there. I do not think he first obtained his seat merely to protect his person, as Southey suggests; but then he was not aware that Asgill was first elected whilst in Ireland.

Am I correct in supposing it to have been Mr. Giles Eyre he studied under, and not either of the latter's contemporaries and relations, Sir James or Sir Robert Eyre? What authority is there for saying Edward (and not Robert) Harley was chairman of the committee on Asgill? What explanation can be given of the passage, "Asgill summoned the creditors to Lincoln's Inn Hall?" The benchers certainly would not allow such a use of their Hall at the present day.

RALPH THOMAS.

ERA OF THE CREATION.

That admirable work, *L'Art de vérifier les Dates* (I. x.) furnishes nearly 200 names of persons who have elaborated this date, and they are therein classed under 110 numbers, to which I add the authors of that work, making 111. The assigned dates extend from that of Lippoman, the shortest, 3616, to that of Regiomontanus (Jno. Müller), the longest, 6984 B.C.; their extreme difference is therefore so great as 3368 years. But Regiomontanus had another computation, by which he fixed the era at 4053, differing little from the one generally followed. I will mention some dates of the most celebrated names:—Suidas, 6000; Nicephorus, 5700; Riccioli, after the Septuagint, 5634; after the Vulgate, 4184; and on a third system, 4062; Clemens Alexandrinus, 5624; Vossius, 5595; Grabe, which is the foundation of the Russian system, 5508; the Ethiopian, 5500; St. Augustine, 5351; Eusebius, 5200; Bede, both 5199 and 3952, according to different systems; the authors of the above work, 4963; Josephus, 4698, who is nearest to the average; Maimonides, 4058; Usher, 4004 or 4000; Kepler, 3984; Melanchthon, 3963; Lightfoot, 3960; Cornelius à Lapide, 3951; Scaliger, 3950 or 3947; St. Jerome, 3941; the Talmudists, 3784; and the more modern Jewish, which varies from 3760, 3754, 3740, 3734, 3671, to 3670. Taking the average of the 111 statements, I find it 4500.37, and that there are forty authorities for a date prior to that average, and seventy-one for a subsequent date. To eliminate the errors by the theory of probabilities, generally used in astronomy, and from the Tables of Kramp on Refractions, as published in Professor De Morgan's *Probabilities*, I have taken the method of least squares, and find twice the sum of the squares of the differences, plus and minus, betwixt

the several dates and the average of 4500, rejecting the fraction of a year, to be 130,880,542, by which I divide the square of the number 111 = 12321, the quotient of which is .00009413928, and its square root is .0097025 = the *weight* of the average; and proposing to myself the question, what is the probability that the error is a century earlier or later than 4500 B.C., I find* from the

Table I. that it is $\frac{82987}{100000-82987} = \frac{82987}{17013}$, or very

nearly 5 to 1 in favour of the error not being greater than a century either before or after 4500; and it is an even chance that the date of the creation is between the years 4551 and 4449.† I have given the figures to allow of correction if I am wrong. Of course, in the above, no notice is taken of Chinese, Egyptian, or the natural chronology of the deltas of rivers, and of the wear and tear of great cataracts; still less of the evidence of the chalk, sandstone, coal, and other geological formations.

T. J. BUCKTON.

Streatham Place, S.

NATIONAL PORTRAIT EXHIBITION.

Permit me to express some surprise and disappointment that, since the opening and closing of the Exhibition of National Portraits, so little subjective matter, with reference to the disputed legitimacy of many of the pictures, has found its way into the pages of "N. & Q." I should have imagined that the owners of those portraits found or supposed to be spurious, and others interested in the matter, would have gladly availed themselves of so successful a channel for information, and so important a medium for sifting and analysing the validity of the data upon which the doubts have been grounded, and that many interesting articles would have been the result.

Such, I regret to say, not being the case, I venture to send a few remarks that I have annotated in my Catalogue, subtracted from the criticisms in the Journals and Art Reviews bearing upon the point in question; thinking perhaps that a portion of them may have escaped the notice of many of the readers of "N. & Q." Doubtless, some of the subscribers possess valuable notes and explicatory catalogues, which, if made public, would prove very advantageous to the participants; and so, if the Editor would allow us sufficient space to register such information, much benefit might accrue to all lovers of the subject, before the opening of the next Exhibition.

EDWARD C. DAVIES.

Cavendish Club.

1. Rosamond Clifford. Doubtful.
2. Sir Wm. Wallace. Doubtful.

* Multiplying .0097025 by 100 = .97.

† $\frac{62}{.0097025 \times 130} = 49$; say 4600 - 49 and 4400 + 49.

5. William of Wykeham. Doubtful, because the crozier is of metal work of the fifteenth century, and jewels in cope of sixteenth century setting.

22. William Waynflete. Doubtful, because the jewels in mitre and cope are of sixteenth century setting.

23. Richard Nevill. Costume and style of picture one hundred years later.

26. Isabell Nevill. Supposed to be Mary Tudor, Henry VIII.'s sister.

36. Sir Thos. Lyttelton. Costume and style of picture one hundred years later.

64. Henry VII. and Ferdinand of Arragon. Not by Holbein, nor do they represent either of the kings; the one of Henry VII. supposed to be Charles V.

96. Thomas Dineacre. Doubtful, because holding in his hand a paper dated 1527, when he died three years earlier.

217. Queen Elizabeth. Not considered to be a portrait of the Queen.

256. Queen Elizabeth carried in state to Hunsdon House. Really representing the Queen's visit to Lady Russell's house in Blackfriars in 1600.

300. Sir Philip Sidney. Supposed portrait of a gentleman of the following century.

317. David Rizzio. Doubtful.

329. John Knox. Doubtful.

336. Edmund Spenser. Doubtful, in consequence of the picture having no pedigree.

541. Sir John Finett. Supposed portrait of a Venetian gentleman.

833. Nell Gwyn. Supposed portrait of Queen Mary of Modena.

THACKERAY'S "ENGLISH HUMOURISTS."

There are few more delightful volumes in the whole range of our literature than Thackeray's *English Humourists of the Eighteenth Century*. The easy grace of the style, the justness of the criticism, and the beauty as well as force of the illustrative imagery and quotations, render the little work quite unique and inimitable. No better half-crown's worth can be picked out of the London Catalogue. In holiday rambles it is invaluable both for what it suggests and what it tells. I have used it often for this purpose, and have amused myself (despite my admiration) by jotting down on the margin such errors and oversights as the haste or "brave negligence" of the author, and the blundering of the printer have suffered to appear on its pages. The list looks formidable, but is really of small amount in a literary or critical point of view—e. g.

Page 3. "He (Swift) left his patron in 1693." Read 1694.

Page 9. "The last time he was in London he went to dine with the Earl of Burlington, who was but newly married." (Quoted from Scott's *Life*). Swift's last visit to England was from April till September in 1727. Burlington was married in March, 1721.

Page 21. Several lines quoted *incorrectly* from Swift's poem on Sir W. Temple's Illness and Recovery.

Page 29. "Gay, the author of the *Beggar's Opera*—Gay, the wildest of the wits about town—it was this man that Jonathan Swift advised to take orders." In reality Johnny Gay was the *simplest* and, next to Arbuthnot, the *sincerest* of the wits. Swift's advice to him to take orders was a mere piece of pleasantry, and given before the *Beggar's Opera* was written.

Page 44. "A remarkable story is told by Scott of Delany, who interrupted Archbishop King and Swift in a conversation which left the prelate in tears, and from which Swift rushed away with marks of strong terror and agitation on his countenance, upon which the Archbishop said to Delany, 'You have just met the most unhappy man on earth; but on the subject of his wretchedness you must never ask a question.' The most unhappy man on earth;—Miserrimus—what a character of him! And at this time all the great wits of England had been at his feet. All Ireland had shouted after him, and worshipped as a liberator, a saviour, the greatest Irish patriot and citizen. Dean Drapier Bickerstaff Gulliver, the most famous statesman, and the greatest poets of his day, had applauded him and done him homage; and at this time, writing over to Bolingbroke from Ireland, he says, 'It is time for me to have done with the world.' The 'remarkable story' (very doubtful) is assigned to the year 1716, immediately after Swift's reported marriage (also very doubtful), and years before the Drapier's Letters and Gulliver. The letter to Bolingbroke was not written till 1729.

Page 95. "Addison was living up two shabby pair of stairs in the Haymarket." Read, up three pair of stairs.

Page 97. "In the year 1718 *Cato* came out." Read 1713.

Page 99. He (Addison) was appointed Secretary of State in 1717. And letters of his are extant, bearing date some year or two before, and written to young Lord Warwick. The letters to Warwick were written nine years before the secretaryship, and the date is important as connected with Addison's acquaintance with the Warwick family.

Page 100. A coarse remark about Addison's marriage is quoted as from Lady Mary Wortley Montagu; but the letter containing it was one of the forgeries of John Cleland, and consequently was not written by Lady Mary.

Page 196. "About the year 1705, when Pope was seventeen, letters of his are extant addressed to a certain Lady M— whom the youth courted." No such letters of that early date are known, and no trace of such courtship exists in the poet's correspondence.

Page 209. "To Mr. Alcourt." Read, to Mr. Blount.

Page 217. "That famous villa of Twickenham . . . bringing his old parents to live and die there." He brought his mother only; his father had died the previous year, and was buried at Chiswick.

Page 220. "For whose picture he asked, and thanked Jervas." Read Richardson.

Page 222. "When Pope was issuing his famous decrees for the translation of the *Iliad*; when Dennis and the lower critics were hooting and assailing him; when Addison and the gentlemen of his court were sneering with sickening hearts at the prodigious triumphs of the young conqueror . . . his old mother writes from the country, 'My deare, &c.' The letter of the good old lady must have been written in 1710, at least three years before the triumphant period.

Page 227. "These things are my diversions." Read diversion.

Page 228. "Webster and Cibber." Read Welsted.

Page 263. "But when he (Smollett) was only eighteen his grandfather died." He was only ten, and the charge commonly brought against the old grandfather's memory seems to be unfounded.

Page 316. In the quotation from the *Deserted Village*, the words, "his awful form" should be "its awful form."

C.

Inverness.

ANOTHER CENTENARIAN: HANNAH CARTWRIGHT.—The *Times* of Sept. 20 contains the following. I hope some Oxford or Bicester reader of "N. & Q." will, if possible, get corroborative evidence of the truth of the statements respecting the centenarian. As, however, the individual is one "whom nobody owns"—a pauper, I fear that our old difficulty, non-registration of birth, will recur:—

"There are now living in Oxfordshire a sister and two brothers remarkable for their great age. They were all born at Bicester, and their united ages are 286; they are all in tolerable health, and retain their faculties in an extraordinary manner. The eldest is the sister, Mrs. Hannah Cartwright, who was 100 years old in February last: she resides at Middle Cowley, near Oxford, with her daughter and son-in-law, aged respectively 75 and 74. Their scanty living is the miserable pittance allowed by the poor law union, which just keeps them alive. Cartwright, her husband, belonged to the Oxfordshire Militia, and was with it in Ireland during the first Irish rebellion. She has been the mother of sixteen children, one of whom, the daughter above, is the only one living. The next brother is Richard Baseley, who is 98 years of age, residing at Bicester; the other brother, William, aged 88, lives at Chesterton, near Bicester."

J. W. BATCHELOR.

Odiham.

[We trust some correspondent of "N. & Q." who resides in the neighbourhood, will investigate the truth of this statement: an investigation which, we hope, may have the effect of calling such attention to the case of Mrs. Cartwright, as may be the means of securing some addition to the pittance on which she now contrives to exist.—ED. "N. & Q."]

LARNAKA OR CITIUM.—In my short view of Larnaka I found the masons working up part of an inscribed stone into the new mosque of the Marina. It was in French, in a fine Gothic character, beginning "En l'an MCCCXXIII," and, as far as I could make out, referred to the dedication of an "hospital" to ———— Seigneur J. H. U. Chiti (sic), Saint Etienne, and probably other saints. The masons said there were hundreds of these stones being worked up.

In the interesting cathedral church of St. Lazarus I went down into the small crypt by the side of the altar, containing the tomb of Saint Lazarus. The round vault is too small to enclose the whole tomb, which seemed to me a common mediæval slab tomb with a raised centre. There is no inscription or emblem. HYDE CLARKE.

Larnaka, Cyprus, August 31, 1866.

SHIP, ARMOUR-PLATED, IN 1530.—

"On croit généralement que la construction des vaisseaux cuirassés est une invention toute moderne; mais pourra-t-on entendre parler avec intérêt d'une étrange ou galère de guerre équipée par les chevaliers de Saint-Jean-de-Jérusalem, et décrite par Bosio, l'historien de l'ordre, laquelle avait été blindée en plomb pour la défendre contre les boulets. Ce navire fut construit à Kioe en 1530, et faisait partie de la grande escadre envoyée par l'empereur Charles-Quint contre Tunis, afin de secourir contre le pirate Barberousse Muley-Hassan détrôné. Le

célèbre André Doria commandait l'expédition. Après un siège de quelques jours, Tunis fut enlevée d'assaut. La caraque, nommée *Santa Anna*, dut contribuer beaucoup à la prise de la ville; elle avait six ponts, une nombreuse et puissante artillerie; son équipage se composait de trois cents hommes. Il y avait à bord une chapelle spacieuse, une sainte-barbe, une salle de réception et une boulangerie où l'on cuisait quotidiennement, ce qui, dit Bosio, permettait d'avoir sans cesse du pain frais. Mais, ce qu'il y avait de plus singulier dans sa construction, c'était sa cuirasse de plomb fixée par des boulons d'airain, appareil auquel le chroniqueur attribue la sécurité du navire, qui ne fut pas endommagé par les projectiles, quoique souvent engagé dans l'action. Une image de cette grande caraque se voit encore de nos jours au milieu des anciennes fresques du palais des Hospitaliers, à Rome."

I have seen no allusion to the above in the English newspapers. It is from the *Moniteur (du Soir)* of August 19, 1866, and some of the readers of "N. & Q." Knights Hospitaliers or others, will doubtless consider it worth noting.

JOHN W. BONE.

DORSET PHRASES.—"That won't never pay the old woman her ninnence," seems to be a Dorsetshire formula—founded on what legend I know not—for refusing too low a price for an article.

The word *element* has, somehow or other, curiously crept into the Dorset labourer's limited vocabulary; e. g. "the *element* looked nice and blue this morning;" "the *element* is all full of rain."

In Halliwell's *Archaic Dictionary* the word *nunny-wutch* is explained as "a vain hope, a silly or foolish expectation;" and in Barnes's *Tiv*, not his *Glossary*, as a west-country word, meaning "a longing for a thing." I some time since heard it under a somewhat different form—that of *nunny-wutch*; and it may amuse your readers to hear the efforts I made to elucidate its meaning. An old woman told me that she had received some news of her son, which had put her into a "terrible nunny-wutch." I asked her what she might mean by that; and, after some little consideration, she replied: "Well, sir, I suppose it do mean *trouble*."

Not being thoroughly satisfied with this explanation, I propounded the subject to an intelligent rustic, who is much to be admired for his deep practical acquaintance with the dialect of the Durotriges, and inquired—"John, did you ever hear of a nunny-wutch?" "Oh yes, sir, I've often heard tell of it." "Well, John, what does it mean?" "I allow, sir (was the rather startling answer), it ha'n't got no meaning; 'tis only one of they words we poor folk do use." "Your old neighbour says it means *trouble*." "Trouble, sir! it no more means *trouble* than it do Richard!" "Well, how do people use it?" "Well, sir, if I've a-seed anybody in ar a bit of a *bumble* (bungle?) about his work—a-peepin about—in a kind of a stud like—I've a-heerd 'em say, 'What be you got nunny-wutchin about?'"

C. W. BINGHAM.

"AH, HIS TRUMPETER IS DEAD."—An explanation of the origin of this expression is given in the following extract from an article of the correspondent of *The Standard* newspaper, writing from Venice:—

"I dare say many have wondered, as I have sometimes wondered myself, whence came the expression used when a person was talking very loud in his own praises, 'Ah, his trumpeter is dead,' but an unexpected elucidation was furnished to me yesterday. I was at dinner, when I heard a great blowing of a horn, and shouting, upon a bridge which crossed the canal under my window. On getting up and looking out, I saw one of the most curious and laughable sights possible; but which is, I hear, common in Venice, although this is the first time I have witnessed it. A quiet respectable looking man was blowing loudly upon a horn, while another, having the appearance of a gondolier out of employ, stood by him. When the first man had done blowing his trumpet, he began to read, in a very loud sing-song tone, like that of an English bellman, from a printed paper which he held in his hand. I could not catch all that he said; but the purport was that Enrico, the excellent son of his excellent parents, Giovanni and Gigia Pacotti, had gained a prize at school, and, therefore, *Eviva Enrico, Eviva Giovanni and Gigia, and Eviva* the rest of their egregious family. *Eviva, Eviva!* He then blew a loud blast upon his horn; and the gondolier, who had been standing by perfectly impassive, and taking quantities of snuff, probably to give him an appearance of unconcern, immediately began to halloo in a loud but monotonous voice, and without the smallest enthusiasm, excitement, or even interest, '*Viva, viva, viva!*' about fifty times, the man with the horn coming in with a blast of that instrument as a *finale*. He then began to read as before, and the whole performance was repeated four times, after which the pair moved off to another bridge, or other public place, to go through the same form again. I am told that sometimes eight or ten men, with horses, accompanied by as many men to halloo '*Viva!*' go upon these shouting expeditions upon all sorts of joyful occasions. These two men would receive, I was told, a florin or so for their morning's work, from the proud parents, Giovanni and Gigia. This custom struck me as charming, and one to be introduced without delay into England. How much trouble would be saved, and how much unappreciated merit would become known!"

It is too good not to find a place in your pages. TRETANE.

MARCO POLO'S ISLAND OF WOMEN.—In the *Travels of Marco Polo*, Bohn, 1854, chap. xxxiv., it is said that—

"Distant from Kismacoran about five hundred miles towards the south in the ocean, there are two islands within about thirty miles from each other, one of which is inhabited by men without the company of women, and is called the island of males, and the other by women without men, which is called the island of females."

In a foot-note to the above the opinion is expressed that the islands alluded to may be Les deux Frères and Abd-al-curia, near Socotra; a view which I think cannot be maintained, because Socotra is too far to the west of India for any islands near it to agree in position with those indicated by Marco Polo. There are two islets called The Two Brothers, lying far up the Red Sea, be-

tween the parallels of Berenice and Cossier. In 1846 I passed in a steamer close to them, and saw they were too small to be habitable. My conviction is, that by the Island of Women, Marco Polo meant the island of Serodah, fifteen miles from Goa, on the west coast of India, and which is (and probably has been from the earliest times) inhabited exclusively by Hindoo dancing girls, who live on the wages of nautching and prostitution. A few years back there were about twenty establishments of these women on the island, besides many houses occupied by their mothers and other female relatives retired from business. Many of the girls are half-castes, being the offspring of European fathers who have visited the island from the adjacent coast. Some of them were purchased when children from their relations on the continent at prices varying from three to twenty pounds.

H. C.

AUTOGRAPHS IN BOOKS.—I think the following note will prove acceptable to such of your readers as are interested in this subject. The works mentioned are all in my possession:—

Edward Phillips, *Theatrum Poetarum*, 1675, 12mo. Inside the cover, the autograph: "J. War-ton, 1741."

Gay's *Shepherd's Week*, 1714, 8vo. First edition. On the title-page, "Lansdowne"; and on the fly-leaf the autograph, "Anne Granville," in ink, and the following in pencil: "her Book given her by the R^t Hon^{ble} Lady Lansdowne."

Walter Harte, *Poems on Several Occasions*, 1727, 8vo. On the fly-leaf: "Ann Tomkins, ex dono y^e Author."

Sir John Bowring, *Hymns*, 1825, 16mo. On the fly-leaf is the following: "This, the first copy of an unobtrusive volume, the author presents, gratefully and affectionately, to his beloved mother."

I may also add, that I have a copy of Gildon's *Lives and Characters of the English Dramatick Poets*, 1699, 12mo, in which there are a few MS. notes. Unfortunately the volume (though complete with the exception of part of the title-page being torn off) is in poor condition, and gives no clue as to the name of its former possessor. Oldys had a copy, No. 1511 of his sale-catalogue, which sold for 3s. 6d.—and this may possibly have been his. The notes, however, are unimportant; and chiefly record editions unknown to Gildon, but with which modern students of our early dramatic literature are well acquainted. Should other books with interesting autographs fall in my way, I will place them on record in the pages of "N. & Q."

W. T. BROOKE.

CARDINALS EXISTING IN 1740.—It may be useful to some of your readers to know that the *Gentleman's Magazine* for 1740 (p. 123) contains a complete list of the cardinals of the Roman

church in existence at that time, with their countries and the dates of their creation.

A. O. V. P.

KNIFE BLADE INSCRIPTION.—"N. & Q." is a storehouse in which to deposit mottoes and inscriptions of all kinds. The following noteworthy illustration of the manners of the Covenanters ought to have a place therein. It is the fashion with many persons who only read history in modern partizan compilations, to regard the persons who suffered for the covenant in Scotland, during the reigns of Charles II. and his unfortunate brother, as martyrs for religion. This instance of their manners will probably be new to most of your readers, although I quote a modern and easily obtainable book.

On October 7, 1681, six persons were proceeded against in the Criminal Court at Edinburgh for treason. These persons "declined the King, and denied him to be their lawful sovereign, and called him a tyrant and covenant-breaker." One of them, named Forman, had a knife with this inscription engraven on it: "This is to cut the throats of tyrants."

The whole six Covenanters were found guilty by the jury, and were hanged accordingly in the Gallowee between Edinburgh and Leith, on the 10th of October following. Their heads were cut off after death, and set upon pricks on the Pleasance Port of Edinburgh. Forman, the man who had the knife with the truculent posy upon its blade, had his right hand struck off before his execution.

See *Memorials and Letters of John Graham of Claverhouse, Viscount Dundee*, by Mark Napier, Esq., vol. ii. pp. 149-150, quoting Fountainhall's *Reports of Decisions and Historical Notices*, i. 331.

I cannot help myself to facts from Mr. Napier's valuable contribution to the history of the seventeenth century without expressing my gratitude to him for having braved popular prejudice, by giving a true picture of the fanatics of the West of Scotland, and for having triumphantly cleared "bonny Dundee" from the slanders with which the zeal of politicians and theologians had obscured his lofty chivalry and stainless honour.

A. O. V. P.

A HINT TO BIOGRAPHERS.—It is not an uncommon thing to see on the title-page of an old volume, that it was written by so-and-so of such and such an Inn of Court; but this was done, in many cases, by persons who did not belong to the particular inn named, and merely resided within its precincts. I may give an instance; I might easily give several. There is a poem, or what is called one, entitled "Atlas under Olympus." By William Austin, of Gray's Inn, Esq., 1694, 8vo. But no such person as William Austin appears on the books of the Society at that date:

the writer in question had simply chambers in the inn.

It would be rendering very valuable service to biographical literature, if anybody could furnish the columns of "N. & Q." with the dates of admission, &c. of celebrated men in past times to the four principal Inns of Court, as well as to Barnard's Inn and Staple Inn. I cannot conceive a new edition of the *Athenæ Oxonienses* being perfectly satisfactory unless the editor has a better opportunity of procuring this sort of information than his predecessors appear to have enjoyed. Not so very long ago, men of influential connection were admitted to the inns at an incredibly early age. But formerly, as now, it seems to have been not unusual for gentlemen, after graduating at an university, to join an inn, as a portion of the fashionable curriculum, even where there was no fixed intention of practising.

W. CAREW HAZLITT.

Queries.

ANONYMOUS BOOKS.—Who are the authors of the following works:—

1. *Sacred Songs*, by a Layman, 1834.
2. *Argentine*, an autobiography, 1839.
3. *Oberon*, a mask, written on occasion of the marriage of the Princess Royal of England, 1858. (Saunders, Otley, & Co.)
4. *The Exodus*: a sacred drama, or dramatic poem, published for the author by Mr. Churton, London, 1850 or 1849. Who is the printer?
5. *Will Whimsical's Miscellany*, 1799 or 1800. The author dates from Chichester. Is he mentioned in any literary history of that city?
6. *The Works of Diogenes*, vol. i. 1807. (Rivingtons?) The same gentleman published *Every-day Characters*, a dramatic satire.
7. Who is the author of the *libretto* of the oratorios named below:—i. "Abraham," by a gentleman of the Choir of Christ Church, Dublin, 1855. ii. "Gideon," an oratorio, by J. F. Stainer, performed at Oxford, Nov. 1865. iii. "Job," an oratorio, by Dr. Chipp, late of Belfast. (1865?)

R. I.

JAMES ATKINS, Bishop of Galloway (D.D. of Oxford), who died in 1687, is said to be author of some pieces in defence of Episcopacy. What are the titles and dates?

R. I.

BISHOPS' CHAPLAINS.—What are the privileges of a bishop's chaplain besides the right to wear a scarf? Has he precedence of ordinary clergymen? Does he retain his privileges after the death of the bishop whose chaplain he was?

SENESCENS.

CADDY.—What is the origin and derivation of this word? Ogilvie's *Imperial Dictionary* only says,—"Caddy, n., a small box for keeping tea." I am informed it is of Eastern origin. Is this the case?

W. S. J.

COVENT GARDEN THEATRE: THE DAGGE FAMILY.—The family of Dagge is of considerable antiquity, and of great respectability in Cornwall. A younger branch settled at Bodmin in the early part of the seventeenth century, where members of the family frequently held the highest municipal offices. Three gentlemen of the name left Bodmin somewhat more than a century ago. In 1773 Mr. James Dagge was member of a firm of solicitors of Southampton Street, Bloomsbury Square. Mr. Henry Dagge, in the same year, had a seat, Winkton House, near Christchurch, Hants, where he is still remembered as Squire Dagge; and Mr. John Dagge, somewhat earlier, became, it is stated, the lessee of Covent Garden Theatre, and, unlike most other lessees, realised a fortune by the speculation. He became possessed of Killigannon, near Truro. They were all at Bodmin in the years 1772 and 1773. Mr. and Mrs. John Dagge and their son were accompanied by a Mr. John Yovanet; Mr. James Dagge and his wife had with them a Lady Strachan. On Sept. 22, 1773, Mr. Henry Dagge gave a banquet to the corporation, and on October 7 following, a ball to the town. They visited the best families in the county. I shall be very much obliged if any readers of "N. & Q." can furnish me with information respecting any of these parties and their connections. Whom did the Daggés respectively marry, and what issue had they? What has become of them? If this should chance to meet the eye of any descendants, I should be very glad to hear from them direct. JOHN MACLEAN, Hammersmith.

JAMES, SEVENTH EARL OF DERBY, AND FATHER NORRIS.—It is stated, in Whittle's *Bolton le Moors* (Bolton, 1855, 8vo), that, in the *Catholic Miscellany* for December 1827 (Sherwood & Co., London), there is a dialogue between Father Norris, a Roman Catholic priest, and James, 7th Earl of Derby, on religious topics, which took place on the earl's journey from Chester to Bolton, where he was executed (or rather murdered) under the sentence of a Court Martial. Can any of your readers favour me with the loan of the number referred to, as I have made a fruitless search for it?

BIBLIOTHECAR, CHEETHAM.

FEENY & Co.'s MOTTO.—I enclose a label used by M. Feeny & Co., spirit merchants, in this city, and would feel obliged if you would inform me from whence the motto, "Gentle when stroked, fierce when provoked," comes. RED-HAND.

FESTUM PRÆSENS CORPUS.—What festival of the Church, occurring or liable to occur during the season of Lent, is meant by "festum præsens corpus"? The name occurs in a document of the year 1322, relating to certain services to be held in a daughter chapel. G. H.

St. Winnow Vicarage, Lostwithiel.

HANDEL ON BELLS.—It is stated in Hotten's *History of Signboards*, that Handel said the bell was our "national musical instrument." I should be glad to see full particulars of this saying, either in a quotation or by the aid of a reference.

J. T. F.

AN IRISH EXPRESSION.—In a letter from Lady Betty Germain to Dean Swift (April 5, 1735), she says: "I was just thinking you was a little upon the dear joy." A note to the passage speaks of this as an Irish expression, but does not explain the meaning. Does it signify "you were a little tipsy"?

UNEDA.

POORT.—Amongst the Dutch colonies at the Cape of Good Hope, the word *Poort* is of frequent occurrence in various localities, and always indicating a pass between mountains. The word has not been assumed since the Dutch occupation of Southern Africa; but is in the original language, and has precisely the same meaning as the Spanish *Puerto*. Now Holland, and all the country inhabited by the Dutch, being low and flat, such a word occurring in their language could have neither meaning nor application; but must have originated before their remote ancestors emigrated from a country whose physical aspect must have differed most materially from that which they now inhabit. Who were these remote ancestors?

A. C. M.

PREBENDS.—Can any one give me a history of certain prebends which exist quite distinct from any cathedral or collegiate church in England? 1. What are the duties of the incumbents of these prebends? 2. Are they affected by the late atrocious Act with regard to cathedral chapters? 3. Can any one help me to obtain a complete list of these prebends? There are prebends of Wherwell and Leckford, in Hants; five of Chumleigh, in Devon; one in Exeter Castle.

T. F.

PROVERBS OF SANCHO PANZA.—Is there any complete collection of these proverbs extracted from *Don Quixote*?

W. M. M.

SERMONS IN STONES.—On the road from Salisbury to Lymington is a milestone which is affirmed by very many to render an audible sound to those who are passing by it. It has been placed on a mound of earth by which it is so far elevated that the top of the stone is about even with the head of the pedestrian traveller. This milestone is situated in that part of the road which traverses the New Forest, near to the village called Burley.

Those who assert that they hear the sound all concur in representing it to be a kind of scratching or scranching, like the edge of an iron-tipped, or the sole of a roughly-nailed, boot being harshly drawn across the gravel. I will not quite compare it to a certain kind of snarking or gnashing,

in which the undercrushed Enceladus may hideously indulge as an indication to every passer that he or she is most virulently discontented with such an assignment of abode; because the good Emperor Marcus so sweetly reminds us that the two rows of our teeth were given us for mutual concurrence, not for discord. About as numerous, however, and quite as worthy of credence, are they who maintain that they hear this uncouth salute, as they who deny its utterance. I should state that the former are generally those who are remarkable for having a keen sense of hearing.

From whatever cause, then, this irelike crassitude of restless wayside compliment may arise—whether by reverberation or by subterraneous concitation—I may be allowed, perhaps, to make this narrative the basis of two queries.

1. Is this a singular instance of saxeous vocality; or has a similar cippous eccentricity been observable in other parts of the kingdom? A collateral suit with this I would make the elucidation of the cause.

2. The auricular faculty is enormously different in power in different subjects. It is almost incredible at what a vast distance a sound can be heard by one hearer which is utterly inaudible to another. It will open, I think, a most interesting vein of communication in your columns—if, indeed, the matter is new to them—if I ask for any details; which many will, no doubt, be able to furnish, which may assist in determining the question—At how great a distance has the human voice been satisfactorily proved to have been so heard that words articulately uttered have been plainly distinguished? To what distance, also, has its inarticulate utterance, such as the huntsman's hail, been recognised? I am, myself, any other than a Crichton, yet my own experiment gives that I can be heard, when reading, at the distance of a furlong.

ANON.

SEVERN.—With respect to a query about Saverne and Saverake (3rd S. x. 90), it occurs to me to ask, what is the etymology of the word *Secern*, the name of one of our largest rivers? It happens to be altogether unmentioned in Taylor's *Words and Places*. The Saxon name, *Safern*, is, as I guess, only another form of the old Celtic name, whatever that may have been; as is also the Latin *Sabrina*. Probably *Saverne* might prove to be due to the same Celtic root, and the *-ake* is merely a Saxon suffix, meaning *oak*, in allusion to the oak-trees which are, I am told, still found in that neighbourhood.

WALTER W. SKEAT.

"THANKS": "THANK YOU."—Whence the adoption of the former form in place of the latter? Is the expression, "No, thanks," more elegant than "No, thank you?" I heard it for the first time, some five or six years ago, from the lips of one distinguished by his slimy and jesuitical cha-

racter, and I have had a horror of it ever since; but as I now hear it from the lips of nearly every one, I suppose I must adopt it, or be considered

UNFASHIONABLE.

TRANSLATION OF GOSPELS, ETC.—

"Divers parts of the Holy Scriptures done into English, chiefly from Dr. J. Mills's printed Greek Copy, with Notes and Maps. London: Printed for T. Piety, at the Rose and Crown, in Pater-noster-Row, 1701."

pp. 416, 8vo, contains the Gospels and Acts, with foot-notes, and two longer notes at the end of the book: "concerning the Evangelists," and "a Brief recommendation of the Evangelic writings." There is no preface, but the "compiler" dedicates the work to "His Royal Highness Prince Frederick William." I am anxious to learn who was the editor.

B. H. C.

WESTMINSTER ABBEY.—It does not appear to be settled whether the chapel in Westminster Abbey, which is situated between St. Paul's and Abbot Islip's chapels, was dedicated to St. John the Baptist or to Erasmus. The words *Sanctus Erasmus* are inscribed in ancient English letters over the doorway in the ambulatory; but yet in many old accounts of the Abbey the chapel in question is called St. John the Baptist's chapel. It is likewise thus designated in Mr. Gilbert Scott's *Gleanings from Westminster Abbey*. Mr. Henry Cole, in his well-written and nicely illustrated Handbook, published some years ago under the *sobriquet* of Felix Summerly, states it as his belief, that the proper name of the chapel is that of St. John the Baptist; and he suggests, by way of accounting for the inscription above mentioned, that the beautiful little vestibule through which admission is gained into the said chapel, formed originally, by itself, a separate sanctuary, which may have been dedicated to Erasmus. Other authorities hold, that Abbot Islip's chapel was, at the instance of that dignitary, by whom it was founded, dedicated to St. John the Baptist. The vergers in the Abbey daily inform visitors that the chapel concerning which my inquiry is made is that of St. Erasmus. Cannot this question be placed beyond controversy?

J. W. W.

WESTMINSTER ABBEY: HENRY THE SEVENTH'S CHAPEL.—Is there any reason why the banners in Henry the Seventh's Chapel should not be taken down, so as to admit of the admirable and expressive statues above the line of the arcade being completely seen? Why, also, retain the helmets and swords of the Knights of the Bath, together with the uninteresting wooden pinnacles which support them? Is it not time that Henry the Seventh's Chapel—that masterpiece of the latest period of English architecture—should be submitted to inspection, unencumbered with anything that can detract from or conceal its beauty?

J. W. W.

Queries with Answers.

BILLIARDS.—When was this game introduced into England? I find it mentioned in a payment in the reign of James I. "To Henry Waller our Joyner for One hylliarde boarde cont. Twelve foote longe and fower foote broade, the frame being walnuttire well wrought and carued wth eight great skrewes and eighteen small skrewes." CPL.

[The invention of billiards has been attributed to Henricque Devigne, a French artist, who flourished in the reign of Charles IX., A.D. 1560—74; but this general impression has been questioned. Dr. Johnson inclined to the opinion that the French borrowed the game from England (see his *Dictionary* by Todd, arts. "Billiards" and "Balliards"). Certain it is that in very early times the English had a sort of ground-billiards, in which two players, armed with short maces, struck about two balls, driving them upon each other, and through an arch similar to the arches used in croquet, and round a pin or cone, fixed perpendicularly on the smooth grass. From this old ground-billiards proceeded the game played upon tables, which was known in Elizabethan England. Shakespeare (*Antony and Cleopatra*, Act II. Sc. 5) makes Cleopatra say—

"Let it alone; let's to billiards; come Charmian."

Spenser sings—

"With dice, with cards, with balliards, far unfit,
With shuttlecocks misseeming manly wit;"

and catching a metaphor from the smoothness of the polished ivory, Ben Jonson wrote—

"Even nose and cheek, withal,
Smooth as is the billiard-ball."

Vide a critical notice of Capt. Crawley's *Billiard Book* in *The Athenæum* of July 7, 1866, p. 7.]

AZTECS.—I should be glad to learn what are the best authorities on the "Aztecs" of Mexico; and also when, if ever, any specimens of the race have been brought to this country.

PROMETHEUS.

[The best authorities for an account of the Aztecs are the following: Clavigero's *Storia Antica del Messico*, Cesena, 1780; Humboldt's *Histoire Politique du Royaume de la Nouvelle Espagne*; Atlas Pittoresque, ou Vues des Cordillères; Aglio's *Antiquities of Mexico*, 1830; Knight's *English Cyclopædia*, Geography, i. 781—788; and Penny *Cyclopædia*, iii. 208—212. In June, 1853, a couple of children, stated to have been brought from a city long hidden, called Ixamayil, were exhibited in London as genuine descendants of the ancient Aztecs. They were dwarfs, almost idiots, and knew no language, though with much difficulty they had been taught to pronounce a few words of English. A most improbable tale was related of the manner of their being obtained; and it was added that the pure race had become thus diminutive, and that they were employed only as priests or priestesses, or rather as representatives of a deity. Professor Owen, on

examining them, pronounced that they were merely exceptional dwarf specimens of some race, probably South Americans, of the usual stature, with a mixture of European blood; and Dr. Conolly, formerly of Hanwell, asserted that they were examples of a peculiar kind of cretinism, not attended with goitres.]

BUNHILL FIELDS BURYING GROUND.—This ancient and venerated spot has become the subject of litigation between the Corporation of London and the Ecclesiastical Commissioners, by which it is feared the whole of the place will be involved in total destruction; and Bunyan's resting place be entirely abolished, together with all its hallowed accessories. Perhaps something may be done to avert such a calamity; as it is truly lamentable that such power should be given to a company, or an individual, as would entirely destroy all that is considered sacred in connection with this spot.

STULTUS.

[We are informed that the Ecclesiastical Commissioners have offered to convey the ground of this famed Campo Santo to the Corporation of the City of London, as trustees for the public, for five-sixth parts of the sums paid for the purchase of vaults. The Corporation has agreed to close with the Commissioners on these terms—the amount of the consideration being, it is stated, about 970*l.*—and to keep the ground in a proper condition and open to the public.]

DR. PALEY ON THE NEW BIRTH.—I shall feel obliged if some one will inform me where I can find the following quotation from Paley, given by the Rev. J. Mason Neale in his *Medieval Preachers*, p. xvi.:—

"Much about the same time Paley was assuring his hearers that the being born again meant nothing; 'nothing,' that is, to us, and in our circumstances."

CORNELIUS PAINE.

Surbiton Hill.

[The passage will be found in the first of Dr. Paley's *Six Sermons on Public Occasions*, preached between the years 1777 and 1795. The sermon is entitled "Caution recommended in the use and application of Scripture Language," and was delivered in Carlisle Cathedral on July 17, 1777.]

"SECRET MEMOIRS OF THE COURT OF PETERSBURG."—Two 8vo volumes, translated from the French, with this title were published in Dublin in 1801. Who was the author of the work, and by whom was it translated? ABRA.

[This work is one of the numerous productions of Louis-Philippe Comte de Ségur, French ambassador to Russia. He arrived at St. Petersburg March 19, 1785; accompanied the Empress Catharine II. in the great progress which she made from St. Petersburg to the Crimea in 1787, and retained her confidence as long as he remained at her court. He left St. Petersburg Oct. 11, 1789, on his return to Paris. His death occurred in July, 1830.]

Replies.

DR. WATTS'S DIVINE AND MORAL SONGS FOR CHILDREN.

(3rd S. ix. 493; x. 54.)

Two preliminary remarks are needful on behalf of bibliographical and literary exactitude. Any inquiry as to the first edition must be restricted to the *Divine Songs*; the *Moral Songs* were, I believe, gradually added to subsequent editions. The author did not become *Doctor* until many years after the publication of the first edition.

MR. RIGGALL shows that Dr. Watts's biographers have not been able to give the exact date when this invaluable book first appeared; that Lowndes and others have conjectured the dates 1720-1-2; but that, in 1727, Dr. Watts wrote, "I told the world so a dozen years ago, at the end of my little book of *Divine Songs for Children*," thus going back to the year 1715. Mr. R. concludes by asking, "can any of your correspondents furnish a correct transcript of the title-page of the first, or any very early edition, before 1720?"

X. A. X. gives your readers an interesting and valuable account of "the tenth edition," dated 1729, but containing the reprinted Dedication of apparently the first edition, with the date "June 18, 1715." And he rightly concludes that "the first edition of the *Divine Songs* may be fairly assigned to the year 1715, and not to 1720."

In the large mass of bibliographical memoranda which I copied last year from the old journals, I find the following advertisement, which appeared in the papers of September 6, 1715:—

"Just Published. For the Benefit of the rising Generation. Divine Songs attempted in easie Language, for the use of Children; with a Preface to all concerned in their Education, by I. WATS. Printed for M. Lawrence, at the Angel in the Poultry."

The practice of advertising publishers at that period was, to use several forms of announcement. To the notice of any book issued on the same day as the *Journal*, there was prefixed, "This day is published." If the book had appeared since the last preceding number of the *Journal*, the advertisement would be ushered by, "Yesterday was published;" or "On Wednesday," &c.; or "A few days since," &c., as the case might be. If from one to two weeks had elapsed, it was said to be "Just published;" but, after more than two weeks, the expression would sink generally into "Lately published." From the above data I should conclude that the *Divine Songs* was first published between the 24th and 31st; or say, during the last week of the month of August 1715.

Considering the destructive tendencies of juvenile fingers, a copy of "any very early edition"

of *Divine Songs for Children* must be what the booksellers are apt to call "excessively rare." Having heard that since his communication to "N. & Q." MR. RIGGALL had acquired a copy of the SECOND edition, I have borrowed it, and give you the following description and collation. (Small 12mo, a 8, a 2, b 12, c 12, d 2.):—

TITLE. "DIVINE SONGS Attempted in Easy Language for the Use of CHILDREN. By I. WATTS. *Out of the Mouth of Babes and Sucklings Thou hast perfected Praise*, Matt. xxi. 16. The Second Edition. LONDON: Printed for M. Lawrence at the Angel in the Poultry, 1716."

DEDICATION, signed and dated as described by X. A. X., 13 pages.

PREFACE, to all that are concerned in the education of children, five pages. It contains words that may well be repeated; as—

"The Wisdom and Welfare of the succeeding Generation are intrusted to you beforehand, and depend much on your Conduct." And "you may turn their very Duty unto a Reward, by giving them the Privilege of learning one of these Songs every Week if they fulfil the Business of the Week well; and promising them the Book itself when they have learnt ten or twenty Songs out of it." And "it may often happen, that the End of a Song running in the Mind, may be an effectual means to keep off some Temptation, or to incline to some Duty." And "The greatest part of this little Book was composed several Years ago, at the request of a Friend." And "I have added at the End an Attempt or two of Sonnets on Moral Subjects for Children, with an Air of Pleasantry, to provoke some fitter Pen to write a little Book of them. My Talent doth not lye that way, and a Man on the Borders of the Grave has other Work. Besides, if I had Health or Leisure to lay out in Verse, it should be employ'd in finishing the *Psalms*, which I have so long promised the World."

DIVINE SONGS, in number 28, followed by "The Ten Commandments out of the Old Testament put into short Rhime for Children." And "The Sum of the Commandments out of the New Testament." And "Our Saviour's Golden Rule." And "Duty to God and our Neighbour." Then three different metres of "The Hosanna," and three metres of the Doxology, pp. 1 to 44.

"A slight SPECIMEN of MORAL SONGS, such as I wish some happy and condescending Genius would undertake for the use of Children, and perform much better." After some prefatory remarks, follow "The Sluggard," and "Innocent Play," pp. 45 to 49.

THE TABLE of contents, two pages.

In the *Post Boy* of April 30, 1720, is advertised as published (I think on that day) the fourth edition of "Divine Songs for Children. By the Reverend Mr. I. WATTS. Price Sixpence."

I have an edition (square 24mo) of about 1814, embellished with cuts by John Bewick. It contains the original Preface, but the Dedication is omitted.

A reference to any recent edition will show that the poetical part of the book of *Divine Songs* remains now the same as in 1716; but that to the

Moral Songs the author afterwards added *The Rose, The Thief, The Ant, or Emmet, Good Resolutions, A Summer Evening, and The Cradle Hymn*. W. LEE.

THE HOUSTOUNE FAMILY: BRAID.

(3rd S. x. 157.)

In the above number of "N. & Q." an inquiry is made as to certain persons of the name of Houstone. To a certain extent I am able to give an answer.

The Lady Houstone of 1737 was the only daughter of Sir John Shaw of Greenock, by his wife Eleanor Nicholson of Carnock and Plain. She survived her husband, and settled her own estate by strict entail of date September 6, 1711, upon this child, Margaret, who became the spouse of Sir John Houstone, Bart., of that ilk, who died insolvent January, 1722.

In a previous notice of the family in "N. & Q." an error in quotation has occurred. Wodrow, in his amusing *Analecta*, mentions that Sir John's estate was so heavily affected by debt, that there would be, after everything was sold, a deficiency of 200,000 merks: by an oversight, this was made pounds sterling—an extent of debt in Scotland quite astounding at that date, whereas the sum in merks was not at all startling, as a merk was a silver coin of value thirteen and fourpence Scots, or thirteen pence and a third of a penny sterling.

Lady Houstone was a lady of great energy, and took good care of her own interests. Her eldest daughter Helen married Sir Michael Stewart of Blackhall, Bart., and her second and only other daughter Anne, espoused Colonel William Cunningham of Enterkine. Her son was left nothing by his father, but his mother amply provided for him. She died January 31, 1750, and Sir John on July 27, 1751.

What relationship, if any, either Ludovic Houston or his brother James had to the baronet is unknown. It could not be very near, for George Houston of Johnston, who descended directly in the male line from the brother of the first baronet, was understood to have been his nearest heir male. He was the last baronet's executor.

The estate of Braid is in the county of Edinburgh, and now belongs to Gordon of Cluny. In 1705 and previously it was in the family of Broun. It is probable that Archibald Houston, who was killed by Kennedy in 1705, was uncle of the proprietor, from his sister having married the Laird of Braid. This was Andrew Broun of Braid, who from the retours, May 9th, 1685, is proved to have been served heir of his father in these and other lands. The male representative of the Braid family at the present date is Archibald Broun, Esq., of Johnstonburn.

From the Braid and Blackford hills, the view

of the capital of Scotland and its scenery is eminently beautiful, and it was in their direction that the panorama first burst upon the delighted vision of the youthful Fitz Eustace, as so forcibly described in Scott's magnificent poem of *Marmion*. The Blackford hills are a continuation of the Braid hills, from which they are only separated by a small rivulet called the Braidburn. In the reign of James IV. the Borough Muir extended nearly to the foot of these hills, and there the troops which were afterwards so miserably defeated at Flodden were beheld by *Marmion*.

These hills are about two miles south of Edinburgh. Near the Braidburn is the mansion house of Braid, where the deceased Charles Gordon, W. S., usually resided, and which, from its situation, was called "The Hermitage." There is an engraving of it in one of the earlier numbers of the *Edinburgh Magazine*. J. M.

MARRIAGE OF FIRST COUSINS.

(3rd S. vii. 493; x. 179, 190.)

Having paid much attention to this subject, I submit the following as the result of my observations:—

A boy most resembles, physically and mentally, his mother and her brothers—his maternal uncles.

A girl most resembles, physically and mentally, her father and his sisters—her paternal aunts.

It is commonly observed that it is rare to find a son approaching his father in any quality by which he has attained great distinction. How few of the great names of ancient and modern times can we find at all represented in their immediate descendants. We have a remarkable exception in the family of the algebraists Bernoulli, and some actors of eminence. As to the Bernoullis, it is probable that the women they married had brothers also skilled, although unknown, in analysis. Of actors, the younger Kean did not, on this hypothesis, derive his talent from his father, but from his mother: those who have seen father and son sufficiently to appreciate their several styles of acting, must admit, that however eminent, they are quite dissimilar, notwithstanding something like imitation on the part of the junior. So Mathews the younger takes his peculiar talent from the mother. The same remark applies to him and his father in comedy as to the two Keans in tragedy. There is another well-known actor, Farren; but although a comedian, like his father, and although a very able actor, he is totally unlike his father in his style of acting.

In considering the effects of near-blood relations marrying, it is proper to ascertain the exact state of the case; the following is an instance within my own knowledge:—

First generation. Elizabeth and Margaret, sisters, marry, the former John, the latter Richard,

both cousins to the women, and cousins to each other.

Second generation. Thomas, son of John and Elizabeth, marries a stranger, I; Fanny I., daughter of Richard and Margaret, marries a stranger II.

Third generation. James, son of Thomas and stranger I., marries Fanny II., daughter of Fanny I. and stranger II.

First, as to James; he being physically and mentally the representative of stranger I., his mother and her brothers, his defects are eliminated by the stranger's blood. Second, as to Fanny II.; she being physically and mentally the representative of stranger II., her father and his sisters, her defects are eliminated by the stranger's blood.

But put another case:—

First generation. As before.

Second generation. Thomas marries his cousin, Fanny I., and supposing the depreciation to be five per cent.

Third generation. James marries his cousin, and thus the depreciation may be ten per cent.

I do not say that this is a correct scale, but it states the principle in a more generally intelligible way than by the use of algebraic symbols.

It is an interesting consideration how the mingling of family blood by the Jews, in imitation of the Egyptians, affected their physical development. The representations on Egyptian monuments show the Egyptians to have been a comparatively feeble and emaculated race. The dwarfs who were said to be Aztecs from Central America had in their features a great resemblance to some of these Egyptian portraits. Like causes may have produced like effects. As to the Jews, there are now scarcely any that even pretend to a descent from the ancient Jews prior to the Christian era; and I am at a loss to know by what means so many heterogeneous nations, Arabian, Spanish, Italian, German, Polish, Hungarian, Turkish, and Russian, got mingled in name and blood with them. The depreciation is very obvious if we compare them with the figures on the Assyrian monuments, but less so if we compare them with their ancestors in the Egyptian portraits.

T. J. BUCKTON.

Streatham Place, S.

THE INSIGNIA OF THE ORDER OF THE GARTER.

(3rd S. x. 168.)

A correspondent of "N. & Q." who signs himself GRUB, quotes a passage from *Hudibras*, with the following note on the third line of the quotation:—

"Blue was the Presbyterian colour, as it is that of the modern Whigs. Previous to the Revolution the colour

of the ribbon of the Garter was sky-blue; but after the accession of William it was altered to its present colour—a dark blue. It was done in compliment to the Whigs," &c.

GRUB also refers to the concise notice of the insignia of the Order of the Garter in the first edition of my *Heraldry, Historical and Popular*, in which the change from the light blue to the present dark blue of the Ribbon of the Order is represented to have taken place in the reign of George I. GRUB then proceeds to record his belief that the critic on *Hudibras* is "right" and that I am "wrong" in this matter. He adds, that "a genuine portrait of William or Anne would decide this"; and he concludes with the somewhat startling declaration that, "according to his recollection" (*sic*), "Queen Anne and the knights in her time wore the dark blue ribbon."

My own "recollection" fails altogether to give me any assistance towards determining the colour of the Garter ribbon, worn by "Queen Anne and the knights in her time"; still I am disposed to believe, with Sir Harris Nicolas, that the sky-blue ribbon was retained by all the English sovereigns of the House of Stuart.

GRUB does not give the date of the note to *Hudibras*, nor does he indicate the authorities upon which the writer of that note rested his statements. These statements are sufficiently positive, with the exception of a certain vagueness in the expression—"after the accession of William"; but is it an historical fact that "blue" is the "colour of the modern Whigs"; or that this "blue," the assumed inheritance of the modern Whigs from their Presbyterian predecessors, is necessarily "dark blue" as distinguished from "sky-blue"? *Hudibras* himself simply speaks of "Presbyterian true blue": is it quite certain that he here intends to refer to any colour whatever; or, if he does, must this "true blue" be exclusively the "dark blue" of the present Garter ribbon? Again: in what historical document is there any record of the motive, as well as of the fact and the time, of the alteration in the colour (or, rather, the hue of the colour) of the Garter ribbon,—that "it was done in compliment to the Whigs," and that this particular compliment was paid to them by William III.? Dutch William certainly "might" have altered the colour of the ribbon of his Order of the Garter, and he "might" quite as probably have altered the sky-blue to orange, or to a darker tint of the same colour. It would have been well had GRUB read what Sir Harris Nicolas has written on the changes in the colour of the Garter ribbon, with the notes that accompany his text, before he charged me with being "wrong." I would refer him to the *History of the Orders of Knighthood*, vol. ii. pp. 359, 360.

My "account" of the insignia of the Garter is repeated, from the first edition of my *Heraldry*, in

the second and third editions; but not before its accuracy had been confirmed by the highest authorities both professional and non-professional, one learned and distinguished member of the College of Arms in particular having gone through the entire section of my volume with me, line by line. So, if after all I am wrong, I am not alone in my error: nor, if I have thrice printed an inaccurate statement, have I done so through either carelessness or presumption. (See *Beliz's Memorials of the Order of the Garter*, p. cxv.)

I must decline to accept the evidence of "a genuine portrait of William or Anne" as decisive on the question as to the exact colour of the Garter ribbon: and I can scarcely suppose that GRUB would have professed his own readiness to abide by such evidence, had he carefully studied the representations of the insignia of the Garter that appeared in the recent National Portrait Exhibition. In different pictures, all of them of the undisputed "sky-blue" period, the Garter ribbon varies in the hue of its blue from light to dark, with almost every possible modification of tint; and sometimes it is almost, if not absolutely, green. Nor is identity of hue in the ribbon always apparent in different portraits of the same personage, even when painted by the same artist: thus, in Nos. 246 and 259, both portraits of Robert Cecil, K.G., Earl of Salisbury, by F. Zuccherro, one ribbon is "dark blue," and the other is green, the Catalogue (p. 43) specially noticing the hue of the ribbon in No. 246—"badge of K.G. with dark ribbon." Both pictures are in the possession of the Marquess of Salisbury. And again, in the description of No. 430, the Catalogue says—"dark blue ribbon of K.G.": this is the portrait of Wm. Herbert, third Earl of Pembroke, created K.G. on the accession of James I.

Ashmole's work on the *Order of the Garter* was published in 1672. He says, the Garter ribbons

—"at their first use were black, as it is noted of those belonging to the 'Georges,' wherewith John Dudley, Viscount Lisle, and the Lord Saint John and Parr were invested, 35th of Henry VIII.; and in the pictures of several Knights companions about that time (both painted in oyl and limned in water colours) the Ribbands of their 'Georges' are visibly black." (P. 226.)

Ashmole here refers to other evidence, in addition to "several" portraits, as his authorities. The change from black to blue appears to have taken place before the year 1623, when James I. decreed that the ribbon should "always be of a blue colour, and no other,"—no tint of blue being specified.

Next year's Portrait Exhibition will, doubtless, contain many equally valuable and interesting examples of the insignia of the Garter, commencing with the reign of William and Mary. While we await their appearance, it may be desirable to return once more to the portraits that have lately

been dispersed. In the pictures numbered 246, 259, 446, 492, 517, and 522—the last being a portrait of James, second Marquess of Hamilton, K.G. in 1623—the ribbon is adjusted about the neck, so that the "Lesser George" hangs upon the breast of the knight. On the contrary, in Nos. 437, 760, 876, 904, 909, and 915, the ribbon crosses the breast of the wearer, and the jewel hangs under his right arm. In Nos. 203, 238—portraits of William Powlet, first Marquess of Winchester, and of Henry Carey, Lord Hunsdon—the jewel is worn suspended from a gold chain instead of a ribbon; and in the latter portrait the jewel itself has the form of an heraldic shield. Robert Dudley, Earl of Leicester, in No. 241, is represented wearing the "Lesser George" from a cord.

I may here observe, that the Catalogue invariably calls the "Lesser George," or "jewel" of the Order, "the badge of K.G." This is an error that ought not to have been made. The "Lesser George," introduced by Henry VIII., has the figure of the saintly warrior, mounted, and overthrowing the dragon—the device being on an enamelled field, encircled by a Garter of the Order, the whole forming a jewel, as a rule, oval in form. The "badge," on the other hand, is the cross of St. George blazoned on its silver field, within a garter buckled in a circle.

Many portraits showed the adjustment of the Garter of the Order; and the examples, not a few of them splendidly rendered, of the collar with the pendent "George," were still more numerous. The "George" differs from the "Lesser George" in having the group without any background or encircling garter. In Nos. 180, 251, 287, 453, and 510, the "George" is represented with the group facing to the dexter: in Nos. 189, 357, 455, 492, and many others, the figures face to the sinister. In the Marquess of Exeter's fine portrait of Elizabeth's great minister, Lord Burghley (No. 242), the "George" displays the saint in the guise of a Roman knight, with buckler and uplifted sword. A sword is also the saintly weapon, in place of a lance, in No. 251, the portrait of the favourite, Robert Dudley. In Nos. 242 and 453, the collar has both red and white roses; but the red rose alone appears in Nos. 251 and 455. In Nos. 503, 589, and 715, the star is represented. The following list contains all the more important examples of the insignia of this illustrious Order that were represented in the portraits in the first National Portrait Exhibition of the year 1866. The numbers are those of the Catalogue:—42, 65, 69, 70, 71, 76, 80, 121, 128, 139, 149, 165, 180, 187, 189, 192, 197, 203, 207, 217, 224, 225, 231, 238, 241, 242, 245, 246, 251, 253, 255, 256, 259, 261, 262, 268, 293, 295, 296, 304, 308, 357, 380, 389, 399, 430, 434, 435, 437, 446, 453, 455, 484, 492, 497, 503, 510, 517, 522, 589, 598, 633,

634, 674, 699, 715, 760, 829, 843, 876, 904, 905, 909, 929, 1023, and 1029. No. 434, a portrait of Thomas Cecil, K.G., first Earl of Exeter, displays the ribbon and the "Lesser George" of the Order. In the chapel of St. Erasmus, in Westminster Abbey, is the monument of this same Thomas Cecil, with his effigy in alabaster arrayed in the mantle of the Order, with the badge on the left shoulder: the collar also evidently once was displayed upon this effigy, but it has disappeared, doubtless having been worth abstracting. One effigy of a K.G. in Westminster Abbey naturally leads to the remembrance of another: the memorial of Sir Giles Daubeney, K.G., in which the collar, George, garter, mantle, and badge of the Order are admirably represented, much of the original colouring still remaining. This collar (probably earliest known example, A.D. 1507) is formed of gartered red roses alternating with intertwined cords: eleven of these, gartered roses appear from shoulder to shoulder of the figure, and from the central one hangs the George. I read with cordial satisfaction the remarks of J. W. W. upon this effigy, and that of Lady Daubeney ("N. & Q.," 3rd S. x. 154), and am grateful to him for his most just tribute to "the most beautiful and impressive character" of their monument.

CHARLES BOUTELL.

PHOTOGRAPHING THE RECORDS.

(3rd S. x. 166.)

I cordially agree with M. C. in desiring to see, in the pages of "N. & Q.," a description of some easy process for obtaining photo-carbon facsimiles of ancient documents. Having in my possession some negatives on glass, of old family papers, I have made many attempts to obtain carbon positives from them for the purpose of transferring them to stone; but have never succeeded in my attempts. The process I followed was that employed in the Ordnance Survey Office at Southampton, as described in the Treatise on the subject by Captain Scott, R.E. The process consists essentially in exposing a paper, coated with a solution of gelatine and bichromate of potash, under the glass negative; then placing the paper, face downwards, on a slab coated with greasy ink of a particular composition; and finally, soaking it in warm water, and gently dabbing off with a sponge the ink from the parts of the paper unacted on by light. But Captain Scott's Treatise is altogether too scanty in details to enable an amateur to manage the process successfully; at least, such is my experience. It is not an easy matter to prepare the sensitive paper, so as to get an even coat of the gelatine and the salt; but the coating the paper with the greasy ink seems the greatest difficulty of the process. No directions

are given in the Treatise referred to, either as to what consistency the ink should be of with which the slab is coated, or how to get an even coat of it on the paper without risk of air bubbles, or without the risk of working the ink so much into the grain of the paper that no subsequent soaking and dabbing will remove it from the lights of the print. I should much like a little advice on these points from any of your correspondents who may have succeeded in this process. Is there any work on the subject which gives fuller details than Captain Scott's? Is there any easier process than the one I have described? Will it do for the ordinary light and shade of a photographic negative—I mean light and shade expressed otherwise than by lines, dots, or hatchings? And, finally, can sensitive paper, ink, &c., for this process, be purchased anywhere in London?

F. M. S.

ROBERT II. (OF SCOTLAND) THE ONLY CHILD OF MARJORY BRUCE (3rd S. x. 206.)—In reply to "ANGLO-SCOTUS," I would say that it was by mistake that I stated that the mother of "Egidia de Lyndesay, Soror Regis," i. e. of Robert II., and wife of Sir James Lindsay, was Marjory Bruce, daughter of King Robert. She was the child of a second marriage of Walter the High Steward, her father, with a lady of the family of Graham. This error was only pointed out to me subsequent to the publication of the last edition of the *Lives*, or I would have corrected it.

LINDSAY.

SPANISH DOLLARS (3rd S. ix. 368.)—These "pillar dollars" (and subsequently others) were also converted into an Australian coin, which was circulated as late as 1848. A piece called "a dump" was struck from the centre: the inner edge of the larger part, or "ring dollar," was stamped on one side with "Five Shillings," on the other with "New South Wales, 1813" (or other date). The dump was smoothed and slightly enlarged; and stamped on one side with "New South Wales, 1813," round the edge, and a crown in the centre; on the reverse, across the face, with "Fifteen Pence." These coins then represented a current value of 6s. 3d., and were retained, by their mutilation, in Australia. They eventually sunk to the value of 2s. 6d. and 6d. respectively. The dollar, till much worn, presented the composite appearance of the original and the new coins.

The Chinese have always preferred the Spanish "pillar dollar" to all other coins, and deface them with a stamp to prevent re-exportation.

J. M'C. B.

Hobart Town.

LADY WENTWORTH'S TOMB (3rd S. x. 172.)—MR. WENTWORTH STURGEON quotes from Macau-

lay regarding Lady Wentworth, to the effect that her name was a few years since still discernible on a tree near Toddington. Is it credible that a name could be visible on a tree more than a century after it was carved there? I think not. To-day I examined a name on a tree cut ten years since, and it is well-nigh illegible in consequence of the growth of the bark.

F.

Inverness.

BLOOD ROYAL (3rd S. x. 142, 217.)—That a title which merges in the crown is counted as extinct, seems clear from precedents: for an existent title is not re-created, and two dukes of the same place would be an anomaly. The Dukedom of Cambridge, which merged in the crown on the accession of George II., was re-created by George III. in the person of his seventh son. Similarly the Dukedoms of Gloucester and Edinburgh, which were conferred upon Frederick, Prince of Wales, merged in the crown on the accession of George III. in 1760, and were re-created in 1764 in the person of the King's second brother. If the son of the King of Hanover were to take precedence according to the patent of 1706, he could only do so by having his claim to the Dukedom of Cambridge allowed upon the plea that, though the title merged in the crown, it did not become extinct. The effect of this would be, either to vitiate the patent of the present Duke of Cambridge, which was issued in violation of another's right to the title, or to produce the anomaly of two dukes of the same town. If the King of Hanover has a right to the Dukedom of Cambridge, he has also a right to that of Edinburgh (in male descent from Frederick, Prince of Wales), which the Queen has lately conferred on her second son. It is impossible to suppose that such mistakes can have been committed; and we may, I think, accept the statement of *The Owl*, that, "on the death of the present Duke of Cumberland, his eldest son would succeed to his dukedom, taking rank among dukes only according to the date of his patent"—the patent of 1799. The Queen can, however, grant him precedence of other dukes by special warrant if she so pleases. The Stewardship of Scotland, mentioned by K. R., is a title which never can become extinct. It was settled in 1399, with other titles, by Robert III. on his eldest son, to be held in perpetuity by the Prince of Scotland. It is, therefore, an hereditary title of the Prince of Wales, and lies dormant only when the sovereign has no son.

H. P. D.

"VIE PRIVÉE DES CÉSARS" (3rd S. x. 110.)—There can be little doubt that this work was written by P. F. Hugues d'Hancarville. Hippolyte de la Porte, the writer of the life of d'Hancarville in the *Biographie Universelle* (xxv. 397), says:—

"L'auteur de cet article a quelquefois entendu d'Hancarville, à Venise, lire des dissertations pleines d'érudition et de charme, où ce savant ingénieux expliquait à sa manière toutes les intentions de Raphaël, le sujet de ses magnifiques tableaux... tous les personnages qui sont en scène, leurs actions et presque leurs paroles, comme s'il était entré dans l'atelier du peintre immortel, comme s'il en avait reçu d'honorables confidences."

We may therefore conclude that it was not without reason that he included the *Vie Privée des Césars*, and the continuation under the title of *Monuments du Culte Secret des Dames Romaines*, in the list of his works, with the following note, which gives the information desired by H. D.:—

"D'Hancarville avait publié *Veneres et Priapi, uti Observantur in gemmis Antiquis*, Leyde, sans date, 2 petits vol. in-4°. Il y a deux éditions de cet ouvrage. La première fut faite à Naples vers 1771. La seconde, dont le format est plus petit, est accompagnée d'une traduction anglaise, et semble avoir été exécutée à Londres. On croit que c'est le même livre qui a reparu en Français, mais avec un texte beaucoup plus développé, sous les titres rapportés ci-dessus. L'abbé Leblond a eu beaucoup de part à la nouvelle édition, et M. Lamoureux, dans un article remarquable sur d'Hancarville dont Barbier s'est emparé, lorsqu'il composait son *Examen critique des dictionnaires historiques*, a très-bien jugé, expliqué, l'imposture spirituelle et hardie de l'érudit, qui se faisait, dit-il, aider par des artistes habiles à retracer la nature dans toute sa nudité, et même dans ses écarts, voulant faire passer pour des monuments antiques des scènes très-impures, dont la description, éminemment poétique, se trouve dans Ovide, Propertius et Pétrone."

W. E. A. A.

ROYAL ASSENT (3rd S. x. 97, 137, 156.)—Has not F. C. H. fallen into a misapprehension as to the refusal of the royal assent? My impression is that the royal assent must be given and refused as an Act of State in the House of Lords, either by the sovereign in person, or by commissioners duly appointed for the purpose. If F. C. H. will look into vol. i. of Blackstone's *Commentaries* I think he will find the proceeding described. If I err not, the king in the House of Lords, when he gives his assent to a bill, says "Le Roy le veut;" and when he refuses his assent he says, "Le Roy s'avisera;" and undoubtedly this assent or dissent would be entered on the Roll of the House of Lords.

I write away from my books, and therefore diffidently; but I feel pretty sure that F. C. H. has fallen into the error of mistaking an intended refusal of the royal assent for an actual refusal of it.

C. S. G.

The royal assent to a bill is as publicly refused as it is publicly given: the refusal being pronounced by the Clerk of the Parliament. The last instance was that of Queen Anne's refusal of the assent to the "Militia of Scotland Bill," on March 11, 1707, when (as it will be seen by the *Lords' Journals*) her majesty was present. The title of the bill having been read by the Clerk of the Crown, the Clerk of the Parliament pro-

nounced the Queen's pleasure with regard to the bill in the ancient form of words—"La Reine se avisera." In the speech which the Queen afterwards made to the members of both houses, there is no allusion to her refusal of the royal assent to the bill in question. T.

NELSONS OF SCARNG (2nd S. x. 500; 3rd S. x. 215.)—There is an Edmund Nelson buried at East Dereham, the next parish to Scarning, in 1740, age fifty-two, and several others more recently, one of whom, at the date 1759, has the same arms as Lord Nelson's father. Probably they belong to the same family, although not mentioned in the published pedigrees.

Whilst the attention of your correspondents is directed to this family, from which Lord Nelson derived, I would ask whether any of their descendants in male line are now remaining, and, if so, who is now Lord Nelson's heir male, and who the genealogical head of the family?

Capt. Chas. Nelson, R.N., descended from the eldest brother of Lord Nelson's grandfather, was born in 1832, so far as appears by the pedigree in Hoare's *Wiltshire*; but it is stated in Burke's *Peerage* that he and his brother have since died, and there is no mention of their having left any sons.

J. E.

SHISH HARDING (3rd S. x. 127.)—Your correspondent ESTEFORT's query respecting Fisher Harding reminds me of many old traditions respecting Shish Harding, who, as well as I can recollect, was an ancestor, or at all events somehow connected with the family of my grandfather or grandmother, I forget which. He was a Dickson; she had been a Shorthose, and at the time alluded to was a widow. According to her account, Shish (? Fisher) Harding had been master shipwright in Deptford Dockyard, where he built the "Royal Charles," and was a great favourite of Charles II., who presented him with several pieces of plate bearing the royal crest. These were at one time in my grandmother's possession, but what afterwards became of them I never knew. About the end of the last century she claimed as property several houses in Deptford, and the then head inn in Canterbury, with a vault in the cathedral, besides a valuable but small estate called Netswell in Essex.

Documents in my possession show that all this property came from the Hardings. About the beginning of the century it was under mortgage, which might have been raised, but my father refused having anything to do with it. A lapse of seventy years must be my excuse for any inaccuracy of memory.

A. C. M.

EASTER EVE HYMN (3rd S. ix. 90.)—The lines are, I believe, in a translation of a hymn sung on Easter Eve from the tower of one of the churches

at Vienna. The whole hymn, if not too long for you, runs as follows:—

"Hark, ye neighbours, and hear me tell,
Ten now strikes on the belfry bell;
Ten are the holy commandments given
To man on earth from God in heaven.
Human watch from harm can't ward us,
God will watch, and God will guard us.
He through his eternal might
Give us all a blessed night.

"Hark, ye neighbours, and hear me tell,
Eleven sounds on the belfry bell;
Eleven Apostles of holy mind
Taught the Gospel to mankind.
Human watch, &c.

"Hark, ye neighbours, and hear me tell,
Twelve resounds from the belfry bell;
Twelve disciples to Jesus came,
Who suffered rebuke in their Saviour's name.
Human watch, &c.

"Hark, ye neighbours, and hear me tell,
One has pealed from the belfry bell;
One God above, one Lord indeed,
Who hears us forth in our hour of need.
Human watch, &c.

"Hark, ye neighbours, and hear me tell,
Two has tolled from the belfry bell;
Two paths before mankind are free,
Neighbour, choose the best for thee.
Human watch, &c.

"Hark, ye neighbours, and hear me tell,
Three resounds from the belfry bell;
Threefold reigns the heavenly host,
Father, Son, and Holy Ghost.
Human watch, &c."

EFFIGY.

CADGER LITERATURE (3rd S. x. 123.)—A recent article in *The Spectator*, on "Our Tramp Wards and their Inmates," has gone the round of the press. Among other characters, it speaks of a man, self-named "Bow Street," who wrote various scraps of verse on the walls of various unions. At Newport he wrote some lines on "a Prison," beginning—

"No sun, no moon,
No morn, no noon," &c.

Upon which *The Spectator* says: "Take away the last two lines, and would Hood himself have been ashamed either of the words or ideas?" Your correspondent, MR. KING, quotes the lines at p. 123 of the present volume, and correctly says of their writer ("Bow Street") that he "has studied Tom Hood." They are in fact Hood's lines, from his poem on "November," which was quoted by me in full in these pages, April 21, 3rd S. ix. 330.

CUTHBERT BEDE.

SAYING OF ST. AUGUSTINE (3rd S. x. 207.)—The judicious author of the *Lives of the Saints* contents himself with remarking that the saying inquired for is recorded by some modern historians as one of St. Augustine's. He probably knew the real fact, that it is nowhere to be found in the

works of that illustrious Father. Indeed, as it usually happens with such doubtful sentences, there are several varieties of it. One makes the saint regret his not having seen—

"Socratem docentem,—Tullium perorantem,—Paulum prædicantem."

Another gives it as follows:—

"Spectabiles urbis Romæ triumphos,—Paulum de pulpitò fulminantem,—Christum in humana natura."

I have also seen the following variation:—

"Christum in carne conversantem,—Roman triumphantem,—Paulum fulminantem."

It is recorded of Cato, in his *Life* by Plutarch, that he constantly regretted three things: (1) having ever trusted a woman with a secret; (2) that he had ever gone by water when he could have travelled by land; and (3) that he had remained a single day in this uncertain life without making his will. Whether the supposed three wishes of St. Augustine were invented as some sort of imitation of the three regrets of Cato, I willingly leave others to investigate, having no relish for such speculations. F. C. H.

FLATMAN AND BISHOP KEN (3rd S. x. 205.)—That one of the two poems mentioned was suggested by the other scarcely admits of doubt; but the question is, was Flatman or Bishop Ken the plagiarist? According to your correspondent, Flatman's verses first appeared in 1674. Now it is stated by the Rev. Aris Willmott, in his *Memoir of Bishop Ken*, that the celebrated Morning and Evening Hymns (together with a third piece, called "A Midnight Hymn") were written during the time that Ken resided at Winchester as a Fellow of the College there; namely, between 1666 and 1679, and were composed for the use of the Winchester scholars; and he implies, by what he says afterwards, that they were produced previously to 1675, in which year Ken took a journey into Italy, thereby putting an end to the long period of serene and meditative retirement, the spirit of which breathes so deeply through the beautiful compositions in question. J. W. W.

"MAJESTIC REVIAH:" HEBREW POINTS EXTRAORDINARY (3rd S. ix. 218; x. 137.)—Eichhorn, who names these *puncta extraordinaria*, considers them as indicating a third revision of the Hebrew text (*Einh.* § 118), and that they condemn the words and letters so marked. Thus he finds, Ps. xxvii. 13, וְיִשְׁמַחַן wanting in the Septuagint (Vulgate, Arabic) and Syriac; Ezek. xli. 20, וְיִשְׁמַחַן wanting in the text of the same versions; Num. iii. 39, וְיִשְׁמַחַן wanting in both Samaritan and Syriac; Num. xxi. 30, וְיִשְׁמַחַן, which is וְיִשְׁמַחַן without the וְ, according to the Samaritan and Alexandrine versions. He mentions the other passages, which I have already given (*supra*, p. 137), using the expression *verdamenenden Leuzen*.

for "the majestic Reviah." I submit, however, that Eichhorn is wrong; and I take these marks to indicate that the sopher or scribe knew of the existence of some MSS. which omitted these words and letters, and, with a view to show that his attention had been specially drawn to the subject, he so marked them to indicate, *not* that they were to be struck out, as Eichhorn supposes, but to be retained and particularly noted, as we indicate the same thing by *underscoring* any word or letter to which special attention is to be given. Some had evidently reference to the hostile Samaritan text, from which the Septuagint was partly formed, and also the Vulgate, at second hand; and which, as is above stated, omitted some of these words. These dots or strokes are referred to by our Lord (Matt. v. 18) as less than *yod*, no other points being admitted in the synagogue rolls.* The above is probably a correct explanation of what has long been a puzzle to both Jew and Gentile.

T. J. BUCKTON.

Streatham Place, S.

SCRANNEL (3rd S. x. 169.)—I have found another instance of the use of this word (Langhorne, *Fab. of Flora*, No. 11.)—

"Unlike to living sounds it came,
Unmixed, unmelodis'd with breath;
But grinding through some scrannel flame,
Creak'd with the bony lungs of death."

GEORGE TRAGETT.

COOPER'S "THESAURUS" (3rd S. ix. 392.)—No doubt you are correct in saying that Thomas Cooper was a bishop. I can, from constant reference to it, speak to the value of this quaint old *Thesaurus*. I was always under the impression, whence derived I cannot say, that the reason why he is so full and accurate in all herbs and medical words was, that he was once a physician. Can there be any foundation for this idea? EFFIGY.

RESPLEND (3rd S. x. 208.)—*Resplend* occurs in the following passage:—"He sees Berinthia's modesty *resplend* and shine in her affection." (Reynolds's *God's Revenge against Murder* (1622), booke ii. hy. vii. p. 57.) I take it to be a shortened form of the verb *resplendish*, which is not uncommon in early English, as in the following:—"The fame of Ffabius *resplendish*ed and floured after his deth more thanne at that tyme when he lyved." (Caxton's *Boke of Tulle, Of Old Age* (1481).) *Resplendence* and *resplendent* are common enough, probably owing to their having been used by Milton, as, e. g. in *Paradise Lost*, v. 720, "in full *resplendence*," and ix. 568, "*resplendent* Eve." WALTER W. SKEAT.

* These extraordinary points constitute, with inverted, larger and smaller letters, the פתח, tag-in. None of the commentators on Matt. v. 18 appear to have been aware of the tag-in, not even Lightfoot; the word is not in Gesenius, but is in Buxtorf's *Chaldee Lexicon*, although not fully explained.

QUOTATIONS WANTED (3rd S. iii. 408; ix. 257; x. 229.)—

"Mento canescant alii; nos mente: capillo;
Nos animo: facie; nos pectora. Tempora certa
Virtutem non prima negant, non ultima donant.
Quod duplex retas varios contendat in usus,
Hæc viget; illa jacet: hæc pullulat; illa fatiscit."
Josephus Iscari De Bello Trojano, lib. i.
vv. 19, 24.

A note in Valpy's edition (Lond., 1826), gives numerous examples of the same thought in other writers. E. H.

"Who would not rather trust and be deceived?"
From Dr. Edward Young's *Love of Fame*, satire i.
lines 149-50. J. MCCB.

(1.) "Ipsa quidem virtus pretium sibi," &c.
These lines are from Claudian, in the opening passage of "De Consulatu Fl. Mallii Theodori."
EFFIGY.

The poem commencing—

"Sleep, little baby, sleep," &c.,

is by Miss C. Bowles, afterwards, I believe, the wife of the poet laureate, Southey.

SAM. SHAW.

Andover.

DR. SAMUEL RADCLIFFE (3rd S. x. 206.)—Unable to reply to the query of your correspondent HERMENTRUDE as to the Rev. Thomas Stone (who could not be the same person who is named in Wood's *Fasti* as Proctor of the University of Oxford in Elizabeth's reign, and dying in 1617), I can say a little as to "the right worth M^r Dr Radcliff, principall of Brasen: Coll:." so lovingly remembered by Stone in the Bidding Prayer, whose memory is also held in much esteem in the parish I date from, as a permanent benefactor.

Dr. Samuel Radcliffe obtained his D.D. degree, March 27, 1615, three months after his election as principal of his college. In 1622 he published some verses on the death of Sir Henry Savile, entitled "Ultima linea Savillii;" about the same time he subscribed the munificent sum of 1850*l.* to the building of his college chapel. He became rector of Steeple Aston in 1616, holding the living jointly with the principalship of his college. In 1667 he was summoned before parliament for disowning the authority of the visitors for the reformation of the University, and for that reason voted out by the Reforming Committee in the following December; of this he took no notice, but in the following March, being very ill, he was alternately bullied and cajoled, with a view to make him abandon his duties and his preferences. All means resorted to by the visitors were ineffectual till the Earl of Pembroke, in person, with the visitors, put Dr. Greenwood into forcible possession of Radcliffe's rooms as principal. The poor old man was then lying grievously ill, and died in the following June, when the fel-

lows, disregarding the intruder Greenwood, elected Thomas Yate to the principalship. Radcliffe made many benefactions to his college, and founded and endowed two scholarships there, and a grammar school here, which has lately been remodelled by the Charity Commissioners and opened as a national school. He also founded two almshouses closely adjoining his school. WILLIAM WING.
Steeple Aston, Oxford.

ARMS OF BAYLEY (3rd S. x. 90.)—The arms described by MR. APPLETON as those of Dr. John Bayley are borne by the family of Bayley of Hope in Lancashire. The estate of Hope was sold by the late Sir Daniel Bayley, and is now in other hands; but the representatives of the family, among whom was the late W. Butterworth Bayley of the Bengal Civil Service, and a Director of the East India Company, still retain the same arms. As the family was of some note in Lancashire, a reference to the county histories of the shire may probably assist MR. APPLETON in his search.

W. E.

SALAD: SALT (3rd S. x. 171.)—Anent the discussion on these words, is there anything to be said about *salmagundy*, a north-country saladian concoction, of which a salt herring (instead of the southern lobster) is the primary ingredient? It was a favourite dish years ago, and very relishing and toothsome.

BUSHEY HEATH.

MADRIGAL (3rd S. x. 170.)—There is a derivation of this word that I have not seen mentioned in any English dictionary, and that, if correct, may help towards determining the original character of this species of composition. Richardson traces the name to the Latin *mandra*, a sheep-fold, adding "and thus *madrigal* was originally applied to *chanson de berger*, the shepherd's song." Webster (4to, London, 1832), says, "Its origin is not ascertained." The other etymology I have alluded to is given by the learned Huet, Bishop of Avranches in his *Lettre sur l'Origine des Romans*, in which he derives the name from the *Martégaux* (in sing. *Martégat*), a people of the mountains of Provence, very skilful in the "gay science," and who have given their name to the *madrigal* in the same way as the *Gavots*, mountaineers of the Haut-Dauphiné, have given theirs to the dance called *gavotte* (Landais).

JOHN W. BONE.

CIPHERS OF CHARLES I. AND CHARLES II. (3rd S. x. 171, 194, 216.)—These interlaced C's are found on many foreign coins, as—Christian V. of Denmark; on the reverse of one of his gold ducats, 1694, there are three sets of two C's crowned. Again, on the silver and copper coins of Christian VII. Charles XII. of Sweden, a ducat, 1714, two C's crowned. Carl Philip, Pfalz-graf and Elector. His 1733 gold carolins and their parts have the double C alternating with a double P. And on a very beautiful piece, the silver patagon (struck

for the Netherlands) of Charles III. of Spain, Duke of Brabant, &c., one finds the three interlaced C's, as in Charles II.'s Maundy threepenny-piece.

JOHN DAVIDSON.

THE CUCKOO (3rd S. x. 236.)—Surely "the prevailing opinion" spoken of by *The Bridgend Chronicle* is limited to the "country" in which that medium of communication circulates. So common are young cuckoos in Hampshire that I doubt if there be a boy of fourteen who has not either had or seen one. I shall be glad if Mr. E. David will say in what nest the two eggs were, as the paragraph would lead us to infer that it was one built by the cuckoo herself; while in this part of the "country" she is never known to build, but lays her eggs in the nest of some other bird, which sits, hatches, and feeds the young ones. That the cuckoo either sucks the eggs of the other bird, or, should an egg be hatched, the young cuckoo monopolises the whole of the nest by expelling the legitimate occupier. I have known the cuckoo to lay her eggs in the nest of the robin and the hedge sparrow; and a friend informs me he has seen a cuckoo in the nest of a thrush, and on driving her therefrom, found her egg left behind. Another friend tells me he saw two young cuckoos in a lark's nest this year, and that he saw the larks feed the cuckoos.

J. W. BATCHELOR.

Odiham.

BITING THE THUMB (3rd S. x. 46, 112.)—Every one of your readers remembers the opening scene of *Romeo and Juliet*, where the follower of the Capulets says:—

"I will bite my thumb at them; which is a disgrace to them if they bear it."

From the expression and the context, we should fancy this to be intended as an insulting gesture provocative of a "breach of the peace," but no more. The following passage would seem to give it a different turn. It is from the well-known *Apologie pour Herodote*, by the learned Henry Stephens, 1582, no place, but in all probability from his own press at Paris, book i. chap. xviii. p. 228. He is speaking of the frequent assassinations among the Italians:—

"Car depuis qu'ils ont une fois serré le bout du doigt entre les dents par menace, chacun sçait que s'ils prennent leur homme par devant, ce sera faute de le pouvoir prendre par derrière: & qu'ils se garderont bien de dire, Defen-toy, encore mieux de l'assailir, qu'ils ne se sentent beaucoup plus forts, & tellement accompagnez qu'ils soyent pour le moins deux contr'un."

From this it would appear the menace extended to death by any means in the power of the threatener. It is not simply a challenge to fair fight, but a threat to have the opponent's life even by the most cowardly means. It is satisfactory to find our author say such conduct in his time was abhorred "par tous vrais François." A. A.
Poets' Corner.

THE TAJ MEHAL (3rd S. ix. 70, 150).—There is a most beautiful model in ivory of this tomb in the Fitzwilliam Museum here. It is the work of a lady, and gives a far better idea of the original than any description or engraving can possibly do.

J. T.

Cambridge.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Autographic Album. A Collection of Four Hundred and Seventy Facsimiles of Holograph Writings of Royal, Noble, and distinguished Men and Women of various Nations, designed for the Use of Librarians, Autograph Collectors, Literary Men, and as a Work of General Interest. With Biographical Notices and occasional Translations. By Lawrence B. Phillips, F.R.A.S. Lithographed by F. G. Nethercliff. (Hardwicke.)

Those who know the rage for autographs which now prevails amongst us, and the high prices which rare specimens are now fetching in our Auction Rooms, must have been amused with a paragraph on the subject of the Mania for Autographs in Paris, which has been running the rounds of the English newspapers. Autographs are rightly prized and valued by all intelligent people; and there are few objects which so well repay collectors by the instruction they afford, and the interest they excite, as well selected autographs. The present work is one of several which have appeared of late years for the purpose of furnishing general readers with specimens of the handwriting of illustrious and remarkable people, and of assisting librarians and literary men, and more particularly autograph collectors, in identifying such handwritings when they meet with them. The specimens in the work before us are generally well selected, and of great interest; and we speak the more confidently as to its accuracy from having hit one blot, but which we find turns out to be the exception which is proverbially said to prove the rule.

The alleged Conversion of the Irish Bishops to the Reformed Religion, at the Accession of Queen Elizabeth, and the assumed descent of the present Established Hierarchy in Ireland from the Ancient Irish Church disproved. By W. Maziere Brady, D.D. (Longmans.)

The above compendious title puts the reader in possession of the main argument of this little brochure. Dr. Brady proves his point fairly enough; exhibits the succession of Roman Catholic prelates from the Papal Archives; shows the breaks in the assumed succession for periods of 46, 47, 48, 50, and 53 years; and demonstrates that the present Establishment in Ireland was never anything more than the church of the English settlers there. Hugh Curwin, Archbishop of Dublin, and Miles Magrath of Cashel, were the only Roman Catholic prelates who conformed; the former was ordained by Bishop Bonner, and the latter, who consecrated John Boyle to the see of Cork in 1620, is the only one who could have transmitted the apostolical succession of St. Patrick to a Reformed episcopacy.

History and Topography of the Parish of Wakefield and its Environs. By John Hewitt.

Those who are interested in Yorkshire folk-lore and anecdote may be glad to have their attention directed to this work, which is being published by the author in parts, at No. 72, Westgate, Wakefield. Mr. Hewitt is a tradesman in comparatively humble circumstances, and

entirely self-educated, but he enters with great enthusiasm into all particulars connected with his native town; and if he occasionally falls into ludicrous mistakes and peculiarities of style, he nevertheless manages to present his readers with a great deal of interesting local matter which would otherwise be likely to fall into oblivion. Among these we may mention the circumstances connected with the restoration of the parish church tower and spire, the "Dewsbury Devil," various collections of monumental inscriptions, biographies of Wakefield Worthies, instances of longevity, the account of Madame Deastry Procter and her cats, remarkable storms, floods, &c. &c. We understand that the author greatly needs the assistance of additional subscribers to enable him to complete his work. The price of the parts already published is about 4s. or 4s. 6d., and the total cost is not likely to be much over 5s.

Notices to Correspondents.

W. L. B. Macaulay's *Armada* was published in 1832.

Eow. J. Wilson. The word *Hullosh* is explained in "N. & Q." 2nd S. v. 250.

Felix (Manchester). The statement relating to Sir Isaac Newton and Voltaire has been twice discussed in "N. & Q." 1st S. viii. 34, 65; 3rd S. vi. 333; vii. 31. Mr. Bruce suggested that Mr. Crato, who first made the statement, should supply the references to the books in which the passages may be found. This has never been done.

W. H. B. The meaning of the words "Elen lora," the chorus of a song in *Marmion*, was asked in our 2nd S. viii. 22, and elicited no reply. We have since considered them as a Scottish ballad.

G. S. The quotation, "Tis a very good world that we live in," was inquired after unsuccessfully in our 1st S. ii. 71, 102, 156; 2nd S. v. 114.

H. P. D. The extract from the *Earl of Oxford's Notes on Books* appeared in the 2nd S. ix. 418.

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VALLE CRUCIS ABBEY;

ITS ORIGIN AND FOUNDATION CHARTER.

By MORRIS CHARLES JONES.

London: J. RUSSELL SMITH, 26, Soho Square.

LONDON, SATURDAY, OCTOBER 6, 1866.

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Notes.

THE DEDICATION TO GOETHE'S "FAUST."

It was a favourite theory of Goethe, that the power of calling up the most vivid emotions was in no respect impaired by age, whilst the power of portraying them was greatly improved by experience. Coleridge coincided in this opinion.* I have, at least, that excuse for the present exhibition. To understand this Dedication, it is necessary to state that *Faust*, as first known, comprised only the chief portion of Part I., and nothing of Part II. Between 1769 and 1775 he was occupied with the remainder. Early in 1775 he showed the newest scenes, meaning the rest of Part II.—to Klopstock, the author of the *Messiah*, who, contrary to his usual practice, lauded it, perhaps as lovers like their contraries, for nothing can be more unlike Klopstock's hexameters than the genuine German ballad style of Goethe.

In 1778 Maler Müller, who wrote a *Faust* before Goethe, reports that Goethe and Lessing were engaged on the same subject. Goethe's *Faust* was first published in 1790, by Stahl and Göschen, at Vienna and Leipsic, but it is without any dedication, according to Hayward; and is really the first instalment of Part I., of which it is the most juvenile portion. Klopstock and Lessing may be included in the "shades beloved" of this

* Goethe began *Faust* at twenty, and did not complete it until he had attained his seventieth year, and he lived thirteen years afterwards. Born 1749, died 1832.

Dedication, which first appeared in 1808 (Zelter's Letter to Goethe, July 13, 1808); but I incline to think he had other more tender memories, and those associated with the acting drama—"the dear ones."

"Ye bring with you the forms of happy days . . .
As of an old and half-forgotten myth,
Comes earliest love and friendship in their train."

In the interval of eighteen years these were dead, or otherwise separated from him by distance; hence the pensive tone inviting him to the "spirit-realm." There are several traces, in this Dedication and in Part II. of *Faust*, that Goethe had become conversant with Shakespeare, or at least more so than when, in 1790, he published part I., which is connected with the name of Göschen. The following translation is tentative, and in it is freely borrowed what represents the sense, and as freely rejected whatever misrepresents it, although supported by the names of Shelley, Blake, or Hayward. It is to be borne in mind that, whilst the German language admits of the greatest possible flexibility in translation, as alone Voss's Homer, Aristophanes, and Virgil will prove, the English and French languages are so rigidly drilled that they cannot convey in free and elegant language the German original. I have however followed, as well as I am able, *longissimo intervallo*, Goethe's method of translating Voltaire's tragedies, giving the meaning in the same metre, without rhyme, and with as much of the rhythm as the two languages admit. Obscurity is one of the designed beauties of this poem. To inquiries as to his meaning by persons void of the poetic temperament, Goethe never replied, not even to his friend Zelter, who wanted "to know you know" something about the *Intermezzo*. As well attempt to explain the meaning of a problem in the integral calculus to a man wholly ignorant of algebraical symbols.

Ye come again, aerial forms! which once
In early life arose before my troubled sight,
And shall I this time try to hold you fast?
Still is my heart inclined to that delusion?
Ye crowd upon me! well, so may you rule me,
As from the mist and cloud ye rise around;
My bosom feels a youthful agitation
From breathing magic ushering in your train.

Ye bring with you the forms of happy days,
And many shades beloved arise again;
As of an old and half-forgotten myth,
Comes earliest love and friendship in their train;
The pang's renewed; the plaint repeats of life
The erring labyrinthine course, and names
The dear ones, who, of happy hours bereft
By fortune, vanished all away before me.

They hear not these my following lays, the souls
To whom I sang my first; dispersed the throng
Of friends, alas! the earliest echo has been silenced.
My song resounds to masses strange to me,
Their praise itself is painful to my heart;
And those whom once my song delighted most,
If living still, are scattered through the world.

And now a yearning, long unfelt, has seized me
For all that spirit-realm so still and pensive.
It hovers o'er me in imperfect tones—
My lisping lay—like Æolus's harp;
A tremor seizes me, tear follows tear,
The heart austere is growing mild and soft;
What I possess, I see as in the distance,
And what has vanished is reality.

T. J. BUCKTON.

Streatham Place, S.

JAMES ANDERSON.

This letter, which is not signed, is addressed to the Editor of the *Diplomata Scotiæ* and of the "Collections relative to Mary Queen of Scots," in the following manner: "To James Anderson, Esq., Writer to the Signet. To the Care of Mr. Hercules Scott, at the Signet Office, Edinburgh."

Mr. Campbell of Calder, or Cawdor, was proprietor of the island of Islay, which had previously been in his family for a considerable time. Mr. Anderson was his professional adviser. There was a considerable feu duty, which fell to the representatives of the Clarendon family, one of whom, Mr. Bligh, ancestor of the Earls of Darnley, was very capricious, and created a good deal of trouble. It was probably some dispute with him to which the papers mentioned in the letter refer. Mr. Campbell was desirous of selling Islay, and it must have been at that time rather a source of loss than anything else. There is a traditionary story that the Earl of Islay, afterwards Duke of Argyll,—the brother of the Duke immortalized by Scott,—was desirous of becoming purchaser, and ordered his manager to inquire as to its value, which he accordingly did. The report was unfavourable, and his lordship consequently abandoned the idea of becoming a purchaser; whereupon the reporter bought the island himself, and was the first of the Campbells of Islay of that race. He was in no way related to the Cawdor Campbells, who derived their descent from a cadet of the Earls of Argyll, and who flourish as Earls of Cawdor in the peerage of Great Britain.

"June 8th, 1723.

"My dearest Sir,—I have nothing to write you, only that Mr. Campbell can't have his answer about what I wrote you till Monday or Tuesday. I still believe it will do, but though it should not, I'll do it another way, though it will take more time; and I wish the other boxes were come up. I beg you may secure the medal you wrote me of, at 4l. I send you another plate of the abbreviations*, and will next week send you some more, so your own work advances apace. The bills are honoured, and I have lodged the contents in Mr. Claud Johnstone's hands, and beg you may cause deliver the enclosed from him, he being in my opinion a very honest man. I would have you as long as possible delay the ordering the payment of the money till I see what I can do with my friend's cargo; and if he or the Company designs to send up any more books, they should do it quickly, but at least

let him send a list of what he has, so as I may discourse Mr. Bateman.

"Adieu my dearest Sir.

"P.S. I'm just now at Mr. Draper's, who kindly remembers you."

J. M.

A BRIEF BIBLIOGRAPHICAL DICTIONARY.

The *Brief Biographical Dictionary*, by the Rev. C. Hole, lately published, is so useful a book that it occurs to me to suggest that some one should undertake a "Brief Bibliographical Dictionary" as a companion work. What one so often wants is to know at what date such and such a work was written, without any care for such bibliographical details as are to be found in Lowndes. I do not see why a very cheap and small volume might not be brought out to contain, in a handy compass, just such general information about our best English authors as is to be found in Chambers's *Encyclopædia of English Literature*, the *English Cyclopædia*, &c.; the information being restricted to the mere names of books, and the dates of their first appearance. From the two above *Encyclopædias* I collect the following specimen:—

"Thomson, James. Poet, 1700—1748. Winter, 1726; Summer, 1727; Spring, 1728; Autumn, 1730. *Britannia*, Sophonisba, 1727; *Liberty*, 1735, 6; *Agamemnon*, Edward and Eleanor (P.), 1738; *Alfred*, 1740; *Castle of Indolence*, *Coriolanus* (posthumous), 1748; to the Memory of Mr. Congreve (posthumous), 1843."

Of course accuracy should be insured, and, where authorities differ, decision would often be easy. In this case, *e.g.* the date of "*Liberty*" is, in Chambers, 1732; but in the *English Cyclopædia*, 1735, 6. Which is right I have not investigated, being here concerned only with giving a hint which may very likely be largely improved on.

An appendix might give the dates of the chief books produced by foreign authors, such only being given as are generally known in England.

The aim of the compiler should be to produce a volume at once small, accurate, and very cheap. I think many of your readers would then be only too glad to buy it.

If this suggestion has already been carried out, perhaps one of your readers will kindly give me the name of the book and of the publisher, that I may buy it at once.

I may add, that there are books well known that are written by authors whose names are not so well known. I have often been asked who wrote *Don Quixote*. A short table of these, appended in a couple of pages at the end of the volume, would be acceptable.

WALTER W. SKELT.

* For the *Diplomata Scotiæ*, then in progress.

"JANUS WEATHERCOCK:" A CURIOSITY OF
LITERATURE.

The name and extraordinary career of Thomas Griffiths Wainewright—the "Janus Weathercock" of the *London Magazine*, of Charles Lamb's and Hazlitt's days—are too familiar to most readers to require recounting afresh. But the close of Wainewright's dark history is not so well known. An article in a Melbourne weekly paper (*The Spectator*) of date July 14, enables me to furnish the following authentic particulars respecting him, and to add to them as strangely characteristic a document as perhaps ever was printed.

In 1836 Wainewright was charged with having forged the signature of his wife's trustee, pleaded guilty, and was transported to Van Diemen's Land. The ship he came in was the "Susan." In 1842 he was admitted an inpatient of the General Hospital in Hobart Town, where he remained some years. Discharged from the hospital, he took up the profession of artist in Hobart Town, where many of the productions of his pencil are still to be met with. The ineradicable vices of his character would frequently break out and get him into fresh "trouble." He twice attempted to poison people who had become obnoxious to him. His conversation addressed to ladies sitting to him for their portraits was (as Sir T. N. Talford says of his early drawings) tinged with "a voluptuousness which trembled on the borders of the indelicate." He was a "marked man" in Hobart Town—dreaded, disliked, and shunned by everybody. His sole living companion was a cat, for which he evinced an extraordinary affection. He died of apoplexy in the Hobart Town Hospital about the year 1852, but of the exact date I am not certain.

The foregoing facts are all taken from the testimony of living witnesses, for Wainewright was well known in Hobart Town society. He is described by a gentleman who knew him particularly well as, in personal appearance, a man with a massive head, in which the animal propensities were largely developed, and holding an unusually large volume of brain. His eyes were deeply set in his head; he had a square solid jaw; he wore his hair long, stooped somewhat, and had a snake-like expression, which was at once repulsive and fascinating. He rarely looked you in the face. His conversation and manners were winning in the extreme; he was never intemperate, but nevertheless of grossly sensual habit, and an opium eater. As to moral character, he was a man of the very lowest stamp. He seemed to be possessed by an ingrained malignity of disposition which kept him constantly on the very confines of murder, and he took a perverse pleasure in traducing persons who had befriended him. There is a terrible story told of his savage malignity

towards a fellow-convict, against whom Wainewright bore a grudge. Whilst a patient in the hospital, the convict was brought in evidently dying. Wainewright at a glance detected the fatal premonitory indications in the man's face, and, gliding to his bedside with cat-like steps, he hissed into the dying man's ear—"You are a dead man. In four-and-twenty hours your soul will be in hell, and my arm will be buried up to that (touching his elbow) in your body dissecting it!" Such was Thomas Griffiths Wainewright.

Whilst an inmate of the hospital he forwarded to the Governor, Sir Eardley E. Wilmot, the following memorial, the original copy of which, as minuted and returned by His Excellency, is now in the possession of the writer of the article from which I quote. The Governor's minute on the memorial is very laconic:—"A T. L. (ticket-of-leave) would be contrary to Act of Parlt. T. L. refused. 3rd class wages received? E. E. W."

"To His Excellency, Sir John Eardley Wilmot, Bart., Lieut.-Governor of Van Diemen's Land, &c. &c.

"The humble petition of T. Griffiths Wainewright, praying the indulgence of a ticket-of-leave.

"To palliate the boldness of this application he offers the statement ensuing. That seven years past he was arrested on a charge of forging and acting on a power of attorney to sell stock thirteen years previous. Of which (though looking for little credence) he avers his entire innocence. He admits a knowledge of the actual committer, gained though, some years after the fact. Such however were their relative positions that to have disclosed it would have made him infamous where any human feeling is manifest. Nevertheless, by his counsel's direction, he entered the plea *Nor Guilty*, to allow him to adduce the 'circumstance attenuante,' viz., that the money (£2000l.) appropriated was, without quibble, his own, derived from his parents. An hour before his appearing to plead he was trepanned (through the just but deluded Governor of Newgate) into withdrawing his plea, by a promise, in such case, of a punishment merely nominal. The same purporting to issue from *ye Bank Par-lour*, but in fact from the agents of certain *Insurance Companies* interested to a heavy amount (£6,000l.) in compassing his legal non-existence. He pleaded guilty—and was forthwith hurried, stunned with such ruthless perfidy, to the hulks at Portsmouth, and thence in five days aboard the 'Susan,' sentenced to life in a land (to him) a moral sepulchre. As a ground for your mercy he submits with great deference his foregone condition of life during 43 years of freedom. A descent, deduced, through family tradition and *Edmondson's Heraldry*, from a stock not the least honoured in Cambria. Nurtured with all appliances of ease and comfort—schooled by his relative, the well-known philologist and bibliomaniac, Chas. Burney, D.D., brother to Mme. D'Arblay, and the companion of Cooke. Lastly, such a modest competence as afforded the mental necessities of Literature, Archaeology, Music and the Plastic Arts; while his pen and brush introduced him to the notice and friendship of men whose fame is European. The Catalogues of Somerset House Exhibitions, the *Literary Pocket-Book*, indicate his earlier pursuits, and the MS. left behind in Paris, attest at least his industry. Their titles imply the objects to which he has, to this date, directed all his exertions:—'A Philosophical Theory of Design, as concerned with the Loftier Emotions, showing its deep action on So-

ciety, drawn from the Phidean-Greek and early Florentine Schools' (the result of seventeen years' study) illustrated with numerous plates, executed with conscientious accuracy, in one vol. atlas folio. 'An *Æsthetic and Psychological Treatise on the Beautiful; or the Analogies of Imagination and Fancy, as exerted in Poetry, whether Verse, Painting, Sculpture, Music, or Architecture*; to form four vols. folio, with a profusion of engravings by the best artists of Paris, Munich, Berlin, Dresden, and Wien.' 'An *Art-Novel*,' in three vols., and a collection of 'Fantasies, Critical Sketches, &c., selected partly from *Blackwood*, the *Foreign Review*, and the *London Magazine*.' All these were nearly ready for, one actually at press. Deign, your Excellency! to figure to yourself my actual condition during seven years; without friends, good name (the breath of life) or art (the fuel to it with me,) tormented at once by memory and ideas struggling for outward form and realisation, barred up from increase of knowledge, and deprived of the exercise of profitable or even of decorous speech. Take pity, your Excellency! and grant me the power to shelter my eyes from Vice in her most revolting and sordid phase, and my ears from a jargon of filth and blasphemy that would outrage the cynicism (sic) of Parny himself. Perhaps this clinging to the lees of a vapid life may seem as base, unmanly, arguing rather a plebeian, than a liberal and gentle descent. But, your Excellency! the wretched *Exile* has a child!—and *Vanity* (sprung from the praise of Flaxman, Charles Lamb, Stothard, Rd. Westall, Delaroche, Cornelius, Lawrence, and the god of his worship, FUSELI) whispers that the follower of the *Ideal* might even yet achieve another reputation than that of a *Fausaire*. Seven years of steady demeanour may in some degree promise that no indulgence shall ever be abused by your Excellency's miserable petitioner.

"T. G. WAINWRIGHT."

DAVID BLAIR.

Melbourne.

QUEEN ELEANOR'S PURCHASES.

(FROM THE LIBERATE ROLLS.)

The series of accounts of which the following is a copy is contained in one membrane of parchment, beautifully written, tacked to Membr. 8 of the Liberate Roll for the 9th year of Edward I., and marked 9. The Queen, of course, was Eleanor of Castilla:—

Ce sont les choses envoies a ma dame la Reine dengleterre de quoi li receuerres requiert aloances.

Pour ij banas de mazre e pour ij Coupes a coum'cle achatees aparis par le Seneschal par la Letre de Creance q' Henris de la mote aporta e pour autres choses petites contenes a dos de la dite letre de Creance p' s' com'andement p' Guillot du uerzier, xij^s.

It. pour vj chapiteus d'argent q' ma dame com'anda fere pour metre a ses liurez par la letre de creance le dit henris envoies en Englet're, xxij^s.

It. pour vj pelisons de Couils e pour ij blanches penes achatees aparis par le com'andement ma dame par le deus dite letre de creance achatees par Henri de la mote a Willaume de fescamp peletier e portees en Englet're par dant Renaud, iij^s xij^s ij^s.

It. pour vij dozennes de formages de brie achatez aparis p' Johan le Clerc du com'andement ma dame p' la dite let' de creance, lvi^s vij^s ij^s.

Au despens celui Johan alant aparis pour acheter cens formages e pour q'tre j rubi entaille envoie a ma dame, xx^s.

It. pour les coustages q' al fourmagas cousterent a

mener de paris deci a Cressi la ou il furet char'chie pour mener en Englet're, v^s.

Pour ij oisians q' Raoules valles ma dame achata aso oes par letre de Creance quens il porta En Englet're avec les fourmagas du Gart, xx^s.

It. pour voirres achates par la letre de Creance que Raoules aporta, xxx^s.

E j vallet portant ces voirres de ci a Wissant, iij^s.

It. a Raoulet pour aides q' li aiderent aport' les menues choses quil achata a Abeulle de ci en gard, ij^s ij^s.

It. an dit Raoulet retournant en Englet're menant ces choses en Englet're pour son depens, lx^s.

Pour pomes du blanc durel e pour entes du blanc durel envoies a languagee [Langley?] e pour poires p' le comand ma dame p' let's, xlv^s vij^s ij^s.

A j vallet menant ce fruit e ces entes dabeulle a Cressi, iij^s vj^s.

A blondel le messagier menut ce fruit e ces entes aloudres eles fourmagas pour s' depens de xiiij Jours, xxx^s.

Pour v. aunes e dimie de Toile grosse a courir ce fruit, iij^s ij^s.

Pour vn roman 5 de Isembert achate du com'andement ma dame, xxx^s.

It. pour cest roman 3 q' len fist escrire de nouel e pour le enluminer e pour le lier, xxxvij^s v^s.

Pour ij faucons envoies a ma dame en Englet're p' Guillot, iij^s.

It. pour j faucon baille a Guillot pour port' en Englet're le q' messire Amis de Sanoie eut, xl^s.

Pour les espens de ces faucons en Englelmes [Angoulême?], ij^s.

Pour j autre faucon q' morut en la garde de Johan de Vilerioe auant quon le peust port' en Englet're, xxx^s.

Pour xl. los doile doliete envoies en Englet're p' le com'andement ma dame p' letres, lvi^s iij^s ij^s.

Pour j touel dont len fist barrius la ou Lon mist cel oile, iij^s.

Pour le faiture de ces barrius, ij^s.

Pour j vart [? bart] a metre sour le cheual qui mena cel oile, ij^s x^s.

Pour cil vart retourner e pour ij cengles xij^s.

Pour acorder alier e atourser ces barrius, x^s.

Pour xvij res de Oignos envoies en Englet're achate du com'andement ma dame par letres, iij^s.

Pour j sac la ou Lon le mist, xvj^s.

Pour le despens de j vallet menut cele oile en Englet're e les oignos e pour le loyer dun cheual q' les porta, lxxij^s iij^s ij^s.

Pour le despens Sire Jeffrei de Gienville sa feme e sa mesnie par j Jour a Cressi e par vne nuit aportant la Lettre ma dame, lx^s v^s.

Pour le despens Sire Otho de Graasso venant a Abeulle par vne fois pour parler on le Euesq' damiens a tans qu'il e me Sire Johan de Vesci furent en Pontiu pour ordener de les detes aquiter de la 'tre, iij^s xij^s.

Pour les despens Sire Otho e Sire Johu de Vesci a ce meisme tens en Pontiu pour le besoigne de Pontiu de sus dite demorant en Gart a ij semaines, xix^s x^s x^s.

Les q'us li receuour troua pour son acote q' la gent Sire Otho auoient tout pue fors, iij^s e vij^s.

HEIMENSTREDE.

(To be continued.)

USE OF "MIL" IN SPANISH.—In a former volume of "N. & Q." (3rd S. vii. 25, 101, 168) CANON DALTON, MR. BONE, and myself, had some discussion on *mil velos* in *Don Quixote*, which I was inclined to regard as a printer's error. I have

however, since met with a passage which would seem to show that such was not the case.

In Calderon's very pleasing and interesting drama, *El Alcalde de Zalamea*, the following passage occurs:—

"Es calvo un hombre mil años,
Y al cabo dellos se hace
Una cabellera."

At the end of a *thousand* years, a bald man at last gets a wig! These thousand years cannot well be more than twenty or thirty; and so Cervantes would seem to be justified in using *mil* of the veils. But the Alcalde who tells this story is a *labrador*, a farmer, a plain uneducated man; and so used the current vulgar phraseology, of which one can hardly suspect such a man as Cervantes, and that too in the most extravagant form: for there could not well be more than three or four veils. I, therefore, still suspect that *mil* may belong to the printer.

The French and Italians use *mille* in a similar indefinite sense, but not for such low numbers. We may also recollect the Greek *μυρία*, and the Latin *trecenti*, &c.

In reading Calderon, I have likewise been struck with the ellipsis of the negative in such phrases as "In mi vida vi"—"In my life I saw"; but which means, "I never saw," there being an ellipsis of *no* before *vi*; for the full phrase frequently occurs. The French *rien* offers a parallel. Coming from *res*, *rem*, its only sense is, "anything."

"Si je regrette rien que le cœur d'Orosmane."
Zaire, iv. 2.

Yet in phrases such as "Rien que de juste," "Rien de plus vrai," it is negative, there being an ellipsis of *nulle*. It is the same with *point*, *pas*, *plus*, *jamaïs*, *personne*, made negative by the ellipsis of *ne*. On the other hand, *niente*, Ital., *nada*, Span., "nothing," often signify "something," for which I cannot account. THOS. KEIGHTLEY.

JOHN BAGFORD.—It is a new fact, I believe, in the biography of this worthy man, that he was admitted to the Charterhouse on the 24th March, 1710-11, upon the recommendation of Dr. John Moore, Bishop of Ely. A grave and ludicrous error is committed by the writer of the article on "Bagford" in Nichols's *Literary Anecdotes*, ii. 462, where he says that he was born in 1675, and died in 1716, aged *sixty-five*. For 1675 read 1650-1. The baptism recorded as having taken place at St. Ann's, Blackfriars, Oct. 31, 1675, might be that of Bagford's son, of whose very egregious penmanship and mastery of his native tongue a specimen is preserved among his father's collections in the Harl. MSS. *

The registry of burials at the Charterhouse does not go back further than 1756; but, to be sure, Bagford died at Islington.

W. CAREW HAZLITT.

SCARAMOUCHE: SKIRMISH.—I lately found some cause (which at present I cannot recall) for thinking that this word, which is most usually applied to trivial contests, was literally *fly-bite*. In *Eschar-a-mouche* (fly-scar) we have pretty nearly the meaning. Conversationally, we may imagine—"Had that regiment much fighting that day?" "No: a fly-bite—none killed!" And from this derive *skirmish*, *scrimmage*, and the English name of *Scrymgeour*. Thus, the word shows its relationship to *scratch*, *scrape*, *screeve* (scribe), *scrub*, and others, signifying contacts unpleasant, but not mortal; but it is qualified by the addition of *mouche* or *mish* (midge), which limits the unpleasantness to the powers of a fly. The two words were oddly used together in 1828 by a very old man, who played Scotch airs near the entrance of Roslin Chapel. He told me he had seen Prince Charles Edward in 1745, and remembered a "bit scrimmage" at Preston Pans.

The Scaramouche of the operatic stage may be the Arlechino, who makes mountains of mole-hills, and is bombastic over the calamity of a "fly-bite." But it is more likely to have been the name originally given to some stage sprite, just as we see in the present day that the little elves of a pantomime are called Scratch, Tickle, Moonbeam, Dew-drop, Midge-Bite, Kettle-Song, Nutshell, and the like. *Fly-bite* or *Scar-a-mouche* has a natural place among these. R. N.

LONDON INSCRIPTIONS: STATUE OF JAMES II.—In "N. & Q." 2nd S. xii. 107, MR. SYDNEY SMIRKE drew attention to the mistake in the second verse of an inscription on the Town Hall at Windsor—

"Arte tuâ, sculptor, non est imitabilis Anna,
Anna vis similem sculperet, sculpe deam,"

and suggested its correction. Pity that the offending *a* could not have changed places with the diphthong in the second line of another inscription—

"JACOBVS SECVNDVS
DEI GRATIA
ANGLIÆ SCOTIÆ
FRANCIE ET
HIBERNIÆ
REX
FIDEI DEFENSOR
ANNO MDCLXXXVII."

I have copied this from the pedestal of the fine statue by Grinling Gibbons in Whitehall Gardens. JOHN W. BONE.

ITALIAN ACADEMIES.—The *Moniteur* publishes a very curious account of the academies that flourish in Italy. A recent decree of the Lieutenant-General of the Kingdom modifies the constitution of the celebrated Florentine Academy, *Della Crusca*. By this decree, the condition of being of Tuscan origin, to obtain the title of Resident Academician, is abolished. It is only now necessary to

have a fixed residence at Florence. The number of resident academicians is now raised from twelve to eighteen.

The Academy *Della Crusca* (of the *Bran*), or *accademia furfurata* (academy bolting of bran), was founded, in 1652, by the example of the poet Anton Francesco Grazzini. The intention was to purify the Italian language, "in separating the bran from the flour," and from this came the title of the academy, as well as the emblem and device, *Il più bel fior de coglie* (from it is gathered the choicest flower). *La Crusca* published at Venice, in 1612, its first dictionary in a single folio volume; but this publication progressively increased to six volumes in folio (Florence edition, 1729-1738). From thence it became an absolute authority in all matters connected with the language; and the writers the academy had admitted, such as Macchiavelli, Boccaccio, and others, were called writers of *Crusca*. To this academy became united two other more ancient academies, those of the Apathetic and the Moist, and the three united academies now bear the title of "the Royal Florentine Academy."

The strange names which have just been mentioned were not the distinctions of the only scientific associations of Florence. Among the contemporaneous creations of the same kind may be named, in other towns of Italy—the academies of the Confounded, of the Fast Asleep, of the Awakened, of the Sleepers, of the Undeceived, of the Agitated, of the Enflamed, of the Inispid, of the Fantastic, of the Thunderers, of the Nocturnals, of the Discordants, of the Deceased, of Vagabonds, and very many others besides. A German writer, Jarkius, who in 1725 published a history of the Italian academies, registered not less than six hundred of them at that time.

No town was without them; certain towns contained even twenty of them. At the present day the greater part of these academies no longer exist, and a great number of those that survive are no more than simple circles of society.

P. L. N. F.

LOCAL COUPLETS. — I think the following are not to be found among the local couplets recorded in "N. & Q.":—

"The old motto, about the arms of Stirling, anent the bridge:—

"I am a pass, as travellers dae ken,
To Scottish, British, and to English men.

"The crooks of land within the Forth,
Are worth an earldom in the North."

Napier's *Memoirs of Viscount Dundee*, ii. p. 337, quoting Fountainhall's *Decisions*.

"The Peepul of Clifton super Dunesmare,
Sold ye Church Byble to buy a bayre."

Midland Counties Historical Collector, i. 119.

The *Stamford Mercury* of Sept. 7 tells us that

the character of the bells in certain churches of South Lincolnshire is recorded in the following rude rhyme:—

"Holbeach pots—Whaplode pans
Moulton organs—Weston ting tangs."

A. O. V. P.

THE ASPEN TREE (*Populus tremula*).—

"Oh woman, in our hours of ease,
Uncertain, coy, and hard to please;
And variable as the shade
By the light-quivering aspen made," &c.

Marmion.

The other day, while dipping into *Arundines Cami*, I met with a Latin version of these lines. In it I observe that "aspen" is rendered by "populus alba." I respectfully submit that this is a mistake. I conceive that *Populus alba* means the white or broad-leaved poplar, formerly sacred to Hercules.

"Aptior Heracleus populus alba coma."—*Ovid*.

The classical, or at least Linnean, name of the aspen is *Populus tremula*, the trembling poplar. There is a tradition that the cross on which our Saviour suffered was made of this tree, which, consequently, has trembled ever since. The legend is not improbable, as the aspen flourishes on rocky and barren ground, such as that in the environs of Jerusalem. It is thinly scattered over the heaths of East Dorset; but I never saw it in Oxfordshire, or any of the rich Midland Counties. There are two other species, the black poplar (*Populus nigra*) and the Lombardy poplar (*Populus fluvialis*). Neither of these has attained to the celebrity which belongs to the two kinds mentioned above.

Does any traveller assert that he has seen the aspen in the Holy Land?

It is said that our forefathers used the wood of the aspen, on account of its lightness, to make arrows.

W. D.

"A DISTINGUISHED MEMBER OF THE HUMANE SOCIETY."—It is stated in *The Athenæum* of Saturday last (Sept. 15), that this famous picture by Sir E. Landseer has been bequeathed to the National Gallery by the late Mr. Newman Smith. That it would be so bequeathed I announced in this journal nine years ago (2nd S. iii. 482) in a note on "The accidental Origin of celebrated Pictures," where I also mentioned the circumstances under which the picture was painted. Its price was eighty pounds.

CUTHBERT REED.

Queries.

ARMS OF LORD DARNLEY.

The monument of the Countess of Lennox, Lord Darnley's mother, in Westminster Abbey, is unusually rich in historical heraldry: the shields are all in relief, so that they retain their original blazonry, and the colouring also is in excellent preservation. Similar shields, and a banner bearing the arms of Darnley himself, appear in the remarkable picture sent by her Majesty from Windsor Castle to the Portrait Exhibition. It is No. 439 in the catalogue, where it is entitled "James I." (as a child) "at his father's, Lord Darnley's tomb." A full description of this singular work, with critical remarks on the probable period or periods of its production, I hope to see from some abler observer; but G. D. T. may wish to have the blazon of the shields and banners, and I shall be glad to append a query to my record of it.

Upon the representation of Darnley's tomb, before which the child-king is kneeling, are three heraldic compartments or panels, each containing a crowned shield of arms environed with the collar of the Order of the Thistle, having its pendent oval badge. The central shield is the royal shield of Scotland. Both the other shields have on their sinister half the royal arms of Scotland, the treasure not dimidiated by the impalement. Both shields have their dexter half divided per fesse. The first shield has its 1st grand quarter quarterly, 1 and 4, France modern within a bordure gules; 2 and 3, Or, fesse chequée arg. and az. within bordure engrailed gu. in pretence, Lennox. Over all, in chief, a label of 3 points arg.; 3rd grand quarter quarterly—(1) gu. lion ramp. or; (2) or, lion ramp. gu.; (3) arg., five piles in point sa.; (4) or, fesse chequée arg. and az., surmounted by bend gu. Over all Douglas, the heart not crowned. The 3rd shield has in its first quarter, Isle of Man; 3rd gu., 3 lions ramp., 2, 1 or (or arg.). At the back of the composition are 3 large banners—(1) Scotland, the lion's head next the banner-staff, the whole within a fringe componée or and gu.; (2) gu., a saltire arg. charged with crown or, fringe gold; (3) quarterly: 1st and 4th quarters, severally same as 1st and 3rd quarters of 1st shield; (2) Isle of Man; (3) gu., 3 lions ramp., 2, 1 or (or arg.) fringe gold.

The banner of St. Andrew of Scotland is azure, a saltire argent. What banner is this with the silver-crowned saltire on a field of red? This is the blazon (without the crown) of the banner of Neville; but is this banner a banner of Neville or one of St. Andrew painted red at some time or other? Are there many examples of the collar of the Thistle of this date, whatever it may be?

CHARLES BOUTELL.

ALOTA OR ALOCA.—In a roll of the Husting Court of the city of Oxford of 22 Edw. I., beautifully written in the same character as may be seen in Wright's *Court Hand Restored*, 5th Ed., Pl. xxii. A° 2 Ed. II., and in excellent preservation, I find the Christian name of a woman as Alota, or it may be Alocia, for it is difficult to distinguish *c* from *t*. It cannot possibly be meant for Alice, which appears in the same record. Is there now such a name known? I cannot find it in print. It thus appears:—"Johā de Mixbyr and Alota ux ejus v^r Henr Goym and Matill ux ejus de plito tr p Willm le Crior;" that is, Johā of Mixbury (Oxon) entered an action by William the Crier (their attorney) against Henry Goym and Matilda his wife of a plea of trespass. H.

AGRICULTURAL IMPLEMENTS.—In a catalogue of agricultural implements advertised for sale in the western part of Bucks are the following:—

- "Lot 1.—Bushel Measure, Joe, and Strike.
- "2.—Barley-chopper and 2 Seed Lips.
- "3.—2 Ell Rakes and 2 Cavin Sieves."

I wish to know what the articles in *italics* are, and why so called? S. BEISLY.
Sydenham.

GEORGE BLATCH.—In the *Emmanuel*, a miscellany of prose and verse edited by Mr. W. Shepherd, of Liverpool (about 1831 or 1833), there are two or three poems by Mr. G. Blatch. Wanted any particulars regarding the author. R. I.

VISCOUNT BELLAMONT.—In what way was Sir Henry Bard, created Viscount Bellamont by Charles I., connected with the Harcourt family, as was certainly the case? There is an interesting memoir of Viscount Bellamont in the *Gentleman's Magazine* for 1837. M. A.

CHEVIN.—Can any of your readers inform me what is the derivation and meaning of the surname "Chevin," and whether mention is made of it in any ancient documents? Lower does not give it at all. H. G.

"CHIFFRES FINANCIERS."—Why is this system of numeration so called? Is it in use now? If not, where, when, and for what purposes was it used? Has it an English name? Its only differences from the Roman numeration appear to be,—1st, the substitution of small italics for Roman capital letters; 2dly, the use of *b* for V, and of *g* for M; and, 3rdly, such combinations as the following: *i b c* for 400; *b i c* for 600; *b i g c* for 700; *g b c* for 1500. JOHN W. BONE.

CORRECT DATES, ETC., WANTED.—

Edward Cocker. Died about 1675, *Imperial Dict. of Univ. Biog.*—In the year of the publication of his book (1677), *Book of Days*, ii. 309.

J. C. W. G. Mozart. Born January 17, 1756, *Book of Days*, i. 125.—January 27, 1756, *ibid.* i. 108.

nature." In Wilson's *Noctes Ambrosianae* he figures as Kemperhausen. Mr. Gillies died at No. 4, Upper Holland Street, Kensington, on Nov. 28, 1858.

We avail ourselves of this note to inquire who is at present the fortunate possessor of the following volume of manuscript letters which appeared in Thorpe's Catalogue of 1850:—

"163. Gillies (R. P.) Author of *Childe Alarique, &c.*—Two Hundred and Fifty Autograph Letters and Original Poems, many comprising two closely written Sheets, to Sir Egerton Brydges and the Earl of Buchan, comprising a vast mass of Literary matter and Information, particularly the early Letters, 10l. 10s.

"The above literary correspondence teems with the most interesting notices of Sir Walter Scott and his productions, also the highly gifted lyric poet Robert Burns, Gray, Southey, Ellis, Wordsworth, Hayley, Dr. Anderson, Thomson, Jeffrey, Dugald Stewart, D'Israeli, and numerous others of later times; but his enthusiasm appears to know no bounds when touching upon the 'Poets of Albion's Elder Day,' as he calls them, Chaucer, Surrey, Sidney, Buckhurst, Spenser, W. Alexander, Lord Stirling, Milton, and above all Bruce and Wallace; and many others, both English and Scotch, appear to have cheered him in the most painful sufferings, and to have raised the greatest enthusiasm for our early literature. This series of letters will justify the Earl of Buchan's observations of their writer, who his Lordship states was 'nephew to Lord Gillies of the Session, a young lawyer of great talent oppressed by ill health and morbid sensibility, but who, if his health were restored, would become eminent in his profession and in elegant literature.' There are many unpublished poems of considerable length, and other materials worthy of being consulted by even popular writers of the present day."

SEWING MACHINES.—Who invented these useful machines, and when? What are the various kinds now in use, and when were they respectively invented? I believe they may be all reduced to three classes—the *loop-stitch*, the *lock-stitch*, and the *knotted-stitch*; with the sub-varieties of shuttle machines, and those with circular needles. The original invention took place, I think, in the United States, and the majority of the machines now in use come from the same country.

H. LOFTUS TOTENHAM.

[Thimonnier patented a sewing-machine at Paris in 1831, and Heilmann exhibited an embroidering sewing-machine in 1834. The first machine for producing what is called the mail-bag stitch was invented by Walter Hind of New York. John Foster, a young man of nineteen, in conjunction with his partner, Mr. Gibbons of Nottingham, in December, 1844, perfected a clever mechanical arrangement for embroidery purposes, which absolutely included some of the most important parts of the first practical sewing-machine; indeed, by the use of needle and shuttle, it produced a lock-stitch of precisely the same character as those now in use. Foster's original idea was perfected by Elias Howe, a mechanic of New

York. Not succeeding well with this effort of ingenuity in America, he came to England, and sold his patent right in this country to Mr. Thomas of Cheapside for 250*l.*, who made some improvement in the feeding apparatus. Howe was engaged by Mr. Thomas at a salary of 3*l.* a-week, to adapt the machine to the stay-making trade. Subsequently the inventor is said to have fallen into such extreme poverty that his family were destitute of the necessaries of life; but, fortunately, he had not disposed of his patent rights in America. To that country he returned, and it is stated in *The Builder* of June, 1865, that the royalty which he now reaps from home sale and for exportation amounts to 50,000*l.* a-year.]

SIR THOMAS JONES, KNIGHT.—According to Watt and Allibone, this person was a judge of the King's Bench, and chief justice of the Court of Common Pleas under Charles II. and James II., and is stated to have published Reports of special cases in the above-named courts. Respecting him and these Reports, replies to the following queries are requested:—

1. In what year did Sir Thomas receive the honour of knighthood?

2. What is the date of the first English edition of the aforesaid Reports?

3. What is the date of the "Argument in the Exchequer Chamber in the Earl of Derby's Case," printed at the end of them?

4. Does the editor's name appear on the title-page as "Sir," or simply as "Thomas Jones"?

LEALLAW.

[A full biography of Sir Thomas Jones will be found in Foss's *Lives of the Judges*, vii. 247 *et seq.*, where we are told he was dignified with the coif in 1669, promoted to be King's Serjeant two years afterwards, and while holding that position, was knighted, being designated with the title in his patent as a Judge of the King's Bench, to which he was raised on April 13, 1676. The Reports of Sir Thomas Jones of "Special Cases in the Court of King's Bench and Common Pleas from the 19th to the 36th Year of King Charles the Second," were first printed in French in 1695, and secondly, in French and English, with the addition of many references, in 1729. Both editions are in folio. It appears from 2 *Shower*, 104, that the Argument in the Exchequer Chamber took place in Trinity Term 30 Charles II. In both editions of the Reports the name of the editor appears as Sir Thomas Jones, Knt.]

NEW-FRENCH CATECHISM.—

"The wretched tyrant, who disgraces the present age and human nature itself, had exhausted the whole magazine of animal terror, in order to consolidate his truly Satanic government. But look at the new French Catechism, and in it read the misgivings of the monster's mind as to the sufficiency of terror alone."—Coleridge, *The Friend*, Sec. i. Essay II. p. 107, ed. 1866.

The above is a choice example of the foul language which a really eminent man was not

ashamed to use about sixty years ago. I do not quote it as such, but to ask what is "the New French Catechism?" The date at which the number of *The Friend* was written is not given in the edition of 1860, nor in that of 1851. J. K.

[The passage occurs in the first edition of *The Friend*, p. 104, in a paper dated September 28, 1809. The work alluded to by Coleridge is probably the *Catéchisme à l'usage de Toutes les Eglises de l'Empire Français*, Paris, 1806, 12mo. In this Catechism, which was to be the first thing taught throughout the French empire, it was inculcated in direct terms, that to honour and serve the Emperor was the same thing as to honour and serve God himself. In the "Mandement de son Eminence Mons. le Cardinal De Belloy, Archevêque de Paris," we read, "Nous reconnaissons l'ouvrage de Dieu dans la puissance dont l'Empereur est revêtu, et nous portons un respect religieux à cette seconde Majesté qui, sur la terre, est l'image de la Majesté Divine elle-même.]"

ABBÉ PARIS.—

"De par le roi. Défense à Dieu
De faire miracle dans ce lieu."

Can any reader of "N. & Q." furnish some information as to where an account may be found of these lines having been posted up on a church in France during the reign of Louis XI.? Whether Froissart or Philippe de Comines mention it?

A. DE F.

[This pasquinade is of much later date. After the death of the Abbé Paris, which took place on May 1, 1727, many miracles were said to have been performed at his tomb. These pretended miracles were succeeded by such scenes that, in 1732, in the interest of good order and public morals, the Government ordered the Cemetery of St. Médard, in which he was buried, to be closed. Whereupon the pasquinade quoted by our correspondent is said to have been affixed to the gates. Many curious particulars of this strange chapter in the history of human superstition will be found in the second volume of Barbier's *Chronique de la Régence et du Règne de Louis XV* (ed. 1857), where also the above couplet will be found.]

DEAN ALDRICH'S ROUND.—Two lines of the well-known "Hark! the Merry Christ-church Bells" are—

"Tingle, tingle, ting, goes the little bell at nine,
To call the bearers home."

What was "the little bell," and who were the bearers?

SENESCENS.

[The more correct reading of Dean Aldrich's popular round, as given in "N. & Q." 2nd S. i. 260, will explain the word bearers:—

"Tingle, tingle, ting, goes the small bell at nine,
To call the *beers* home;
But there's ne'er a man will leave his *can*,
Till he hears the mighty Tom."

The little bell, or little Tom, formerly called the Latin bell, is a very small bell suspended in a corner of the belfry at Christ Church Cathedral.]

Replies.

OSTRICH FEATHER BADGE.

(3rd S. x. 39, 239.)

The three feathers rising from a crown was a very common crest in Silesia, indeed it was from the King of Bohemia that the badge came to the Princes of Wales.

I find (in a Nürnberg Wappenbuch, 1609) thirty-six Silesian families with this crest, two Bavarian, one Swabian, one Hessian, four Thuringian, seven Saxon, three of Brunswick, and one of Styria. I have only taken those which have simply a plume of three feathers (ostrich) rising out of a crown, and have not noticed in any way those having more than three feathers, or any mark more distinctive than their colours: using (B) for Bavaria, (b) for Brunswick, (S) for Saxony, (s) for Swabia, &c., &c., the following list is complete as far as my book goes. (The colours from the dexter to the sinister):—

White. Die Tscheterwitz, die Oppel, die Dobschlütz.

Red. Von Hasbargen (b).

White, black, white. Von Mestich, die Geroltsky, von Wegeleben (T), die Groten (S).

White, red, white. Von Radeck.

White, blue, white. Von Wiederbach.

White, black, red. Die Vögler, von Poseckh.

White, red, yellow. Von Scheliba (out of a crown of roses), and die Haydenreich (B).

Red, white, red. Die Blanckensteiner, von Gregersdorf, die Schemonsky, von Maschwitz, die Rusetzky, von Burkersdorf, die Kolazkrowsky, die Kladrutsky, die Fresen (b).

Red, white, blue. Die Dürschnabel, von Damitz (S).

Red, black, white. Von Promnitz.

Red, yellow, black. Von Busch.

Red, yellow, red. Die Beheim.

Black, white, black. Von Rastelwitz, von Schlichtling, von Schefeldt, die Spitznasen (T), and von Spitznasen (S). (Their shields differ.)

Black, white, red. Von Kesslitz.

Black, yellow, red. Von Balck, die Holtzsnowsky.

Blue, yellow, blue. Von Blanckstein, von Zornberg, von Brimmig, die Zyganer, von Larisch.

Blue, white, blue. Von Keul, von Wilwart (B).

Blue, white, yellow. Die Lotzky-und-Masanzowski.

Yellow, black, red. Die Daliber.

Yellow, blue, red. Von Tuck.

Yellow, white, black. Von Ekersberg (T).

Yellow, red, yellow. Von Unruhe (S).

Yellow, black, yellow. Von Treba (S), die Quasn (b), and von Wantzl (Styrian).

Yellow, black, white. Von Reekin (S).

Black, green, black. Von Dalnigk (Hessian).

Black and white, blue and white, red. Von Ratzenreilt (s).

Many of these families are, I think, extinct; finished up by the thirty years' war. My book gives none in Franconia, Westphalia, Alsatia, Switzerland, or Austria. The families in the above list, excepting those with letters after them, are Silesian.

Can any correspondent of "N. & Q." inform me whether a specimen of the Silesian thaler of Maria

Theresa, having SCHLESISCHER (Silesia stole he) for SCHLESISCHER. THALER (Silesian thaler) on the reverse, is known to exist. It was struck after Friedrich II. absorbed a considerable part of that duchy (1742). JOHN DAVIDSON.

F. C. H. states that his family, of German descent, bears for crest three ostrich feathers, "rising between two elephants' trunks sable, which gracefully turn outwards, very like the sides of a lyre." If the "elephants' trunks" are not so termed by old German books of heraldry, I should take them rather to be ancient Teutonic war-horns, which are worn erect in this way by many princely and noble families of Northern Europe and Germany. C. E. D.

The Lamberts (baronets) are another family who wear the "Prince of Wales' Plume" as crest—the feathers, however, not proper, but azure or purple. X. C.

BASILICA: UMBRELLA.

(3rd S. ix. 390, 501.)

The umbrella has from the earliest times been considered one of the insignia of royalty in the East. This fact seems to afford an explanation of the use of such a distinction by cardinals taking their title from a basilica; for the basilica was originally the court or hall in which the basileus administered justice, gave audiences, and held receptions. In the early republics, after the expulsion of the kings or tyrants, the basilica became the place of public resort where the citizens met to transact the ordinary business of the community; and at Athens the *στοὰ βασιλείου* was the court of law in which the archon basileus presided. From Greece the basilica passed to Rome, and was attached as a place of resort for amusement, or for judicial purposes, to the forums (or more correctly *fora*): a notable example of which is mentioned by Cicero in an Epistle to Atticus (iv. 16), where one of the Emilian family is described as having repaired one basilica and erected another of the most sumptuous character for the public use. As observed by A. A., the convenient form of the basilica suggested the conversion of such structures to places of public worship on the introduction of Christianity.

In the church of St. John Lateran, built by Constantine on the site of Sextus Lateranus' palace, the great altar is placed under a fine canopy or shrine, the work of Peter Paul Oliviero, enriched with precious stones, and supported on four columns of *verde antique*, the architrave of which rests on fluted pillars of bronze gilt, said to have been cast by order of Augustus out of the prows of galleys taken at Actium. This probably

led to the practice of the priest turning his face to the congregation, by which he would otherwise have been seen with difficulty when officiating under the shrine.

Although it does not appear that the Greek archon or the Roman prætor was attended by an umbrella-bearer when seated on the tribunal, there is no doubt that the oriental basileus was so distinguished. The umbrella (*ch'hatra* or *châta*) is still an ensign of royalty, and its use is strictly confined to the sovereign and to his nobles on whom he may have conferred the right of carrying one as a special favour. The epithet *eka-ch'hatra*, or "the sole umbrella," is equivalent to *imperial* in the string of titles assumed by royal personages. The distinctive appellation of the Mahratta princes who reigned at Poonah and Sattara was *Ch'hatra-pati*, or "lord of the umbrella." The same word was probably the origin of the term *satrap* applied by Herodotus and the early Greek writers to the Persian governors of provinces in Asia.

The modern Romans have borrowed so many observances from classical times, that the practice of cardinals, who take their tables from a basilica, being attended by an umbrella-bearer is just another illustration of the same habit. The oriental umbrella or *ch'hata* is a very large heavy parasol requiring considerable skill and practice in the person carrying it, and the bearer or *ch'hata-buridar* is a regularly constituted attendant of every royal or noble household. Persons of rank, not invested with the imperial privilege of the umbrella, use a flat vertical circular disk, called an *afâtûb-gîr* in contradistinction to the horizontal convex parasol, also borne by a special attendant.

The exclusive use of the umbrella was not confined to the princes of Persia, Asia Minor, and India, but is also found among the less civilized rulers of the Indo-Chinese countries. The following is the superscription of a letter addressed by the King of Burma to the Marquess of Dalhousie, Governor-General of India, dated October 22, 1855:—

"His Great, Glorious, and Most Excellent Majesty, who reigns over the Kingdoms of Thuna-paranta, Tampadipa, and all the great umbrella-bearing Chiefs of the Eastern Countries," &c. &c.—*Fules' Awa*, 354.

W. E.

TOMBSTONES IN CHANCELS.

(3rd S. x. 225.)

The barbarism of turning chancels into school-rooms is now happily rare; but in restored churches

* This appears to be a more obvious derivation than that of *shah-dabân*, "king's doorkeeper," given by Michaelis. The *ch* in *ch'hata* is pronounced like *ts*, so that *tsatrapat* comes very near *σατράπης*, or, as Theopompas writes it *ἐξαρπάτης*, the Latin *satrapa*.

(and their name is legion) encaustic tiles have proved a greater enemy to flat tombstones than generations of Sunday-school children. As memorials of the dead, and as valuable authorities in the history of families, these stones ought undoubtedly to be most carefully preserved; but no one can shut his eyes to the fact that they are exceedingly ugly, and church-restorers and architects would stand aghast at the idea of ranging them round the chancel walls. The best plan is to remove them to some part of the church—the tower or robing room—where they will be least conspicuous, and there place them against the wall. They will then be available for reference, but will not offend the eye; and as memorials of the dead they will be certainly not less seen than when covered over with matting or kamptulicon in the chancel. If it be particularly desired by descendants that some record of their ancestors should remain in the chancel itself, a narrow brass may be inserted in the front of the chancel or sacrum steps. This need be no disfigurement, and being upright against the step instead of flat on the floor, is not subject to injury by the tread of feet.

H. P. D.

The injuries to which memorials (?) of this class are so commonly subjected, with his suggestions for the adoption of some effectual plan for preserving them for the time to come, must lead very many readers of "N. & Q.," myself amongst the number, to feel deeply grateful to C. S. G. I do not now write to make any suggestions bearing upon his remarks, my object being to pray for the extension of the protective operations, whatever eventually they may be, to slabs that lie in the pavements of chancel-aisles, transepts, and chapels no longer partially enclosed, in all of which parts of very many churches the destructive agencies are no less actively at work than in the chancels themselves. And might not something be done to preserve brasses that lie in pavements, where many feet habitually tread upon them? It is possible to obliterate the engraving even of an early brass. At Acton in Suffolk the magnificent effigy in brass of Sir Rob. de Bures, A.D. 1302, is covered with innumerable small indents and fine scratches, produced by feet wearing heavy shoes having rested (or not rested) on it for some "years of Sundays;" might not this, perhaps the noblest early engraved plate in existence, without any impropriety be placed beyond the reach of further injuries, the fact and the motive of such removal being duly recorded *in situ*? And so also in other cases of a similar kind.

CHARLES BOUTELL.

CHARLES LAMB'S GRAVE.

(3rd S. x. 222.)

It must have been in the summer of 1862 that an article appeared in the *Saturday Review* in which the writer called attention to the neglected state of Charles Lamb's grave in Edmonton churchyard. In consequence of reading that article I visited the spot, in company with a friend, one day in the October of that year. We discovered without difficulty and took a careful survey of the grave and the objects surrounding it, including the overshadowing monument of the bank-clerk. We agreed in thinking the description of the writer with regard to the neglected state of the grave somewhat overdrawn; and I remember expressing, as we turned our steps homeward, my earnest hope that the hand of the modern restorer might never, in consequence of that article, or under any other influence, be directed to the place. The remains of Elia lay in quiet, guarded by the simple head and foot stones, such as were naturally erected at the period of his death, the year 1834; such as Talfourd and Wordsworth were content to leave there; such as suited well the plain manner of life of those who sleep beneath.

A short time after our visit a letter appeared in the *Guardian* newspaper, in which the writer, who had evidently seen the article in the *Saturday Review*, proposed to sweep away the head and foot stones, and to erect instead a "tasteful" Gothic memorial to be designed by some eminent architect. Fearing lest possibly, under the influence of the clerical newspaper, the vicar and churchwardens might be so far misguided as to allow the spot to be invaded, I addressed a letter of reply to the editor, expressing my strong desire that we might be allowed to possess in peace our present humbler monument. My alarm is now again a little aroused by an observation made by W. in your recent number,—"As it is, the grave, &c., bespeak neither good taste nor charity on the part of his executors." I trust this remark does not tend towards depriving us of the monument, of which it is enough to say that it is what no other could be in the same sense, the tomb of Charles Lamb and his sister: it ought on no account to be disturbed. As to the lines copied from the stone by your correspondent, are they not Talfourd's? I do not agree with the opinion that they are ungrammatical and nonsensical: there are obvious reasons why Wordsworth's lines, however admirable in themselves, should not at that time have been inscribed over the grave.

Suffolk.

S. A.

[We have submitted this communication to our correspondent W., who assures us that, when penning his notice of Lamb's grave, he had not the remotest idea of suggesting, much less making, any alteration whatever

in the simple monument erected to the Essayist's memory. He agrees with S. A. that it ought not now to be disturbed. He merely took exception to the epitaph, which he still thinks hardly worthy of a place on the tombstone of Elia. We are reminded by another correspondent (W. H. S.) that the lines were written by the Rev. Henry Francis Cary, M.A., the translator of *Dante* (another of Lamb's literary friends), as stated in "N. & Q." 1st S. iii. 379. See Wordsworth's *Poems*, ed. 1849, p. 438, for his "Lines on Charles Lamb."—Ed.]

QUEEN HENRIETTA MARIA (3rd S. x. 209.)—It may be interesting to add to the account of the reputed penance of Queen Henrietta Maria a description of an engraving of this extraordinary scene. A letter of the period, speaking of the Jesuitical priests, describes, among their "insolencies towards the queen," her being sentenced by her confessor to make a pilgrimage to Tyburn, and there to do homage to the saintship of some recently executed Catholic. In one of Ellis's *Original Letters*, First Series, vol. iii. pp. 241-2, from the Harl. MS. 383, I read:—

"No longer agon then upon St. James his day last, those hypocritical dogges made the pore Queen to walke a foot (some add barefoot) from her house at St. James's to the gallows at Tyborne, thereby to honour the saint of the day in visiting that holy place, where so many martyrs (forsooth!) had shed their blood in defence of the Catholic cause. Had they not also made her to dable in the dirt in a foul morning, from Somerset House to St. James's, her Luciferian Confessor riding along by her in his Coach! Yea, they made her to go barefoot, to spin, to eat her meat out of tryne (treen or wooden) dishes, to wait at table and serve her servants, with many other ridiculous and absurd penances. . . . It is hoped, after they are gone, the Queen will, by degrees, finde the sweetness of liberty in being exempt from those beggarly rudiments of Popish penance."

The representation of the penance in question I have thus described in the *Curiosities of London*, p. 744:—

"The oldest existing representation of the Tyburn gallows is in a German print in the Crowle Pennant in the British Museum, wherein Henrietta Maria, queen of Charles I., is kneeling in penance beneath the triple tree. It is moonlight; the confessor is seated in the royal coach, drawn by six horses; and at the coach-door is a servant bearing a torch."

The print is of later date than 1628, the year of the reputed penance; and it is, I believe, considered by print-collectors as untrustworthy as the story itself.

JOHN TIMBS.

* * I may, perhaps, be excused taking a hint from Lord Duberly, in the Epilogue, in adding that the printing of the enlarged edition of the *Curiosities of London*, in demy 8vo, corrected throughout, is considerably advanced, 300 out of 800 pages being completed. The matter will be more than one-third new.

Surely Charles and his ministers could scarcely be misinformed upon such a matter as the Queen having been enjoined, and having performed, some such penance to Tyburn. D'Israeli, in his *Commentaries on the Life and Reign of Charles I.*, vol. i. p. 202, ed. 1851, speaking of the "penances and mortifications" inflicted upon the Queen, says,—

"But the most notorious was Her Majesty's pilgrimage to Tyburn, to pray under the gallows of those Jesuits who, executed as traitors to Elizabeth and James, were by the Catholics held as martyrs of faith. This incident, Bassompierre, in the style of the true French gasconade, declared that 'those who formed the accusation did not themselves believe.' The fact, however, seems not doubtful: I find it confirmed by private accounts of the time, and afterwards sanctioned by a state-paper."

Unfortunately D'Israeli has not given us any reference to the "private accounts of the times," so it is impossible to judge of what authority they may have been.

The Count de Tillières denied that there was any truth in the story, as the following extract from his *Memoirs* will show:—

"La seconde accusation, qui est apparente, est qu'ils ont mené la reine adorer un gibet ou plusieurs prêtres ont été exécutés, ce qui est tout à fait faux, et qu'ils n'ont jamais pu prouver, bien qu'ils se soient mis en devoir de la faire."—*Memoirs du Comte de Tillières*, p. 148.

The subject is certainly one which ought to be thoroughly sifted.

T.

MONOGRAM OR CIPHER (3rd S. x. 171, 194, 216.) Seeing that none of your correspondents have hit upon the correct reading of this figure, and that the original inquirer seems to express himself satisfied with a wrong one, I am induced to assure you that its correct extended reading is "Corpus Christi College," and it probably does or did form a part of the signature of a member of that Society.

THOMAS KERSLAKE.

Bristol.

"ORIGINES PAROCHIALES SCOTLE" (3rd S. x. 8.)—LONDONIENSIS only expresses a wish which must be felt by every lover of Scottish history and antiquities, in desiring to see a continuation of this great work. Surely, as he says, something might be done by subscriptions; and Government ought to be urged to assist. The expense of the work was found to be too great "to pay," at the time of the publication; and I fear there is at present no prospect of the undertaking being revived, although its accomplished author is still spared to us, and, I doubt not, would willingly complete what he has so well begun. C. E. D.

EPITAPHIS ANNOAD: THE CARMICHAELS OF THAT ILK (3rd S. x. 31.)—The Sir Alexander Buchanan of that Ilk, and Sir Alexander M'Auslane of Glen-Duglas, who are both said to have struck down the Duke of Clarence at Beaugé, were, not impossibly, the same person. The name Mac Auslan, corrupted into "Mac Auslan," was the Gaelic

patronymic of the family of Buchanan, which after a time adopted the Teutonic mode of nomenclature, and took its new surname from its barony. It would be interesting to ascertain whether the lands of Buchanan and of Glen-Douglas were, at the date of the battle of Beaugé, both in the possession of the Laird of Buchanan; who was, also, chief of the Clan Auselan.

C. E. D.

TYNTE: TRIPP (3rd S. iii. 446; v. 86.)—The derivation of this name is given in Burke's *History of the Commoners* (ed. 1838, vol. iv. pp. 182, 183). Does this occur in Phelps's and Collinson's *History of Somersetshire* or elsewhere? I find Tyntehull, Tintelull, Tynten, and Tinten, in the Parliamentary Writs and *Fœdera* for 1310 to 1324; and Tinto in the Scotch Inquisitions for 1542. There is also the French word "Tint" from *Tenir*. Have these any reference to the surname above, or will the legendary origin bear scrutiny?

An equally interesting derivation for the name "Tripp," given in Burke's *Landed Gentry* (ed. 1863, p. 1539), is found to be purely imaginary; inasmuch as the name, Nicholas Tripp, occurs *temp.* 10 Edward III. (1338) in the *Fœdera* (part II. vol. ii. p. 1039) long before the time of Henry V., when the name is reputed to have been acquired after the "Siege of Bullogne."

J. M'C. B.

Hobart Town.

BUMBLEPUFFY (3rd S. x. 207, 238.)—Although there is a game of bumblepuppy played with cards, as J. C. J. say, still the bumblepuppy at "The Dublin Man-of-War" at Ewell is quite another thing. It is a sort of bagatelle, and was, I should think, invented (as an inhabitant of the village would pronounce it) by a *Fowler*.

On the brick floor of a shed in the garden of the inn is this curious looking affair. An inclined plane leads down into a circular and slightly concave space, in which are a number of small holes. The game consists of rolling brass-balls down the slope; but what the rules of the game are I cannot say, but I will endeavour to obtain them for E. W. F.

JOHN DAVIDSON.

P.S. I have just got the following lucid account of the rules of the game from a friend living at Dover:—

"If you want the rules of Bumblepuppy you must invent them yourself, for I believe no one knows what they are. I have often made inquiries about the game at the 'The Dublin Man-of-War,' and invariably I have discovered that nothing is known about it, except that its name is Bumblepuppy, and that it influences to a certain, or rather uncertain extent, the absorption of beer. The name of the inventor is lost (if he ever had one); but the people of Ewell rather hold to the opinion that it never had an inventor, and I am under the impression that they believe it to have come down from the clouds, and taken up its abode at 'The Dublin Man-of-War' as a mystery on a large scale,—a thing touching which his-

tory says nothing, and which can only be defined as an unfathomable thingummy."

The game of Nine-holes, says Mr. Hone (*Strutt's Sports and Pastimes*, ed. 1830), was by some called "Bubble the Justice," on the supposition that it could not be set aside by the justices—who had, under an Act of Parliament about 1780, caused the skittle-grounds in and near London to be levelled, and the frames removed—because no such pastime was mentioned in the prohibitory statutes; others gave this denomination to a different game. The name by which it was then most generally known was "bumblepuppy," and the vulgarity of the term was well adapted to the company by whom it was usually practised. He gives the following description of the game:—

"Nine holes are made in a square board, and disposed in three rows, three holes in each row, all of them at equal distances, about 12 or 14 inches apart; to every hole is affixed a numeral, from one to nine, so placed as to form fifteen in every row. The board, thus prepared, is fixed horizontally upon the ground, and surrounded on three sides with a gentle acclivity. Every one of the players being furnished with a certain number of small metallic balls, stands in his turn by a mark made upon the ground, about five or six feet from the board; at which he bowls the balls: and, according to the value of the figures belonging to the holes into which they roll, his game is reckoned; and he who obtains the highest number is the winner."

THOS. SHIELDS.

Scarborough.

NUMISMATIC (3rd S. x. 230.)—W. S. J. will find the half-groat of James I. in Hawkins's *English Silver Coins* (p. 159), where he says that it is in M. B., although there is no cross (+) in the table to indicate that it is there. Further on he says, speaking of the small moneys, "these pieces, from their smallness, are become very scarce."

JOHN DAVIDSON.

THE BARBAROUS DIALECT OF YORKSHIRE (3rd S. ix. 544.)—What writer of the thirteenth century, *vide* Markham's *England* (Edward II.), reproaches the people of Northumberland and Yorkshire for having a language "so sharp, slytting, froting, and unshape, that we southron men may not understand them"; and who also adds—"They use strange whaffling, chyttryng, harring, garryng, and grysbyting"? And will any (southron) gentleman act as interpreter to a Yorkshireman of the terms employed by the said writer?

J. WETHERELL.

ARTIFICIAL HATCHING OF HEN'S EGGS (3rd S. x. 145.)—Has S. seen the pamphlet on *Poultry Breeding in a Commercial Point of View*, by G. K. Geyelin, C.E.? A visit to the National Poultry Establishment at Bromley, Kent, would probably give him the information he requires.

N. D.

SCOTTISH LOCAL HISTORIES (3rd S. x. 224.)—X. C.'s description of "Kay's Portraits" is inaccurate in several respects. 1. Kay was simply "John Kay, Miniature Painter, Edinburgh," and neither a knight or a baronet. Where your correspondent found authority to call him *Sir John*, I cannot conjecture. 2. The title of the book, as given by X. C., is incorrect. It is not "Caricatures of Edinburgh Society," but "A Series of Original Portraits and Caricature Etchings by the late John Kay, Miniature Painter, Edinburgh, with biographical Sketches and illustrative Anecdotes," and is in two volumes 4to. 3. *Hugh Paton* (not *Henry*, as X. C. calls him) was not the editor, but only the publisher. 4. The genealogical information contained in the book is ample enough, but in very few instances is carried far back, and in many is extremely erroneous; while the sketches partake a good deal of the same character, and many of them are expanded so much beyond what is either important or interesting, as to give them much the appearance of book-making. Subject to these exceptions, the work is sufficiently amusing. G.

BORDURE (3rd S. x. 200.)—F. is right that the plain bordure is not, in Scotland, a mark of illegitimacy. The bordure compoy was, however, occasionally so used, e. g. the Earls of Castle-Stewart in Ireland, and the Stewarts of Ardvorlich, Perthshire, who descend from two of the seven natural sons of Lord James Stewart, only surviving son of Murdoch, Duke of Albany, bear their arms within a bordure compoy arg. and azure, precisely similar to that used by the legitimated sons of John of Gaunt.

Mr. Seton (*Sc. Heraldry*, p. 467), in noticing this, says that the pedigrees of these two families of Stewart "are entirely unsullied by the stigma of bastardy." But it is on record in the Acts of the Scottish Parliament of 1472, that Andrew Stewart, Lord Avandale, the eldest son of Lord James, obtained letters of legitimation for himself and two of his brothers, thus throwing open to them a general right of succession, and removing, as far as possible, the disadvantage of their birth. (See Napier's *Partition of the Lennox*, p. 50, and *Great Seal Reg.*, vii. 249, there quoted.)

F. makes a singular mistake regarding the double tressure in the royal arms of Scotland, which he calls a bordure. The only instance, it is believed, of a bordure in these arms occurs in the seals of Joan Beaufort, queen of James I., which impale the Scottish lion and tressure on the dexter side, and on the sinister the arms of France and England quarterly within a bordure compoy, allusive of course to the illegitimacy of the queen's father, John Beaufort, son of John of Gaunt. (See Mr. Seton's *Sc. Heraldry*, p. 209, and plate ix. fig. 1, and *Laing's Catalogue of Seals*, No. 44.)

ANGLO-SCOTUS.

F. is right in stating that a bordure is not a sign of illegitimacy in Scotland, but is in error in classing the "tressure" round the royal arms of Scotland as a "bordure." It is a distinct heraldic figure. C. E. D.

FORBURY (3rd S. x. 229.)—There is at Leominster, in Herefordshire, an enclosure called the Forbury, of which Mr. Fyler Townsend, in his able *History* of that borough, gives this account:

"The Forbury, or Forbery, was the outer court of the Priory. It contained the whole of the ground extending from the gate of the Frere Chamber to the Priory and Church."—P. 264.

In a note *ad. loc.* he quotes from Coates's *History of Reading* the derivation of the word from "berye—"bury," a place enclosed with walls, and "fore," or "afore," i. e. in front of (the Abbey).

It should be added that the Borough and Priory of Leominster were from very early times intimately connected with the abbots of Reading, who held authority there by royal charter. The word "Forbury" is not to be found in Sir G. C. Lewis's *Glossary of Herefordshire Words*, nor in Wright and Halliwell's *Dictionary*. By the way, the former useful volume is out of print, and a great number of additional Herefordshire words are said to be in the desks of divers collectors.

J. B. DAVIES.

CURIOUS TRADITION: ROSES (3rd S. x. 168, 235.)—May I suggest that there were no roses in Paradise? They are, comparatively, quite a recent creation! Or, at any rate, Sir John Maundeville gives the full and true account of their first appearance on earth, and says expressly they were the first "that ever any man saughe." See Southey's fine poem called "The Rose," at the head of which the quotation from Maundeville is fully given. But Southey is not true to his original; for, instead of saying that the rose was then seen for the first time, he says—

"First seen on earth since Paradise was lost."

Whence it appears that he had also read Milton, and had combined his information. The "rose of Sharon" was only a narcissus. See Smith's *Dictionary of the Bible*, s. v. "Rose."

WALTER W. SKEAT.

EGLINTON TOURNAMENT (3rd S. x. 223.)—Among the four knights of the Eglinton Tournament whom S. P. V. is unable accurately to identify, was one usually, but erroneously, described as the Hon. Mr. Jerningham. It may be acceptable to this correspondent to have a correct account of him, which I am able to supply from having known him intimately. This knight of the "white swan" was the Hon. Edward Stafford Jerningham, the second son of the late George, Lord Stafford. He was accidentally wounded in the wrist at the tournament, and it was a long time

before he recovered. Indeed it was thought that the fever of which he died was at least the remote consequence of the injury which he had received. The Hon. Edward Stafford Jerningham died in London, July 22, 1849, at the early age of forty-four.

F. C. H.

Several of the Eglinton knights, whose loss at a comparative early period of life their friends yet deplore, died from exceptional causes. One of them, the late Sir Francis Hopkins, never recovered the murderous blow inflicted upon him by an Irish peasant at the door of his mansion in the county of Westmeath, though he survived a few years the attack. Mr. R. J. Lechmere, another of the knights, brother of John Lechmere, Esq., of Steeple Aston, Oxon, is still living abroad.

T. E. WINNINGTON.

CHRISTOPHER WANDESFORDE, LORD DEPUTY OF IRELAND (3rd S. i. 271.)—I am not the author of the query respecting Lord Deputy Wandesforde, although your correspondent's initials are identical with my own. I have lately (of course with the permission of Sir Bernard Burke) examined a volume in Ulster Office, called a *List of Honours conferred in Ireland*. This list includes the period from 1558 to 1639. A blank then intervening, it goes on from 1660 to 1733. There is no mention in this book of any knighthood having been conferred on Mr. Wandesforde, nor is his name mentioned at all.

I think the question of his having been knighted is, however, set at rest by the following extract from vol. ix. p. 213 of the *Funeral Entries*. This volume I should say includes, with one solitary exception, entries for the year 1640 only:—

"The right ho^{ble} Christopher Wandesforde, Esquire, late Lord Deputy of the Kingdome of Ireland, and sometime Vice-President of the County of York in the Kingdome of England; eldest sonne and heire of Sr George Wandesforde of Kyrklington in the said County of York, Knight, and of Katherine daughter of — Hansby of Beverly in the said County of York, Esq^r, wth Sr George Wandesforde was eldest sonne and heire of Sr Christopher Wandesforde of Kyrklington aforesaid. . . ."

A blank then occurs for the time of his death (which must have taken place between Nov. 22 and Dec. 10, 1640), and then his arms are given, viz. "Or, a lion rampant azure, armed and langued gules"; impaling *Osborne*, "Quarterly ermine and azure on a plain cross or, five pallets."

H. LOFTUS TOTTENHAM.

HUMAN SKIN TANNED (3rd S. ix. 256, 309.)—"There is a piece of tanned human skin in the library of Trinity College here. It is kept in the same case with some Newtonian relics, and is that of a criminal.

Cambridge.

J. T.

LEEZE (3rd S. x. 228.)—Your correspondent W. R. TATE, in calling attention to a funeral

sermon preached at St. Martin's, Ludgate, London, Oct. 19, 1654, by the Rev. Edmund Calamy, and dedicated to the Baron of Leeze, considers it to be our modern *Leeds*. This is a mistake. It is Little Leighs, in Essex, in which parish there was formerly a priory, founded in 1230 by Sir Ralph Gernon, Knight, for Augustine canons. It was granted by Henry VIII. to Sir Richard Rich, an eminent lawyer, who converted the priory into a magnificent seat for himself and family, and in 1547 was created "Baron Rich of Leeze." Sir Thomas More, when upon his trial, had charged him with being a perjurer, a gamester, and "of no good character in the parish where they had lived together." He died in 1566, at his seat at Rochford, possessed of fifty-eight manors in the county, and the rectories or vicarages and advowsons of twenty parishes. The Baron to whom the sermon was dedicated was probably Charles Baron Leeze, and fourth Earl of Warwick, who died in 1673. Dr. Walker preached his funeral sermon, and in it called Leighs Priory a "secular Elysium; a worldly Paradise; a Heaven upon earth." He left the priory to his sister's son, the Earl of Manchester.

JOHN PIGGOT, JUNR.

A BLESSING: GOD SPEED! (3rd S. x. 134, 236.) It would be curious if it should be proved that the name of the Deity has been imposed upon "God speed," whilst it has been improperly removed from "Good bye." I do not, however, think that BUSHEY HEATH is right in his conjecture. We know, at any rate, that "God speed" was in use as early as the reign of James I. "Speed" does not refer to the Deity, the speed of God, but to the person upon whom the blessing is invoked—the speed or prosperity of one whom God helps. This is clear from the Scripture passage 2 St. John, ver. 10,—"Neither bid him God speed," which in the Greek is *kal xaipeis autō nē xēyete*, and in the Vulgate *nece ave ei dixeritis*. The old commentator Whitby glosses the sentence thus: "Wish him no success in his enterprises." The expression, like many kindred ones, is a contraction, and although to *wish* God speed is not strictly grammatical, yet the contracted formula being allowed by custom, the verb to wish may properly be used before it. The common farewell, "I wish you good bye," violates both grammar and sense, but custom has sanctioned the use of it for the longer and correct form, "I wish for you that God may be with you." H. P. D.

Does not the expression "I wish you God speed" simply mean "I wish that God may speed (or prosper) you"? or, to make the words self-interpreting as they stand, "I wish God speed you"? I hope BUSHEY HEATH will pardon me if I add, that it does not seem to me (nor do I think it will to him on further reflection) to be out of place to connect the name of the Author and

Giver of all good things with any aspiration for the welfare either of ourselves or of others.

J. W. W.

Referring to the explanation as to the precise or supposed meaning of the above parting benediction (for such I look upon it to be), I was very much of the opinion of your correspondent BUSHY HEATH, that the term "good speed" was the proper one. An incident occurred, however, some years ago which shook my faith in this preconceived notion. Being on a visit to a friend in North Nottinghamshire, I attended divine service at the village church, adjacent to his residence, on the sabbath day. During the service, and after the banns of marriage had been proclaimed from the pulpit, the parish clerk, a quaint and ancient-looking personage, immediately rose, and much to my astonishment, in a sing-song kind of voice, at a very high pitch, exclaimed, "God speed 'em weel,"—that is "God speed them well." The meaning of this would be, I take it, that Providence should send them on their way rejoicing; should shower down all its choicest blessings upon those about to be enchain'd in the holy bonds of matrimony. Query, has the above any bearing upon the point at issue as to the saying "God speed"? and have any of your readers heard the exclamation I have cited after the publication of banns, and in what part of the country? H. M.

BORDURE WAVY (3rd S. x. 236).—Will G. W. M. illustrate with authoritative examples his assertion, that "the bordure wavy is" "a mark of bastardy"? I wish to know, not whether this bordure has been and is sometimes used with such a signification, but what evidence there is to show that this particular bordure has, what "a simple bordure" has not, this special signification identified with its presence. I do not see that the concise positive assertion in p. 236 is quite consistent with the remarks and statements by the same writer in pp. 176-7. Mr. Woodward's collection of examples of bordures wavy and gobony, employed to indicate illegitimate descent, which he promises "to put forth in a collected form, with other similar matters, at no very distant date" (3rd S. x. 219), will be certain to throw much light upon a curious and interesting question, and probably will exhaust all that needs to be said on the subject. Meanwhile I beg to ask G. W. M. for his early examples. I may add, that in the portrait No. 65, in the recent National Portrait Exhibition, representing Charles Somerset, K.G., first Earl of Worcester (illegitimate son of Henry Beaufort, third Duke of Somerset), there is a gartered shield of Beaufort with the bordure gobony, and a very narrow silver baton sinister. A small cut of this shield, without the garter, is given in the *Persuivant at Arms*, p. 154.

CHARLES BOUTELL.

CESTUI QUE (3rd S. x. 229).—It would have been easier to explain this had the context been given; taken by itself, *cestui que* means simply *that which*, as in the following:—"Ceste parole que dit ichi avons," i. e. *that word which* we have here said. Here *cheste* is only a provincial spelling of the O.Fr. *cestui*. Other forms are—*cestius*, *cetuci*, *cetui*, &c. In Bourgogne, *cestui* is the singular masculine, *cestei* the feminine; in Picardie, the corresponding forms are *chestui*, *chesti*. The nearest modern French word, as regards meaning, is *celui* or *celui-là*, though in form it approaches nearer to *cette*, *cette-ci*. The derivation seems to be from *ecce istius*, or *ecce isti*, for the forms *icestui*, *ichestui*, &c., are also common. All this information, and much more, may be found in Burgny's *Grammaire de la Langue d'oïl*. See the Glossary in vol. iii., and also vol. i. 150.

WALTER W. SKRAT.

Cestuy que means "who." *Cestuy que* *trust* is the person for whom a trustee acts. (Blackstone, note by Christian, ii. 336; Lord St. Leonard's *Property Law*, p. 159.) *Cestuy que* *vie* is the person on whose life land is held. (Blackstone, ii. 123.) And *cestuy que* *use* is the person to whose use land is granted. (*Idem*, ii. 328.) The French *cel*, "this, that," and *ces*, "these, those," are of the same origin as *cestuy*; and *que* means "that," or "which," or "whom." Our legal terms are often Norman French, as *chase*, *auter droit*, *dehors*, *enlarger l'estate*, *enseint*, &c. T. J. BUCKTON.

CATCHPOLE: SEPULCHRAL DEVICES, ETC. (3rd S. ix. 441).—The name of "Catchpole" reminds me of a person of that name, who about fifty years since was a sergeant in the 1st Dragoon Guards, and having been quartered in the town of New Ross, co. Wexford, left the army, and was appointed keeper of the Bridewell there. I very well remember Robert Catchpole as the gaoler, and I recollect thinking his name was a capital one for a person in his situation.

H. LOFTUS TOTTENHAM.

ERRORS IN MONUMENTAL INSCRIPTIONS: ADMIRAL SIR THOMAS ALLEN (3rd S. ix. 489).—"In lapidary inscriptions," says Dr. Johnson, "a man is not upon oath." So states Mr. COOPER; and I now give an instance of a mistake. About eight years since a mural tablet was erected in the parish church of St. Mary's, New Ross, to the memory of an uncle of mine, Mr. John Cliffe; the original inscription, as written out on paper for the stonemason, stated that Mr. Cliffe was drowned in the "Bristol" Channel; but "Bristol" was changed on the marble into "British"; and unfortunately the mistake was not discovered until some months after the tablet had been erected.

H. LOFTUS TOTTENHAM.

WASTE PAPER FOR HOSPITAL PILLOWS (3rd S. x. 46).—The following may both interest your

correspondent SUBSCRIBER, and be worth noting for emergencies that may arise in one or other of the many lands where "N. & Q." has readers:—

"An especial good office has been rendered the sick by the Crown Princess suggesting a new kind of pillow to lay wounded limbs upon. Very small bits of paper, torn so as to offer uneven sides, are put into a linen case, and this again into a covering of thin leather. This simple and inexpensive invention, which is said to be cooler than an ordinary pillow, has employed thousands of little hands in schools and families, enormous patience being required to tear up enough of the tiny shreds to make one cushion."—*Berlin Correspondent in "The Times,"* July 18, 1866.

A letter in the same paper, July 21 last, suggests that—

"If the paper, instead of being merely torn into shreds, were torn into slips about six inches long and half an inch wide, and curled by the finger and thumb, the pillows would be much less weighty, and more elastic and comfortable, than when made in the ordinary way."

J. MICROLOGUS.

THE CAVE OF ADULLAM (3rd S. x. 166.)—As a note has been already made in "N. & Q." of Mr. Bright's illustration, and a question elsewhere raised as to a prior similar comparison by President Lincoln, it may be worth pointing out that Sir Walter Scott, in *Waverley*, compared the recruits of Prince Charles Edward to the inhabitants of the Cave:—

"The Baron of Bradwardine, being asked what he thought of these recruits, took a long pinch of snuff, and answered drily, 'that he could not but have an excellent opinion of them, since they resembled precisely the followers who attached themselves to the good King David at the Cave of Adullam; *videlicet*, every one that was in distress, and every one that was in debt, and every one that was discontented, which the Vulgate renders bitter of soul; and doubtless,' he said, 'they will prove mighty men of their hands; and there is much need that they should, for I have seen many a sour look cast upon us.'"

In *Old Mortality*, Balfour of Burley speaks of his place of refuge as his Cave of Adullam.

J. E. DAVIS.

Stoke-upon-Trent.

BURIAL OF LIVING PERSONS (3rd S. x. 236, &c.) Underneath is a cutting from *The Evening Standard* of September 22, 1866. Where the "Brussels" may be, wherein the accident is said to have occurred, is not mentioned. Perhaps it is in America. But there, it is now the height of the season for "enormous gooseberries" and other prodigies; why not also for *packing up persons alive*?—

"NARROW ESCAPE FROM BEING BURIED ALIVE.—A man employed in a packer's office in the suburbs of Brussels, believed to have expired after a short illness, had a narrow escape of being buried alive the other day. Fortunately, the coffin was of light deal, and he was able to burst open the lid whilst being carried to the grave. He was taken to a neighbouring wine-shop instead, and sufficiently recovered to walk home, and has since resumed his work."

R. & M.

ARMS OF SCOTLAND (3rd S. x. 231.)—In a small *Blazon des Armoiries* (Flemish, *cir.* 1550), the fleurs-de-lis in the Scotch tressure are thus rendered:—

Inner tressure.—One lis in the middle of each side, pointing outwards; the flowers between the two tressures, and the stalks inside.

Outer tressure.—A lis at each angle, pointing inwards; the flowers between the two tressures, the stalks outside.

The engraving being a rough and rather small woodcut, there is only room for eight lis. I do not say that this is the correct way of emblazoning the lis, but merely give it as another method, different from those mentioned by A. E. M.

JOHN DAVIDSON.

BASTIDE AND HIS ODE ON LOUIS XIV. (3rd S. v. 496.)—One might expect to find some trace of a writer of the age of Louis XIV. known sufficiently to be quoted in England in 1751. Failing in that, I point out the source from which he drew his fustian:—

"Æthera sic lutrat, nitidis ut conditus astris
Inferiore tonet nube serenus apex;
Et prius arcano satiatur lumina Phœbi
Nascentis Cœre quam vidit ora patris.
Hæc, Auguste, tamen, quas vertice sidera pulsant,
Par domus est cœlo: sed minor est domino."
Martialis *Epig.* viii. 86.

"AD DOMITIANUM.

"Qui Palatinæ caperet convivia mensæ,
Ambrosiasque dapes, non erat ante locus.
Hic haurire decet sacrum, Germanice, nectar,
Et Ganymedea pocula mixta manu.
Esse velis, oro, serus conviva Tonantis;
At si tu properas, Jupiter, ipse veni."

Id. 39.

FITZTHOPKINS.

Paris.

JAMES, SEVENTH EARL OF DERBY AND FATHER NORRIS (3rd S. x. 247.)—To save others possible trouble which may be taken in reference to my inquiry about the *Catholic Miscellany*, I have the pleasure of stating that I owe to the kindness of your respected contributor, F. C. H., a transcript of the curious narrative, therein published, of what is stated to have occurred between James, seventh Earl of Derby, and F. Norris on the occasion referred to. BIBLIOTHECAR, CHETHAM.

Miscellaneous.

NOTES ON BOOKS, ETC.

English Church Furniture, Ornaments, and Decorations at the Period of the Reformation, as exhibited in a List of the Goods destroyed in certain Lincolnshire Churches, A.D. 1566. Edited by Edward Peacock, F.S.A. (Hotten.)

Among the MSS. preserved in the Episcopal Registry at Lincoln is one entitled *Inventarium Monumentorum*

Superstitionis, which consists of Returns made in the eighth year of Elizabeth to certain Royal Commissioners by the Churchwardens of 150 parishes in the county of Lincoln, of such articles of church furniture as had been used in the previous reign, but were in 1566 considered by the authorities to be superstitious or unnecessary. These have been carefully printed by Mr. Peacock in the volume before us. To them he has added an Appendix, containing illustrative documents of various ages, such as the two earliest known complete lists of church goods; the Comptus of the Churchwardens of St. Mary, Stamford, and a series of papers relative to the Boston guilds, which furnish a singularly full description of the furniture of the church and guilds of Boston at a very important period. When we add that these materials appear to be carefully printed, judiciously annotated, and that they are accompanied by a Glossary and capital Index, nothing that we might say could more strongly recommend this valuable and interesting book to our antiquarian friends.

The Sixth Centenary Festivals of Dante Alighieri in Florence and Ravenna By a Representative. (Williams & Norgate.)

This will be a welcome book to all the worshippers of Dante, not the least interesting portion of a very interesting little book being the last chapter, which gives an account of the discovery of Dante's remains at Ravenna.

THE PERIODICALS. — As the autumn flowers begin to fade, and the leaves to fall, the magazines and other periodicals put forth fresh signs of life and vigour. The October serials of the present year form no exception to this rule. *Fraser* is, as ever, solid and instructive, and more than usually varied; although one bit of fiction alone, "Em's First and Last Lodger," contributes to this result. Not so with *Macmillan*, in which the Hon. Mrs. Norton's graceful and interesting "Old Sir Douglas," and Henry Kingsley's "Silcote of Silcotes," balance the graver essays and dissertations; while the *Cornhill*, in addition to Anthony Trollope's clever story of "The Claverings," regales the public with "Sister Leucathera" and "The Cottage on the Cliff." Our old friend *The Gentleman's Magazine* preserves the even tenor of its way, wisely keeping up that valuable division, its "Obituaries," and accompanying them by good learned and critical articles, like Mr. Woodward's paper on "Richard of Cirencester." Among the miscellaneous serials we have to call attention to the Eleventh Part of Brande's *Dictionary of Science, Literature, and Art*, now rapidly drawing to completion; to our friend Mr. J. G. Nichols's excellent *Herald and Genealogist*, of which the XIXth Number is now before us; to Mr. B. Harris Cowper's valuable *Journal of Sacred Literature*, which contains a vast amount of biblical and theological learning; to *The Intellectual Observer*, which, though small in price, is rich in scientific information. — Messrs. Groombridge indeed deserve special praise for combining cheapness and utility in their serials, of which *The Floral World* and *The Household* are marked examples. *The Art Journal* also deserves a good word, for its continued exertions in the wide field of ornamental and decorative, as well as the higher field of pictorial art: and last, not least, we must congratulate Mrs. Gatty on the continued success of *Aunt Judy's Magazine*, which must be a perfect treasure to all youthful readers.

MESSRS. LONGMAN'S ANNOUNCEMENTS. — In addition to Mr. Froude's third and fourth volumes of "The Reign of Elizabeth," which will stir up afresh the strife between the partisans of the rival queens, Messrs. Longmans and Co. have nearly ready for publication — "The Life and Correspondence of Richard Whately, late Archbishop of Dublin," by Miss E. J. Whately, with two portraits,

2 vols. — "Florence, the New Capital of Italy," by Charles Richard Weld, with engravings on wood from drawings by the author. — "An Illustrated Edition of Jean Ingelow's Poems," with nearly one hundred vignettes from original drawings. — "The Wild Elephant, its Structure and Habits," by Sir J. Emerson Tennent. — "Notes on the Folk Lore of the Northern Counties and the Borders," by William Henderson, with an Appendix on Household Stories, by S. Baring Gould. — "The History of Philosophy, from Thales to the Present Day," by George Henry Lewes, 2 vols. — "A Hunter's Experience in the Southern States of America," by Captain Flack, better known as The Ranger, 1 vol. — a beautiful Miniature Edition of Lord Macaulay's "Lays of Ancient Rome," illustrated by Schaff (which can scarcely fail to be popular). — "Sunday Afternoons at the Parish Church of a University City," by A. K. H. B. — A New Edition, revised and rewritten, of Maunders's "Scientific and Literary Treasury," with upwards of 1,000 New Articles, by J. Y. Johnson. — And a New Edition, rewritten and enlarged, of Ure's "Dictionary of Arts, Manufactures, and Mines," by Robert Hunt, assisted by eminent contributors, with 2,000 woodcuts, 3 vols.

A SHILLING SHAKESPEARE, to be edited by Mr. Halliwell, with the emendations of Messrs. Collier, Dyce, &c., incorporated, is announced by Mr. Hotten. This will assuredly prove the greatest "Curiosity of Literature" of these enterprising days. Mr. Hotten announces at the same time "A Sixpenny Library of World-wide Authors," including among these *The Waverley Novels*.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books, to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

NICHOLS' LITERARY ANECDOTES. Vol. VII. Part I. (uncut).
GENTLEMAN'S MAGAZINE for March and August, 1858.
SPIRIT OF THE PUBLIC JOURNALS for 1858. Vol. IX.
CARROLL'S MEDALS OF THE BRITISH ARMY. Vol. 3.

Wanted by William J. Thoms, Esq., 40, St. George's Square, Belgrave Road, S.W.

HANDEL'S VISIT TO DUBLIN, 12mo. Oct. Two copies.
PERCY SOCIETY BOOKS. Nos. 1, 6, and 17.

MATTHEW CLARK, MURDER OF CALDWELL. 3 vols. 4to.
LORDS' COMPLAINT OF SCOTLAND, 8vo of 4to.

Wanted by Mr. Thomas George Stevenson, 22, Frederick Street, Edinburgh.

Notices to Correspondents.

KNIGHTS OF WINCHESTER. Ignatius will find much information respecting the Poor or Military Knights of Winchester in Davis's *Annals of Windsor*, and the various documents printed by them in their Appeal to the House of Lords three or four years since.

A. J. will find foreign equivalents for the greater part of the corresponding English proverbs in his sent in *Baker's Polyglot of Foreign Proverbs*.

E. S. Richard Cromwell died at Theobalds, July 13, 1713, and was buried on the 18th at Hurley, near Winchester.

M. B. (Oxon.) The meaning of "Mad as a Hatter" has formed the subject of several queries, but without procuring any satisfactory reply.

W. G. J. will find a curious note on "The Bear and Ragged Staff" in our 1st S. 2, 66.

G. E. (Essex) "A Fortive Foot" is surely sufficiently intelligible. If not, consult Fox's *Handbook to the Antiquities of the British Museum*, p. 129.

ERRATA.—3rd S. x. 332, col. ii. line 15 from the bottom, for "Calais" read "the Latin of Calais"; page 133, col. ii. line 13 from the bottom, for "Newstone Park" read "Neston Park"; page 210, col. ii. line 28 from bottom, for "seventh" read "fourth."

"NOTES & QUERIES" is registered for transmission abroad.

THE RECORDS OF 10,763 CASES OF ANEMIA, CONSUMPTION, AND OTHER DISEASES OF THE THROAT AND LUNGS BY DR. LEOCK'S FRENCH- WAPERS HAVE BEEN PUBLISHED IN THE LAST TWELVE MONTHS.—The benefit to society which has resulted from the discovery of this medicine is, however, far greater than these figures show, as many thousands of cases are effected and not made publicly known. Dr. Leock's Wapers are sold by every Medicine Dealer throughout the world, in boxes, at prices ranging from 1s. 6d. to 10s. 6d. as to meet the circumstances of all ranks. Be careful to see the name on the Government stamp.

LONDON, SATURDAY, OCTOBER 13, 1866.

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Notes.

"THE MOTHERS" IN GOETHE'S FAUST.

Mr. Hayward says (p. 217), "I have never yet met with any one who could tell me what *Die Mütter* means"; and he certainly took great pains, and consulted every person of note in England and Germany likely to supply information. The fourth edition of his translation of *Faust* was published in 1847. In 1841 Baron Blaze du Berry published his French translation, and has expounded the difficulty (p. 27). As, however, he has wandered out of his course to find an authority in Plato's *Timæus*, which has nothing to do with the question, I will briefly state, in a popular way, what requires some knowledge of alchemy to comprehend. In the earliest times of philosophy, fire, air, earth, and water were considered the four sole elements out of which all material objects were formed. At the present day, these elements are called oxygen, hydrogen, nitrogen, &c. &c. At the time *Faust* lived, chemistry had, through the Arabs of Spain, advanced from the four elements, but was very far from reaching the present theories of definite proportions and of atoms. The great authority at that time was Theophrastus Paracelsus, who conceived the existence and form of matter under three powers or forces, which were mercury, sulphur, and salt. (*Paramirum*,

i. 584.) These were the three mothers of matter, *matres: elementa aut matricēs. Matricēs rerum omnium, id est, elementa.* (Mart. Rulandi, *Lex. Alchem.*) The word matrix is still used in chemistry. Goethe uses *mothers*, *die Mütter*, as a euphemism for *wombs*. I recommend Blaze on Goethe to be read by those who find *Faust* difficult. He compares Weber's *Freyschütz* in music with Goethe's *Faust* in poesy, which is a most happy illustration. Those who have read anything of Goethe's life know how attracted he once was to alchemy, with which is associated his intercourse with Miss von Klettenberg, who must be included in "the dear ones" of the Dedication. Blaze ought to be read especially in illustration of the second part of *Faust*, where Goethe has brought the classical dead *vis-à-vis* with people of the dark ages. In this Goethe has far transcended Shakespeare, who died at 53, but which Goethe perfected, in his seventieth year: the fragments of this part of *Faust* he kept in a bag, and when asked about the progress of *Faust*, he would, according to Schlegel, empty his bag on the table and say, *voilà mon Faust*. How he took up these stitches and wove them into the most perfect textile manufacture of poetry is marvellous. As to Goethe's reluctance to explain and answer interrogatories about what he meant, A. W. Schlegel, writing to Remusat, says, "I have often passed days with Goethe, and we have often chatted about our works, but he did not at all like giving explanations, so also he never would write prefaces." Some knowledge of the writings of Baruch (Benedictus) Spinoza is needed to understand *Faust*. Although Byron could only enjoy this poem in a translation, Goethe was familiar with Byron's poetry, and especially admired his *Manfred*. Byron is introduced into *Faust* as Euphorion, so is the German critic and publisher Nicolai as Proctophantasmist. The latter, in his Review, has been far more severe than our *Edinburgh* or *Quarterly* are to works published by rivals in the trade. Nicolai was strictly impartial, and abused all without distinction. Perhaps such savage criticism interfered with his digestion, for he was assailed by armies of ghosts and spectres, and thought himself happy when they became reduced in number to one or two. One of these, a lady to all appearance, he invited to sit in an arm-chair opposite to him; but as she was "a sticker," and not willing to leave, he adopted the novel expedient of sitting upon or into her, when she vanished. Nicolai wrote *The Joys of Werther*, in ridicule of *The Sorrows of Werther*, one of the most soul-stirring of novels.

T. J. BUCKTON.

Streatham Place, S.

* See Penny Cyc., art. "Spinozism."

SHAKESPEARE AND HIS DESCENDANTS.

The following "Breviary" or "Statement in Little," of "Shakespeare and his Descendants" will be found, I believe, correct. To the best of my knowledge it is correct. I will not sign it as Mr. Pepys did his Tangier Account, with "Errors excepted" after his name. I drew it up some nine years since, and have had it "ever in mine eye" for revision and a final "Imprimatur"; this "Imprimatur" I now give it.

John Shakespeare, of Snitterfield, near Stratford-upon-Avon, married, about 1557, *Mary Arden*, seventh and youngest daughter of Robert Arden, of Wilmechote, in Warwickshire, and was buried at Stratford Sept. 8, 1601. *Mary Shakespeare*, his wife, was buried at Stratford Sept. 9, 1608. Their children, eight in number, were—

- I. *Joan*, baptised at Stratford Sept. 15, 1558, and supposed to have died young.
- II. *Margaret*, baptised at Stratford Dec. 2, 1562, and buried at Stratford April 30, 1563.
- III. *WILLIAM*, baptised at Stratford April 26, 1564; died at Stratford April 23, 1616; buried at Stratford 25th; having married, by licence dated Nov. 28, 1582, *Anne Hathaway*, who died Aug. 6, 1623, buried at Stratford Aug. 8, "being of the age of 67 years;" and by her had issue—
 1. *Susanna*, baptised at Stratford May 26, 1583, and buried at Stratford July 16, 1649; died July 11, 1649; having married at Stratford, June 5, 1607, *Dr. John Hall*, a physician, who died Nov. 25, 1635, aged 60, and was buried at Stratford Nov. 26. They had issue one daughter, *Elizabeth*, baptised at Stratford Feb. 21, 1607-8; married at Stratford April 22, 1626, *Thomas Nash*, gentleman (baptised June 20, 1593, died April 4, 1647, aged 53, and buried at Stratford on the 5th), and afterwards at Billisley, near Stratford, June 5, 1649, *John Bernard*, Esq., of Abington, near Northampton, knighted Nov. 25, 1661. Lady Bernard was buried at Abington Feb. 17, 1669-70, and Sir John at Abington on March 6, 1673-4.
 2. *Hamnet*, baptised at Stratford February 2, 1584-5, and buried at Stratford Aug. 11, 1596.
 3. *Judith*, baptised at Stratford Feb. 2, 1584-5; married at Stratford Feb. 10, 1615-16, *Thomas Quynly*, vintner in Stratford (baptised at Stratford Feb. 26, 1588-9). The said Judith was buried at Stratford Feb. 9, 1661-2, having had three sons:—(1.) *Shakespeare*, baptised at Stratford Nov. 23, 1616; buried at Stratford May 8, 1617. (2.) *Richard*, baptised at Stratford Feb. 9, 1617-18; buried Feb. 26, 1638-9. (3.) *Thomas*, baptised at Stratford Jan. 23, 1619-20; buried at Stratford Jan. 28, 1638-9.
- IV. *Gilbert*, baptised at Stratford Oct. 13, 1566 (no entry of burial discovered), is thought to have left a son, *Gilbert*, buried at Stratford Feb. 3, 1611.
- V. *Joan*, baptised at Stratford April 15, 1569; married (no entry at Stratford) *William Hart*, a hatter, at Stratford (buried at Stratford April 17, 1616), and buried at Stratford November 4, 1646. This

Joan had four children, one daughter and three sons, one of whom is supposed to have been the father of Charles Hart, the celebrated actor. Her children were:—(1.) *William*, baptised at Stratford August 28, 1600; buried at Stratford March 29, 1639. (2.) *Mary*, baptised at Stratford June 5, 1603; buried at Stratford Dec. 17, 1607. (3.) *Thomas*, baptised at Stratford Sept. 23, 1608. This Thomas was the father of Thomas and George Hart, to whom the inn at Stratford, commonly called "The Maidenhead," was bequeathed by Lady Bernard, Shakespeare's granddaughter, in 1669. (4.) *Michael*.

- VI. *Anne*, baptised at Stratford Sept. 28, 1571; buried at Stratford April 4, 1579.
- VII. *Richard*, baptised at Stratford March 11, 1573; buried at Stratford Feb. 4, 1612.
- VIII. *Edmund*, baptised at Stratford May 3, 1580; buried in St. Saviour's Church, Southwark, Dec. 31, 1607, with "a forenoon knell of the great bell."

There are frequent entries in the same registers of the same period (James I.) of *afternoon* knells of the great bell. Philip Henslowe (Ned Alleyn's father-in-law) was thus buried. If I remember rightly (and my memory is not treacherous about facts in history and biography), the "forenoon knell" for Shakespeare's youngest brother is exceptional.

The 31st Dec. 1607, is one of the very few days in Shakespeare's fifty-two years of existence on earth of which we can affirm that we, in 1807, know what he was doing or thinking about. Milton's—

"Dear Son of Memory, great Heir of Fame,"

would hear that "forenoon knell." Ben Jonson's mighty Poet—

"He was not for an Age, but for all Time—"

heard that forenoon knell:

"Hear it not, Duncan: for it is a knell."

Yes! England's Shakespeare heard that forenoon knell in the Christmas tide time of 1607-8, and *paid* (though we have no proof thereof) the twenty shillings for the knell. Has St. Saviour's, Southwark, its Knell-Bell of Shakespeare's time? Should it still hang in that grey-tower (unknown to thousands who know not its history), we should like and love to hear it some thirty-first December—and at "forenoon."

PETER CUNNINGHAM.

[At p. 64 of vol. vi. of our 3rd Series, the reader will find a "Pedigree of Shakespeare as evidenced by the Registers and Inscriptions at Stratford-upon-Avon, and by the Will of the Poet dated in 1616, the year of his death;" which was drawn up and communicated to us by one of the very highest authorities on genealogical questions in this country. We have now the pleasure of printing a similar account of the Poet's family drawn up by one of our best known literary antiquaries, Mr. Peter Cunningham. The two papers cannot but be of value to the future biographers of the Poet.]

SEALS OF OFFICERS WHO PERISHED IN
AFFGHANISTAN.

In October, 1859, Mr. Bayley transmitted to us from Futehgurh three seals supposed to have belonged to officers who fell in the Affghan expedition, with a view to their being identified and restored to their representatives. We described the seals, and, thanks to the publicity given to our notice in *The Times*, one of them was identified and restored to the family of its former owner, and was the only relic of him ever recovered by them. The same gentleman has now forwarded from Simla five more seals, with the following letter:—

"DEAR SIR,—

"Major-General H. Cunningham, C.B., has placed at my disposal for transmission to you four more seals collected by him, with coins and gems from Central Asia, and which he believes to have belonged to officers of the late Kabul force. I add a fifth, which came similarly into my hands a short time ago.

"May I ask you to give publicity to the impressions on the five seals, in the hope that some of them may be recognised by and restored to the friends of the original owners.

"If not recognised you can dispose of them as you like. The three with heraldic devices ought to be recognisable.

"Yours, &c.

"E. C. BAYLEY."

The following is a description of the seals:—

1. On a shield, semé with fleur-de-lys, a lion rampant. Crest, a demi-savage with club in dexter hand. Motto, "Fides spectatur auro."

2. Argent, a chevron sable between three boars' heads, erased gules. Crest, a demi-lady from the girdle, holding in her dexter hand a tower, and in her sinister a branch of laurel.

3. Crest, a trunk of an oak tree, thereon a buck's head caboché between two branches sprouting from the sides. Beneath the crest, the letters *W. P.* in old English.

4. A thistle surmounted by the words "Dinna Forget;" and below, the initials *C. A.* in old English.

5. The initials *M. S.* in old English letters.

Nos. 2 and 3 are probably Elphinstone and Pottinger.

MAZES, AND NINE MEN'S MORRIS.

"The fold stands empty in the drowned field,
And crows are fatted on the murrain flock;
The nine men's morris is fill'd up with mud;
And the quaint mazes in the wanton green,
For lack of tread, are undistinguishable."

Midsummer Night's Dream, Act II. Sc. 2.

I hardly know whether the words, "quaint mazes in the wanton green," were meant by Shakspeare to refer to the fairy rings which are seen in the grass where mushrooms and other fungi grow, or whether they refer to mazes made

for the amusement of village children. I know of two of these mazes:—One in Dorsetshire, on Leigh Common, near Sherborne. This is at some distance from the village. It is said in the county histories to be a Roman work, on what authority I cannot tell. The other is on the village green at Comberton, in Cambridgeshire. This is in the most convenient play-place for the children, being in the very centre of the village. The village school has been built close to it; but I remember it when no buildings were within fifty yards of it, and when the parish did not boast of a regular school near the maze. Although a maze, it is not a puzzle. It is circular, about fifty feet in diameter, and slightly funnel-shaped. A little path, about a foot broad, and bounded by little trenches or gutters, winds in and out in innumerable curves and zigzags, till it reaches the centre of the maze. The fun consists in running along this twisting path, gaining the centre, and, of course, going back the same way. We used to think that when we had run the maze, in and out, we had gone a mile. The Dorsetshire maze is similar to the Cambridgeshire one; but, as far as I can recollect, it is not hollow in the middle, but upon a dead level. I fancy that both these mazes are of considerable antiquity. The Comberton one seems to me to correspond exactly with Shakspeare's "quaint mazes on the wanton green." Are these mazes common in country villages? Are they, as I think, ancient? The people at Leigh, in Dorsetshire, call theirs the "miz-maze."

"The nine men's morris is fill'd up with mud."

I apprehend that the "nine men's morris" means a kind of chess-board cut in the turf by village boys with their clasp-knives; and on which they play a game with nine bits of stick on the one side, and nine stones on the other, for men. It is something like the game of fox and goose. I have played it myself, more than thirty years ago. This chess-board, or chess-ground rather, does become filled up with mud, and rendered useless in very wet weather, but it lasts the boys for an indefinite time in a fine season. I should like to know whether the old game remains as a pastime for this generation of crow-keeping boys? In Cambridgeshire it is called "murrell."

C. W. BARKLEY.

7, Paulton's Square, Chelsea.

AUTOGRAPHS AND NOTES IN BOOKS.

I possess a copy of Vincent's *Discoverie of Errors in Raphe Brooke's Catalogue of Nobility*, 1622, on the title-page of which is the name "J. Somers," which I take to be the autograph

[* Three articles on "Nine Men's Morris" appeared in "N. & Q." 2nd S. ix. 97, 207, 472.—ED.]

of the great Lord Keeper; and on the back of the page, seemingly in the same hand, is a table of references to various important matters contained in the body of the work—which table accurately corresponds, even to three trifling errors, with a similar one in a different hand entered on the fly-leaf pasted on the cover of the book at the end.

The writing of Somers is a fine, clear, distinct hand. On the margin of p. 613, opposite the notice of Edward Lord Tiptoft, who succeeded his father as Earl of Worcester, and died leaving his father's four sisters his heirs, a MS. note in the same hand informs us:—

"xij febr. 3 H. 7. Partition made betwixt the said Philippe, Joane, and Edw. Dudley, K^{ts}, L^{ds} Dudley, cousins and heirs of Edw. E. of Worcester, of all the Honours, Castles, Lordships, Mannors, lands, &c., whereof the said Earle died seized. [In red ink as follows.] Ex collect. Rob. Gloveri quondam Somemor Herald [Miscel. D.] penes Galf^r Minshall gen. A^o 1657: f. 7. a."

On the margin of p. 145 is the following note, written in a very different style to the last; thick, careless, cramped, and hard to decipher. It refers to Arthur, Duke of Cornwall, son of Henry VII., who is stated to have married Katherine, "daughter of Ferdinando, Duke of Austria and King of Spain." The annotator indignantly remarks:—

"Here in this marriage both yo^r Mr Vincent and Mr Yorke are both deceived, for this Catherine was not of the howse of Austria, but the daughter of Ferdinando and Isable, Kinges and Queens of Arragon and Spayne. Her eldest sister was married to Philippe of Austria, sone and heire of Maxamili^a Emperor and Archduke of Austria, by his wife mary, dauter and sole heare of Charles the hardy, the last duke of Burgundy, and soe in the right of this duke of y^e Country: w^{ch} Philippe married the eldest daughter of Spayne, and dyed before his father the Emperor and ferdinand of Arragon, his father-in-lawe, and lefte behinde (?) him issue by this Lady, Charles the 5. Emperor, and the firste Kinge of Spayne of the Austrian famely, father to Philippe the 2. (soe counted by reason of Philippe his grandfather, duke of Burgundy, Austria, and Kinge of Spayne), father to Philippe the 3., father to Philippe the 4. now rayninge: nor in the actes of parlement concerninge the divorce betweene this Lady and her seconde husband H. the 8. is she [] Katherine of Austria, but of Castile, or Lady dowager: good Mr Vincent putt one y^r spectacles, and w^{ch} yo^r correcte Yorke, who may bee deserv'd it in some thinges, be sure yo^r commit noe fautes yo^r selfe y^e are soe grosse as this."

Again, on the margin to p. 107, in reference to Sir Thomas Cecil, Lord Burghley and Earl of Exeter, of whose son William it is stated that he had issue, by Elizabeth his second wife, Elizabeth married to "Sir Thomas Howard, Knight of the Bath at the Creation of Prince Charles, A^o 1616, second son of Thomas H., Earle of Suffolk," the annotator observes:—

"Here Mr Vincent yo^r erre agayne most shamfully, and like (sic) a very younge herald, and I cannot blame yo^r if yo^r mistake was before yo^r came into the office; nor Yorke hath any such words in his last editio, for Sr Thomas

Howard, now vicount Andaver, was not knight of the bath at the creatio of the Prince Charles to bee prince of Walles in the yeare 1616, but in the yeare of o^r Lord 1604, the 6 of January, w^{ch} the sayde Prince was created duke of Yorke, his elder brother Henry the prince the lyvinge, and like to have lyved: this, therefore, for the time of Sr Thomas his knightinge yo^r have erred in egrege (egregiously ?): the Earle of Suffolk had another sone Thomas, y^e never aspered but just att y^e creatio of Charles prince of Walles."

W. W. S.

A GENERAL LITERARY INDEX: INDEX OF SUBJECTS. "ALCHEMY."

(2nd S. iii. 63, 81, 104, 390; 3rd S. ii. 270, 352; viii. 413; x. 102.)

Of Dr. Dee's alchemical collections, none of which have been printed—and which were, therefore, misplaced in my former communication, p. 104—I shall give a further account in Part II. "Anonymous Works and Works in Collections."

Dud Dudley, *Metalum Martis*, 1665; reprinted at Wolverhampton, 1854; London, 1858:—

"Of the Planet Sol, Gold, I may not be silent; whose golden, glorious, pure, sulphurous, percing Spirit, communicating his virtue Mineral unto all things in the Mineral Kingdom, as well as to the Animal and Vegetable Kingdom; whose pure influence producing Gold, caused the poor indigent people of Scotland, which the Author did see, Anno 37, at Shortlough, six men to dig and carry with wheele-barrows the common Earth, or Mould, unto Rivolets remote, out of which those men did wash Gold-grains."—*The Epistle*.

Robert Fludd. He shares with an equally extraordinary person, John Valentine Andreae, the merit or demerit of being the founder of the Rosicrucian fraternity:—

"Fludd it was, or whosoever was the author of the *Summum Bonum*, 1629, that must be considered the immediate father of Free-masonry, as Andreae was its remote father. What was the particular occasion of his own acquaintance with Rosicrucianism is not recorded; all the books of Alchemy, or other occult knowledge, published in Germany, were at that time immediately carried over to England, provided they were written in Latin; and if written in German, were soon translated for the benefit of English students. He may, therefore, have gained his knowledge from the three Rosicrucian books. [Attributed to Andreae, viz. the *Universal Reformation*, the *Fama Fraternitatis*, and the *Confessio Fraternitatis*, the earliest edition of which was between 1610 and 1614.] But it is more probable that he gained his knowledge on this head from his friend Maier, who was intimate with Fludd during his stay in England, and corresponded with him after he left it. [Fludd's work *De Vita, Morte, et Resurrectione*, was published by Maier.] At all events, he must have been initiated in Rosicrucianism at an early period, having published his apology for it (*Tractatus Apologeticus*) in the year 1617. . . . His apology was attacked by the celebrated Father Merenne. To this Fludd replied, under the name of Joachim Fritz, in two witty but coarse books, *Summum Bonum* and *Sophia cum Moria certamen*. Merenne being obviously no match for Fludd either in learning or in polemic wit, Gassendi stepped forward into his place and published (in 1630) an excellent rejoinder to Fludd in his

Exercitatio Epistolica, which analysed and ridiculed the principles of Fludd in general, and in particular reproached him with his belief in the romantic legend of the Rosicrucians."—De Quincy's *Historico-Critical Inquiry into the Origin of the Rosicrucians and the Freemasons*, in the 9th volume of *The London Magazine* for 1824, p. 257.

The reason why Fludd dropped the name of Rosicrucians is here clearly explained.

Gassendi, in the *Examen Philosophic Fluddance* above referred to (*Opp.* vol. iii. pp. 213-68), sifts the principles of his cosmogony and superincumbent philosophy—"first principles," "secondary principles," "universal principles," of which it may literally be said:—

"Nil nisi pontus et aer:
Nubibus hic tumidus, fluctibus ille minax."

Over the two universal principles, the northern or condensing power, and the southern or rarefying power, he placed innumerable intelligences and geniuses, and called together whole troops of spirits from the four winds, to whom he committed the charge of diseases. See Morhof's *Polyhistor*, vol. ii., and Brucker's *Historia Philosophicæ*, vol. iv., who observes, p. 694:—

"Magnetismi vim ab irradiationibus angelorum, quis queso philosophus, lumen et claritatem in philosophando sectans, derivaverit?"

"The system of worshipping the demons of the four elements was most complete among those who partook of the wisdom of the Magi, and it was published in Italy and Greece by Pythagoras, Empedocles, and their followers. The same fourfold demonology was the basis of that magian philosophy to which Roger Bacon, William of Auvergne, Raymond Lully, Arnold Villanovan, and so many other philosophers, physicians, and masonic illuminates of the Middle Ages, were entirely addicted. But a comparatively modern set of pantheists have, by their noise and boastfulness, obtained nearly the whole credit or infamy of doctrines nowise indebted to them either for invention or improvement; I mean the Frères Illuminés Rose-croix."—*The British Magazine*, 1832, p. 467.

But the ancient Magi never attempted the transmutation of metals; that idea first began to influence the course of chemical pursuits amongst the Arabian students of natural philosophy and medicine.

"The collected writings of Robert Fludd, under the Latinised name, *De Fluctibus*, should form six volumes folio. His *Philosophia Mosaica* has been translated, 1659, fol. He makes Moses a great Rosicrucian. The secret brotherhood must be still willing to give costly prices for their treasure. At the recent sale of Mr. Hibbert, the Opera of Fludd obtained twenty pounds! The copy was doubtless 'very fine,' but the price was surely cabalistical. Nor are these tomes slightly valued on the Continent."—*D'Israeli's Anecdotes*.

They are all enumerated in Wood's *Athen. Oxon.*, and La Vallière's *Catalogue*, No. 1784.

John Rudolph Glauber, *Works containing great variety of choice Secrets in Medicine and Alchemy, in the working of Metallic Mines, and the Separation*

tion of Metals, &c., translated by Chr. Packe, 1689, fol. Among the contents are: p. 76, Of the Philosopher's Stone; p. 100, The Mineral Work, wherein is taught the Separation of Gold out of Flints, &c., by the Spirit of Salt, which otherwise cannot be purged; p. 126, The Heaven of the Philosophers, or a Book of Vexations, by Philippus Theophrastus Paracelsus; The Art and Nature of Alchemy, and what is to be thought concerning it; p. 170, The Words of the Secrets of Hermes; p. 221, The Second Part of the Miraculum Mundi, in which is described the Magnificent Coming of Elias the Artist, and that the wonderful Salt of Philosophers is the most excellent Medicine of Vegetables, Animals, and Minerals; p. 231, The Book of Philip Theophrastus Paracelsus of Hoheneim, Monarch of Philosophers, Prince of Spagyrist, Chief of Astronomers, Paradoxical Physician, and great Master of Mechanic Secrets, touching the Tincture of Natural Things; p. 337, The Third Part of the Prosperity of Germany, together with an Explication of Paracelsus his Prophecy; p. 411, The Smaragdine Table of Hermes *ut supra*: the Enigma of Brother Basil Valentine.—The Second Part of his Works consists principally of his Spagyric Dispensatory; and, A New Chymical Light, &c., which is also in the *Philosophical Epitaph*, with the title—

"The Golden Ass well managed, and Mydas restored to reason. A new Chymical Light, shewing that Gold may be found in cold as well as hot regions, or be extracted out of sand, stones, gravel, or flints."

Jo. Fred. Helvetius, his *Golden Calf*, which the world adores and desires: Or the incomparable wonder of Nature in transmuting Lead into Gold. Done at the Hague, London, 1670-8. Epitomized, vide *Philosophical Epitaph*. He acknowledges his obligations to those "masters of the mastery," Van Helmont and Paracelsus: to the former in his *Book of Eternal Life*, to the latter in the *Signature of Natural Things* and the *Heaven of Philosophers*:—

"Though few chymists know perfectly how the internal virtues of metals (altogether magnetically moving according to their harmony or dissonance) are distinguished; and why one metal hath such a singular sympathy or antipathy with the other metal, as is seen in the magnet with iron, in mercury with gold, in silver with copper, very remarkably. And so in some are notably found an antipathy, as lead against tin, iron against gold, antimony against silver; and again, lead against mercury. There are 600 such sympathetical and antipathetical annotations in the Animal and Vegetable Kingdom as authors have written."

Cf. Antonii le Grand, *Historia Naturæ*, Londini, 1680, 4to, pars septima; and the same author's *Institutio Philosophicæ*, 1680, 4to, translated by Richard Blome, 1694, folio (see "N. & Q.," 3rd S. x. 226); Francastorii *Opp.*, Venet. 1684, pp. 56-73.

Hermes Trismegistus, H. T., *Phanicum, Ægyptiorum sed et aliarum Gentium Monarchæ Conditoris Tabula Smaragdina, vindicata per Wilhelmum Chr. Kriegsmannum*. Adjectum est Testamentum Arnoldi de Villa Nova, 1657:—

"As to the writings attributed to Hermes Trismegistus, they are now known; and their pretensions could never have imposed upon any person who had examined them by the light of such knowledge as we still possess of the ancient Egyptian history and religion; indeed, the gross syncretism in these writings of Egyptian doctrines with those of the later Platonists, too manifestly betrays them as a forgery from the schools of Alexandria. Forgery apart, however, the substance of the Hermetic writings disconnects them wholly from Masonic objects: it consists of a romantic Theology and Theurgy; and the whole is very intelligible, and far from mysterious. What is true of these Hermetic books . . . is true à fortiori of all later writings that profess to deliver the traditional wisdom of ancient Egypt."—*De Quincey*, p. 11.

See also Part II.

Gulielmus Mennens, *Aurei Velleris, sive Sacra Philosophiæ Vatum selectæ ac unice, Mysteriorumque Dei, Naturæ, et Artis admirabilium, Libri tres*. Circa 1603, cap. ii.

The history of Jason which adumbrates the science and art of the Lapis Philosophorum, states that Medea restored to youth Æson, the father of Jason, by means of the Golden Fleece. Jason, so called from the Greek *ἰάομαι*, to heal, is said during this period, in which he concealed himself from his uncle Peleus, to have taught medicine, and to have learnt from Medea the occult art of healing by the use of metals. The Duke of Burgundy, who instituted the Order of the Golden Fleece, was acquainted with the secret. The ship Argo, in which Jason and the heroes Hercules, Orpheus, Castor, and Pollux, and others sailed, was carried up to the heavens, and located there. To those of enlightened minds, it is as clear as day that by this ship is meant a Gymnasium; where these heroes, after having been exposed to storms at sea, safely anchored when they arrived at Colchis, and found Medea—that is, the most perfect knowledge of things. Suidas favours this interpretation, when he says that this is not a fiction; but that the Fleece was a book containing the principles of chemistry, and that this philosophy was thereon written in golden characters. Nor is chemistry, continues Suidas, a new art. Not only have the poets feigned that, when Jason was driven with the Argonauts from Thessaly to Colchis, he sailed for the purpose of acquiring the Golden Fleece, which was protected by fire-breathing dragons; but the Golden Fleece was nothing else but a book of skins, on which the art of fabricating gold was written. Cf. Lillii Gyraldi *Dialogismus* VIII., in Gruteri *Lampade*, ii. 407. However, the poets are wont to have an esoteric meaning, which, from the ignorant remains concealed; it is only by the initiated, like Jason, that this divine science is discovered. The

allegories of the poets symbolize this art in various ways: as in the gardens of the Hesperides, where golden apples were supposed to grow abundantly. This art is frequently adumbrated in Ovid's *Metamorphoses*, and in the *Golden Ass* of Apuleius, which is restored to the human form by eating red roses. (Cf. Helvetius, who describes several other fables as subservient to this Chrysopoeia, pp. 5—7.) In the first chapter there is a remarkable example of the theory already referred to, that "gold is consolidated light": "Aurum item Gallica lingua or dictum, id ipsum vocabulum Hebreis lumen signat, quasi totum ex luce constet corporea." Cf. art "Solar Chemistry," in *Edinburgh Review*, Oct. 1862.

BIBLIOTHECÆ. CHETHAM.

(To be continued.)

BILL OF LADING.—The accompanying form, copied from one actually used last year, is perhaps worth preserving. The pious expressions and ejaculations are relics of a past age and tone of feeling, when religion was made a part of common life more frequently than now. It recalls the days when the old-fashioned "merchant-adventurer" was wont to ask publicly a blessing from heaven on his goods and vessel; and it is strange it should have lasted into the period of limited liability, "promoters," and the "floating" of shares and stock. In fact the new forms now printed in London have none of these quaint phrases. The ship is indeed "the good ship," but neither is the cargo shipped nor the vessel commanded "under God's grace," and the concluding prayer is altogether omitted:—

"Shipped, by the Grace of God, in good order and well-conditioned, by —, in and upon the good Ship called the —, of —, whereof is Master, under God, for the present voyage —, and now riding at anchor in the —, and by God's grace bound for —. To say — tons, cwt. —, &c., being marked and numbered as in the margin, and are to be delivered in the like good order and well-conditioned, at the aforesaid port of — (all and every the dangers and accidents of the Seas, and of Navigation, of whatever nature and kind soever excepted) unto — or to his assigns, he or they paying freight for the said goods, with primage and average accustomed. In witness whereof the Master, or Purser of the said Ship hath affirmed to — Bills of Lading, all of this Tenor and Date; the one of which — Bills being accomplished, the others to stand void. And so God send the good Ship to her desired Port in safety. Amen.

"Dated in —,"

X. C.

OAK GALLS.—A letter appeared lately in *The Times*, inquiring if any person could decide, from his own observation, whether the same oak trees on which gall-nuts were found ever produced acorns. An answer soon after appeared, maintaining that they did not; and giving as the reason, that galls were found only on pollards or

stunted oaks in hedge-rows—selected by the *cynips* for its tender leaves and shoots, as being more easily punctured, for depositing the eggs of the fly. Thus, the writer observed that the larger oaks, which produce acorns, are not suitable for the reception of the gall-fly's eggs, as being more difficult to puncture. My own experience disproves this theory. I have certainly found pollard oaks very full of gall-nuts, and in the present season they are very abundant; but this very day I have seen many gall-nuts upon a forest oak, which is also full of acorns. F. C. H.

BANK NOTES FOR 200,000L.—The following curious particulars I extract from a romance by Paul Féval, entitled *Cœur d'Acier* (vol. i. p. 98), Paris, 1866:—

"Il y a, dit-on, en Angleterre trois banknotes de deux cent mille livres, valant par conséquent chacune cinq millions de francs. La première appartient à la succession du prince conjoint, la seconde est la propriété de Madame R—n qui fit longtemps les affaires d'amour d'un célèbre banquier Israélite: la 3ième est encadrée dans le salon du Gouverneur de *Royal Exchange*, où son radieux aspect excite un enthousiasme profond et sincère que ne firent jamais naître les plus nobles œuvres de Murillo, de Raphael, ou de Léonard de Vinci."

H. S. G.

ROBERT BLOOMFIELD, AUTHOR OF THE "FARMER'S BOY."—I forward for your acceptance the accompanying, I believe unprinted, letter:—

"My dear Sir,

"I have not been in town more than six days during the last six months, which has prevented my either receiving [*sic*] or Answering Letters regularly.

"That, which you obligingly transmitted to Berners Street, I should prefer replying to by an interview, either at No. 31 in the said street, or, at your own apartments.

"I cannot conclude without acknowledging that I felt highly gratified when I read that you entertain'd the same opinion of my musical attainments, that I do of your poetical powers.

"I am, Dear Sir,

"With much esteem,

"Yrs Truly,

"WM. SHIELD.

"Feb. 9th, 1811."

[Addressed]

"Robert Bloomfield, Esq.,

"Shepherd & Shepherdess,
City Road."

I now give you an original memorandum, which appears to be in Bloomfield's handwriting, relative to the copyright of his poems, which I found among my papers:—

"After taking the advice of many friends on the subject, I have made the best treaty I could as to the unpublished pieces, viz. to receive half profits, as on the *Farmer's Boy*, and receive 50l. on the purchase of half the copyright, which, placing the two publications on the same footing, leaves half the right of each in myself.

"BLOOMFIELD" [*sic*.]

Here is a second memorandum, which I found written in the same hand on a leaf of an old copy-book:—

Poems. { "Resisted
the republication of the May Song.
Dedication.
Verse and half to the Drover.
Imagination. Mr. Thompson's lines.
Dream.
Wrote Preface myself.
Numerous Alterations rejected.
Sky Lark in the Farmer's Boy."

I give the above line for line, and word for word, as it occurs in the original.

W. CAREW HAZLITT.

MEMORIAL VERSES.—Many of these are very interesting, and deserve preservation. The following is cited by Feinagle (*New Art of Memory*, London, 12mo, p. 76) as a favourable specimen of artificial memory at a very early period:—

"The following memorial verses for a traveller, are from Fitzherbert's *Husbandry*:—

'Purse, dirk*, cloak, night-cap, kerchief, shoeing-horn, budget†, and shoes;
Spear, nails, hood, halter, saddle-cloth, spurs, hat, withy horse-comb;
Bow, arrow, sword, buckler, horn, brush, gloves, string, and thy bracer;
Pen, paper, ink, parchment, red-wax, poms‡, books, then remember;
Pen-knife, comb, thimble, needle, thread, point, lest that thy girth break;
Bodkin, knife, lingel§, give thy horse meat: see he be stowed well;
Make merry, sing an thou canst, take heed to thy geer, that thou lose none."

The first edition of Fitzherbert was printed by Pynson, 1523, and shows a very curious picture of the times. Feinagle does not seem to have considered the lines were hexameters, and that *dogger* would scan as well as *dirk*. A. A.

Poets' Corner.

THE CONGÉ D'ÉLIRE.—Many readers of "N. & Q." may be interested on having a brief history of that singular proceeding in the appointment of bishops, called the *congé d'élire*, thus recently summed in the pages of a well-known writer of religious history. The year referred to is 1534:—

"They (the Commons) voted that the election of bishops did not concern the Court of Rome, but belonged to the chief ecclesiastical body in the diocese, to the chapter . . . at least in appearance; for it really appertained to the crown, the king designating the person whom the chapter was to elect. This strange constitution was abolished under Edward VI., when the nomination of the bishops was conferred purely and simply on the king. If this was not better, it was at least more sincere; but the singular *congé d'élire* was restored under Elizabeth."—Merle d'Aubigné's *Ref. of Europe in the time of Calvin*, vol. iv. p. 231.

FRANCES TRENCH.

Islip.

* Dirk is a word of the same age. *Dogger* will not scan quite so well.

† Budget, budget.

‡ Poms, perfumed wash-balls, pomanders.

§ Lingel, an awl.

FLASHMEN.—The following is from a critique on *The Reliquary* in *The Saturday Review* (Sept. 22, 1866), and contains a derivation of the word "Flashmen" that is not to be found in the last edition of Hotten's *Slang Dictionary*. The district referred to is that of "the ancient forests of Macclesfield, Lyme and Leek":—

"On an exposed and bleak upland of this wild region stands a village called Flash: so named, it is said, from the flashing out of its whitewashed cottages to all the country round. In this place, strange to say, a thriving manufacture of buttons grew up about two centuries ago; which flourished till Birmingham, with its machinery, undersold the poor mountaineers. The buttons were made of wood, dyed in the mineral springs of the neighbourhood, and covered with cloth by the women. They were hawked about the country by the men of the place; who, by their wild and roving habits, became known everywhere as Flashmen, and so introduced the word 'flash' into the slang vocabulary."

CUTHBERT BEDE.

OATH CEREMONY IN THE FOREST OF DEAN.—The Rev. H. G. Nicholls, in his interesting *Account of the Forest of Dean*, mentions a curious custom observed on taking an oath in the Mine Court, dating apparently from the thirteenth century, and continuing, if I mistake not, till the middle of the eighteenth:—

"The witnesses in giving evidence wore their caps to show that they were free miners, and took the usual oath, touching the Book of the Four Gospels with a stick of holly, so as not to soil the Sacred Volume with their miry hands. The same stick was usually employed, being considered by long usage as consecrated to the purpose."

Probably the miry-handed, simple-minded miners had in consequence a livelier and truer idea of the nature and obligations of an oath than nine out of ten of the "educated," ceremony-despising oath-takers of the present day.

JOHN W. BONE.

Queries.

SAINT MILDRED.

In the *Notitia Historica* of the late Sir N. H. Nicolas is a Calendar of Saints, in which St. Mildred's Day is fixed to be on Feb. 20. But I have before me a roll of "The Husting Court of the City of Oxford for the 21st year of Edward the First," in which the courts are always headed with the saint's day, and four of them occur in succession as follows:—

- "Monday on the feast of the Apostles Peter and Paul in the 21st year of the reign of King Edward.
- "Monday on the octaves of the last day.
- "Monday on the feast of Saint Mildred the Virgin.
- "Monday on the feast of Saint Margaret the Virgin."

The feast of St. Peter and St. Paul is on June 29, and that of St. Margaret on July 20; and whether the previous court was held a week before or a fortnight, as it was sometimes, it would fall in July according to the roll.

I have before me a MS. calendar of the date, as I guess, of Henry VI. or VII. or it may be of earlier date. It gives the feasts of St. Peter and St. Paul, and St. Margaret, but not that of St. Mildred; nor do I find it in a printed calendar used by the Church of Rome.

Exeter College, Oxford, some years ago gained a suit at the Oxford Assizes, and exempted themselves from poor-rates by showing that their college was in the extinct parish of St. Mildred, and not in the parish of St. Michael. Perhaps some member of that college can inform us which is right, the ancient roll or the eminent antiquary to whose labours we are all so much indebted, or some of your other readers may be able to answer the query.

The MS. calendar is bound up in a book 5½ by 4½ inches in veritable boards and calf, and clasped. It is styled on a blank leaf, in the running hand of Elizabeth or later, "*Liber Jurament Magri wardorū & Fraternitat Sutorū vestiariorū*," and was the oath book of the Company of Tailors of Oxford, incorporated I believe in the reign of Henry VII. It is written in a good text hand, the initial letters in blue ink, and the heads in red, and the beginning of each gospel is elegantly pencilled down the margin in scroll in red ink. There are, of course, so many like it that so far it is no great curiosity; but if the worthy tailors thought they were swearing on the whole gospels they were sadly deluded, for each is headed in this form: "*Inicium* (as I read it) *sancti evangelii sedm̄ Mathū*," and so on through the other three gospels. But "*Inicium*" applies only to one, for the portions copied are as follows: the first twelve verses of the second chapter of St. Matthew; the last seven verses of the last chapter of St. Mark, leaving out the "Amen;" the twenty-sixth and eleven following verses of the first chapter of St. Luke, leaving out the words "And the angel departed from her;" and the first fourteen verses of the first chapter of St. John.

Was this curt treatment of the gospels common in the Middle Ages?
BOS PIGER.

ADULT BAPTISM BY IMMERSION, AND FONT SUITABLE THEREOF.—Where can I find instances of adult baptism by immersion in the English church? Is any example known (and where) of a font suitable for such baptism in any branch of the church catholic?
W. H. S.

INSIGNIA OF THE ORDER OF THE BATH.—Where are the best early examples to be found? also the best information concerning the knights of the Order? In their portraits, lately at South Kensington (Nos. 595, 688, 978), the red ribbon of the Bath is represented as being worn by Spencer Compton, second Earl of Northampton, &c. 1643;

by John Byron, first Lord Byron, d. 1652; and by Wm. Howard, first Viscount Stafford, ex. 1680.

CHARLES BOUTELL.

SIR JAMES CALTHORPE (2nd S. viii. 32, 114.)—Whom did this gentleman, knighted in 1656 by Oliver Cromwell, marry?

H. LOFTUS TOTTENHAM.

CHESHIRE LOCAL WORDS.—In looking over the Ordnance Map of the adjacent portions of the counties of Cheshire and Derbyshire, I see the word "Dunge" occurring several times as the name of a farm. Is it pronounced so as to rhyme with *plunge*? And what does it signify? I find also the word "Low" as a very frequent suffix—as Ravenslow, Cowlow, and even High Low. What does it imply? A farm, in more than one instance, is named "Within Leech." What can such a term mean?

J.

THE EXECUTION IN GOLD STONE BOTTOM.—Between the old road to Shoreham and the road crossing the moor to the Devil's Dyke, at a distance of about a mile from Brighton, lies a hollow called Gold Stone Bottom, which I am informed was the scene of the execution of several men of a cavalry regiment quartered at Brighton about the end of the last century. Can any correspondent inform me for what crime these soldiers suffered?

H. C.

JOHN HERD.—I shall be very grateful if any reader of "N. & Q." can give me information of Herd further than has already appeared in this work (2nd S. xi. 196; xii. 155). Herd was born in 1572 in Surrey, was educated at Eton and King's College, Cambridge, and died in 1588 prebendary of St. Newbald in the cathedral church of York. There are two MSS. of Herd's Metrical History of Four Reigns—one is in the British Museum; the other, which belongs to Sir Thomas Winnington, M.P., has been kindly placed in my care by the honourable baronet.

THOMAS PURNELL.

Royal Archeological Institute.

A KING'S STATUE.—De Quincey, in a note to his article on Milton *versus* Southey and Landor, says:—

"Till very lately the etiquette of Europe was, that none but royal persons could have equestrian statues. Lord Hopetoun, the reader will observe, is allowed to have a horse in St. Andrew Square, Edinburgh. True, but observe, he is not allowed to mount him. The first person, so far as I remember, that, not being royal, has in our island seated himself comfortably in the saddle, is the Duke of Wellington."

Is it a fact, that in Europe none but royal persons have had equestrian statues?

H. FISHWICK.

LOVE BROTHERS.—In the Annals of the Founders' Company the following minute occurs, under the date of February 3, 1755:—

"That all persons that exercise the trade of a Founder, and free of any other Company, should be invited to become free of this Company as *Love Brothers*: and that the Master and Wardens, for the time being, shall be at liberty to make such persons free without any fee or expense from them, except two shillings for the King's duty; such persons not to be called on any office of this Company."

Information as to whether the term "Love Brothers" is known in connection with any other Company will much oblige.

WILLIAM WILLIAMS.

SIR THEODORE MAYERNE'S LETTERS.—In Mrs. Everett Green's *Lives of the Princesses of England* (vi. 394, note) it is stated that the letters and prescriptions of Sir Theodore Mayerne are among the MS. treasures of Sir T. Phillipps at Middlehill. I am anxious to know whether they have ever been printed. The "prescriptions" are of course obsolete, and quite valueless at the present day; but, considering the high position which Mayerne held as court physician, it is probable that his letters contain much that is interesting, not only to medical men but to students of history. Perhaps some reader of "N. & Q." can inform me what is the extent of these letters, whether they are in Latin or in English, and whether they could be disentangled from the prescriptions, and separately printed. Sir T. Phillipps, by means of his private press, has already laid the public under such deep obligations that one is tempted to hope for still further results from his munificence and liberality.

JAYDER.

JOHN MOORE: RICHARD BRANTHWAIT.—Can any of your correspondents give me the university and college of the Rev. John Moore, who died rector of Knapton, in the county of Leicester, in the year 1657? His grandson was the Bishop of Norwich; and Blomefield, in his *History of Norfolk*, gives some account of him. He states that he was descended from the Mores of Morehays, county Devon; and Nichols, in his *History of Leicester*, says the same, but he evidently copies Blomefield, who admittedly writes without any authority. He states that the bishop bore the same arms as the Morehays family, but I find that he did so with a difference: whilst they bore the cinquefoils or the chevron or, he bore them argent. So that he is either descended from a younger branch, or did not feel justified in bearing the exact arms they bore. The Rev. John Moore wrote several tracts and pamphlets; so that it should not be very difficult to discover his parentage, more especially

[* Anthony Wood informs us that "John Moore was educated in University College, Oxford; but taking no degree, he left the university, and at length, through some petty employments, became parson of Knapton in Leicestershire."—*Athenæ Oxon.* ed. 1815, ii. 193.—Ed.]

as he was probably a university man, and the records of his college may supply the information I want.

I am also desirous to find out the history of Richard Branthwaite, who was created a serjeant-at-law in the reign of Queen Elizabeth. Sir Edmund Percivall of Weston in Gordons, Somerset, married—according to Lord Egmont (*History of the House of Ycery*), and indeed according to the Heralds' Visitations—a daughter of Serjeant Branthwaite. I suspect this to be a mistake for Branthwaite, as there was no serjeant of the former name; and Andrew Percivall, the eldest son of this match, who was born about 1550, resided at Ringwood in Hampshire, which manor Serjeant Richard Branthwaite possessed, and he sold it to Lord Arundell of Wardour. I wish to find out from whence the Branthwaites came, that I may, if possible, obtain information to prove the fact of this marriage—a point of very great interest to the Percivalls, the descendants of Andrew.

J. P. Y.

Temple.

EDWARD WORTLEY MONTAGU.—Can any one positively state where Edward Wortley, the eccentric son of Lady Mary Wortley Montagu, was born? His birth seems to have taken place in May or June of 1713, and, according to Joseph Hunter, at Wharnclyffe Lodge; but I wish for proofs of this, which I cannot obtain on the spot.

ALFRED GATTY, D.D.

[In Mr. Moy Thomas's excellent edition of the *Letters and Works of Lady Wortley Montagu*, i. 205, there is a letter, dated "Walling Wells," and endorsed July 25, 1713, addressed to Mr. Wortley Montagu, in which she says: "If you persist in your silence, I will return to Wharnclyffe." And a little further on: "I heard from your little boy yesterday, who is in good health. I will return and keep him company." To this Mr. Thomas adds a note:—"Edward Wortley, their first child. He was born in May or June, 1713"—thereby showing that Mr. Thomas's intelligent inquiries had failed to ascertain the precise time or place of birth of this eccentric son of a most remarkable woman.

Mr. Hunter's statement in his *Hallamshire* of the birth of Edward Wortley Montagu at Wharnclyffe was made on the credit of Mr. Dallaway; but he corrects himself in his *South Yorkshire*, ii. 321. He says, "In the best account which has been published of the life of Lady Mary, we are told that after the marriage she resided at the lodge at Wharnclyffe, and that there the son, the first issue of the marriage was born. I am informed, from the best authority, that this was not the case."—Ed. "N. & Q."]

MORGAN-RATTLERS.—The papers have recently had an account of a conflict between two bodies of sailors in a seaport in the north of England. Among the weapons and instruments used, mention was made of "morgan-rattlers." I cannot find the word in any ordinary dictionary, and one local journal informs me that they "have no information upon the subject." In Cornwall the word is

frequently applied to a number of things that are particularly striking or excellent of their kind. What a Lancashire man would sometimes call a "regular bobby-dazzler," a Cornishman would call a "regular morgan-rattler." What kind of an instrument it is, and why so called, I should much like to know. Has it any connection with Sir Henry Morgan, the celebrated commander of buccaniers?

INLANDER.

DANIEL O'CONNELL, M.P.—Who was the author of a small volume, entitled *The Life and Times of Daniel O'Connell, M.P.*, eighth edition, Dublin, 1846?

ABHBA.

ORANGE FLOWER, A BRIDE'S DECORATION.—I wish to know when this flower was first used by brides at weddings, and why? S. BEISLY.

Sydenham.

PEPPER FAMILY.—In the Harl. MSS. 1097 and 1550, being the Visitations of Lincolnshire in the years 1562 and 1592, are given pedigrees of the family of Pepper of Thirlesby or Thirsby for six generations. Passing over the first three of these, I come to Richard Pepper of Thirsby, A.D. 1562; he married Frances, daughter of Ch' Meeres of Great Carleton, and had issue—(1) Richard, (2) Daniel, (3) Susannah, (4) Jane. Richard, the elder son, married Anne, daughter of Robert Townley of Boston, by whom he had issue Henry, son and heir, A.D. 1592, and two daughters. I am very desirous to obtain further information respecting this family, especially of the marriage and descendants of Daniel. Some of the family were residents of Lincolnshire a century after the later of the above-mentioned Visitations.

The arms were "Gules, a griffin, segreant or: over all a bend argent;" quartering "Ward" of Thoresby "vairy, argent, and sable."

H. LOFTUS TOTTENHAM.

QUOTATIONS WANTED.—In going through the older MSS. of Piers Ploughman I find that nearly all the Latin quotations are from the "Vulgate" translation of the Bible; but the following I cannot trace:—

1. "Qui loquitur tarpiloquium, hec is Luciferus hyne" (servant). (Compare John viii. 44.)
2. "Nullum malum inipunitum, et nullum malum irremuneratum."
3. "Quam (or quum) literaturam non cognovi." (Compare Prov. xxx. 3.)
4. "Intencio indicat hominem."
5. "Qui circuit omne genus, nullius est generis." (This is used to express that a man who is Jack of all trades is master of none).

"Homo proponit, Deus disponit." (Credited to Plato; cf. Prov. xvi. 9.)

References to any of these would greatly oblige me, and would help to clear up the yet unsolved

problem, as to what were the *exact sources* whence the author of the poem drew his illustrations.

WALTER W. SKEAT.

"Thoughts that like spirits trackless come and go."

"Alas for man!

Unless his fellows can behold his deeds

He cares not to be great."

H. FISHWICK.

SAINT BARBE.—In the very interesting passage as to armour-plated ships, cited by MR. J. W. BONE (3rd S. x. 245), there is one phrase which seems very curious. It says, "they had on board a large chapel, une *sainte-barbe*, a room for reception, a bakehouse," &c., &c. What is meant by a "*sainte-barbe*"? Can it be a tower by the side of which St. Barbara is always represented—a sort of raised poop? I am collecting all the information possible as to the ancient family of St. Barbe, and should be thankful for any information.

A. A.

Poets' Corner.

SMERT OR SMART FAMILY.—I shall be obliged to any one who will give me information as to the family of Smert, or Smart, of London. I possess notes of the pedigree and arms, from Harl. MS., 1476, fol. 357 b; and Add. MS., 5533, fol. 244. John Smert was a Merchant Tailor in 1633. Joshua Smert, his brother, dwelt in London at that date. Were either of these persons officers in the London Trained Bands, or in the first Parliamentary army?

EDWARD PEACOCK.

Bottesford Manor, Brigg.

STEPNEY PARISH.—What is the origin of the popular notion that a child born at sea belongs to the parish of Stepney?

SENECENS.

SUPPRESSION OF MAY FAIR.—The following note may prove useful to collectors as to London. It is from *The Life and Reign of Queen Anne*, 1738, p. 467:—

"28th April, 1709. A proclamation also issued about the same time, prohibiting all Plays, Gaming Booths, and Musick Booths at May Fair in the Parish of St. Martin in the Fields."

Pennant says the fair was revived, and that he witnessed the last celebration. He does not, however, give the date. Can your readers supply it?

A. A.

Poets' Corner.

SWIFT'S MARRIAGE.—It is generally believed that a marriage ceremony took place between Swift and Stella; the place, the garden of the deanery; the officiating minister, Dr. Ashe, Bishop of Clogher, who had been Swift's college tutor. The idea of a bishop marrying a dean in his own deanery garden, is not bad. And in those days, no doubt, marriages were performed without much regard to time or place. But is there any good evidence of such a ceremony ever having taken place between *Swift and Esther Johnson*?

Dr. Sheridan left an account of Stella's last moments—an account more pathetic perhaps than trustworthy. Stella is represented as solemnly imploring the dean to recognise, at last, the marriage ceremony which had passed between them. The dean, *more suo*, walks off in silent wrath, and never sees her again. Stella sends for a lawyer, bequeaths her fortune to charitable uses, and leaves Dr. Sheridan her executor. If she was Swift's wife, by a binding contract of marriage, how was it that she retained the power of thus disposing of her property by will, without the consent of her husband?

H. HARRIS.

BAN TARLETON.—I have a small punch-bowl of china, on the outside of which are the various emblems of craft masonry; on the inside is a soldier on horseback, underneath which is inscribed "Ban Tarleton, Esq., Colonel of the British Legion." I take for granted that this is the Colonel Tarleton who served in America at the close of the last century; and I wish to ask—Did he hold any high office amongst the Freemasons of this country? and if he did, what office, and when?

H. FISHWICK.

JOHN TWEED.—This gentleman is author of *The Invasion, or England's Glory*, a drama, 1798, Bocking. This play is not mentioned in the *Biographia Dramatica*. I believe the author was a surgeon at Bocking. Is he the same J. Tweed who published *The Redeemer*, a poem, 1791? Can any of your readers give me the date of the author's death, and the titles of his other works, poetic or dramatic?

R. I.

C. P. WYATT.—Wanted, information regarding C. P. Wyatt, B.A., who published in 1837 a small volume of poems.

R. I.

Queries with Answers.

ST. MARY REDCLIFFE, BRISTOL.—Can any of your readers refer me to the book from which the following "Memorandum" purports to have been extracted? Some Bristol antiquary is doubtless in a position to say whether the MS. volume is still in possession of the vicar and churchwardens, or whether it exists elsewhere and may be referred to:—

"MEMORANDUM.

"That Master Cumings hath delivered, the fourth day of July, in the year of our Lord 1470, to Mr. Nicholas Bettes, vicar of Ratcliffe, Moses Courtern, Philip Bartholomew, and John Brown, procurators of Ratcliffe before, a new sepulchre well gilt, and cover thereto, an image of God Almighty rysing out of the same sepulchre, with all the ordinance that longeth thereto, that is to say—

"A lath made of timber and iron work thereto;

"Item thereto longeth *heven*, made of timber and stained cloth;

"Item, *hell*, made of timber and iron work, with devils, the number, thirteen;

"Item, four knights armed, keeping the sepulchre, with their weapons in their hands, that is to say, two spears, two axes, two paves (bucklers);

"Item, four pair of angels' wings, for four angels, made of timber, and well painted;

"Item, the fadre, the crown and visage, the bell with a cross upon it, well gilt with fine gold;

"Item, the Holy Ghost coming out of heaven into the sepulchre;

"Item, length to the angels four cheveleres (perukes).—Extracted by Vertue from a book belonging to the Church of St. Mary Radcliffe, Bristol."

The above is transcribed, italics, brackets and all, from vol. ii. of the *Literary Speculum*.

JAMES PITT.

[According to Thomas Park (*Nuga Antiqua*, ed. 1804, i. 12), this literary relic did not make its appearance in print till after the death of Chatterton. It appears, however, that the document was communicated by Mr. Theobald to the Society of Antiquaries of London in the year 1736, sixteen years before the birth of Chatterton. (*Vide* Britton's *Redcliffe Church*, 8vo, 1813, and Walpole's *Anecdotes of Painting*, ed. 1849, i. 48.) Mr. Britton states, that "the original is said to have been in the possession of Mr. Browning of Burton Hill, near Bristol, who, I learn from Lady Millman, a relation of Mr. Browning's, also possessed some manuscript poems of Chatterton, never printed. Walpole published an account of the 'Memorandum' in the first edition of his *Anecdotes of Painting*, 1762 [Chatterton was then in the tenth year of his age]; but his copy was very inaccurate, and has never been corrected. Barrett, in his *History of Bristol*, repeats it from Walpole. In the *Nuga Antiqua* it was printed more fully and accurately." Our correspondent's copy of the "Memorandum" from the *Literary Speculum* is one of the imperfect versions.]

ROGER ACHERLEY, who wrote the *Britannic Constitution* (1727-1741) and two other works. I have been almost as unsuccessful as Prof. Craik (*Biog. Dict. of Soc. Diff. of Useful Know.*) in my search after any information relative to him. Am I right in supposing he was brother-in-law to Thomas Vernon, the author of the Reports? See "*Acherley v. Vernon*," 3 *Brown's Parliamentary Cases*, 107. I find that he was son and heir of John Acherley, late of Stottesden (or Stanwardine?) in the Fields, co. Salop. Is it his father referred to in *History of Shrewsbury*, 1825, i. 420, n.? He was called to the bar of the Inner Temple (he never styled himself "of the Middle Temple," see Prof. Craik, *supra*), May 24, 1691.

RALPH THOMAS.

[Roger Acherley was brother-in-law to Thomas Vernon, as appears from a case heard at the bar of the House of Lords on Feb. 4, 1725, entitled "Roger Acherley, Esq. and Elizabeth his wife, sister and heir of Thomas Vernon, Esq., Appellants; Bowater Vernon, Esq. and others, Respondents." Two curious letters from Roger Acherley to Baron de Leibnitz are printed by Mr. Kemble in his *State Papers and Correspondence*, 1686-1707, Lond. 8vo, 1837,

pp. 519-528. In one of them Acherley claims a reward for having devised the moving for a writ for the Electoral Prince, at which, he says (p. 527), "the Queen [Anne] was vexed and frightened, and that put a stop to her gouty humours, that were at that time beginning to disperse into her hands and feet, and turned them up into her head, and killed her as effectually and almost as suddenly as if she had been shot with a pistol." Acherley died in April, 1740, as appears from the following announcement in the *London Magazine*, ix. 198: "Roger Acherley of the Inner Temple, Esq."]

BARON REDEN: S. MORE.—Can any of your readers inform me who were Baron Reden and Mr. S. More, of whom I have medallion portraits, taken towards the close of last century, and representing persons past the middle age.

A CONSTANT READER.

[The latter medallion is no doubt that of Samuel More, Esq., late Secretary of the Society for the Encouragement of Arts, Manufactures, and Commerce; born Nov. 30, 1724, died Oct. 11, 1799, and interred in the burial-ground of St. Margaret's, Broadway, Westminster. The best portrait of Mr. More is that placed over the chairman's seat in the Society's committee room, painted by Benjamin West, and engraved by Mr. Sharp—the engraving and the impressions cost upwards of 300*l*. For a memoir of this distinguished man, see the *European Magazine*, xxxvi. 363, accompanied with an engraved portrait by Ridley from a painting by S. Drummond.—Baron Reden, of the last century, is unknown to us.]

COPPER COINS.—Could you inform me whether there is a work describing the copper coins of all nations? by whom published? and where it can be purchased? EW. F. ELLISON.

Woodside Ferry, Birkenhead.

[The following work may be consulted: *The Universal Cambist*, being a General Treatise on Exchange, including the Monies, Coins, Weights, and Measures, of all trading Nations and Colonies. By Patrick Kelly, LL.D. In two vols. 4to. Second edition, 1821, Longmans.]

MANUCAPTOR.—In the Parliamentary Writs of the thirteenth century this term occurs frequently. What does it mean? Is it equivalent to "surety for" or "substitute for"?

J. M'C. B.

Hobart Town.

[*"Manucaptors* are they that stand as surety or bail for others."—Phillips's *New World of Words*, vol. 1706.]

Replies.

THE ORDER OF THE GARTER AND THE BLUE RIBBON.

(3rd S. x. 168, 219, 252.)

Among the collections made by the late Mrs. Sophia Sarah Banks, now in the British Museum, numerous memoranda are preserved upon the

English Orders of Knighthood, with comments upon some of the jewels and decorations, and more especially of those which belong to the Order of the Garter.

One of the first notes in Mrs. Banks's handwriting is dated Oct. 10, 1813. She says:—

"The Duke of Northumberland, who called at Spring Grove yesterday, related an Anecdote respecting the Order of the Garter which deserves to be minuted down, in order that it may be sought for in the Publications of the time when it happened.

"Prince Ferdinand of Brunswick had, when elected into the Order, the Command of the Allied Armies (then opposed to those of France) in Germany, and was at the time when the Officers of the Order arrived, bringing with them the Insignia for his Highness's investiture, encamped on the crest of a ridge in the face of the French Army, which occupied the crest of the opposite ridge, separated only by a narrow Valley.

"The Prince, highly gratified by the honour he had received, resolved to have the ceremony of his Investiture performed at the head of his Troops, and made the necessary preparations for that purpose.

"The Marshal Duke de Broglie, Commander of the French Army, hearing of this, and guided by that animating spirit of Chivalry for which the French Nation was then admired by all Europe, sent a Flag of Truce to the Prince to enquire if these facts were as he had heard them represented, and in that case to offer to the Prince a Suspension of Arms for the Day on which the Ceremony was to take place.

"The Prince willingly accepted this honorable and high-minded Offer. The Day arrived, and exhibited both Armies drawn up on their respective ridges in full view of each other, the Ceremony was performed in the sight of both, and, when ended, both Armies fired a *Feu de joie* in honor of the occasion. The Prince had ordered Tents to be pitched in the intervening Valley to give an Entertainment in honour of the Ceremony, and to this he invited the Duke and his principal Officers, and they accepted the Invitation and dined together with the utmost harmony, each Party returning at night to his Army in order to recommence the hostilities they were engaged in by order of their respective Nations against each other on the next rising of the Sun.

"The Duke also told us that the original Documents of the Order have long ago, and by means of which he is ignorant, fallen into the hands of the Emperor, and are preserved either at Prague or Vienna, at one of which places they were seen by the late Duke of Leeds.

"From these, said the Duke, it appears that the real origin of the Order took place at St. John d'Acre in the Holy Land, when it was besieged and taken by the Crusaders. The Town was captured by a night assault, in which the Knights of the Christian Army were ordered to wear a strap of white leather bound round the leg under the left knee, in order to distinguish them from the Infidels; and that this strap of leather, and not the Countess of Salisbury's garter, is the origin of the Garter now worn; but surely the Motto on the Garter seems to prove that some improper idea had been annexed to it by the persons on whom the Motto cries shame, but no scandal whatever could attach itself to a Knight's knee-strap.

"The Duke also remarked that one of the Statutes of the Order gives countenance to this Story: it is the Statute which commands the Knight never to be without the Garter round the left knee except when on horseback, when they may wear in its stead a strap of white leather: such a strap as, no doubt, was worn by the Christian Knights at Acre.

"The Duke certainly refers to the Ancient Statutes. In the modern ones, as regulated August 5th, 1st Phil. & Mary, the 10th Statute requires a blue ribbon to be worn under the boot when riding."

In Ashmole's *Order of the Garter*, Mrs. Banks adds (folio, London, 1672, pp. 226, 227), is an account of the manner in which the little George, that is, the badge of the Order used in common, was originally worn. Ashmole does not think that this little George was at all used till 13th Henry VIII., 1532, when it was decreed that every Knight of the Order should wear loosely before his breast the image of St. George in a gold chain or otherwise in a ribbon. This ribbon he believes to be black, and quotes some pictures in proof; but as pictures are very uncertain authority, it is probable that no particular colour was fixed upon.

After this, in the reign of Queen Elizabeth, Robert, Earl of Essex, being in France, and observing the jewels of the Orders of St. Michael and St. Esprit worn in blue ribbons, did on his return occasion the altering of these ribbons, whereat the George hung into that colour.

22nd of May, 20th King James I., 1623, it was decreed, "that, for the future, the ribband should always be of a blue colour, and no other;" and this in Ashmole's opinion was blue or sky-colour, which had at that time been used for some years past.

In the same book (p. 300) we are told in an Account of the Admonition prepared previous to the Investiture of King Charles II., that the sovereign puts about the neck of the elect knight the George "pendant at a skie-coloured ribband." In Pote's *Hist. of Windsor Castle* (4to, Eton, 1749, p. 339), it appears that Prince Charles (afterwards King Charles II.) was installed in the 14th year of King Charles I., 1638.

This is conformable to the ribbon which was worn by the Earl of Sandwich, who commanded the English fleet at the Solebay fight. His ship was blown up, and all hands in it perished. His lordship's body was some time afterwards driven on shore, and known only by the George and ribbon about the neck. This ribbon was sent to the family, and is still (Mrs. Banks's words) preserved. It is of a light blue colour, exactly the same as the Knights of the Order of St. Patrick now wear.

It has been supposed that King Charles II. afterwards altered the colour of the ribbon to that now used, as a compliment to a Duchess of Mazarine. The colour is certainly called Mazarine blue, Garter blue, or Royal purple.

Some time previous to 1670, Mrs. Banks says, the mode of wearing the ribbon was changed. It had been worn about the neck; but was then worn over the left shoulder and under the right arm, as it now is. (See Ashmole, p. 227; Pote, p. 198.)

Collins's *Peerage of England* (8vo, London, 1768, 4th edition, vol. i. p. 189), speaking of Charles, the first Duke of Richmond, son to the Duchess of Portland, born July 29, 1678, says:—

"His Grace was elected on April 7th, 1681, a Knight-Companion of the most noble Order of the Garter, and installed at Windsor on the 10th of the same Month. At that time, and formerly, as Pictures show, the Knights of the Garter wore the blue ribbon round the neck, with the George appendant on the breast; but the Duke's mother having some time after his installation introduced him to the King, with his ribbon over his left shoulder, and the George appendant on the right side, His Majesty was so pleased with the conceit that he commanded all the Knights-Companions of the Order to wear it in the same way."

Upon the extract here made from Collins by Mrs. Banks, it is but right to mention that the mode of wearing the ribbon over the left shoulder must certainly have had an earlier origin. There is a portrait of King Charles I. at Sion House, painted when he came to see his children, which his Grace the last Duke of Northumberland but one allowed me to have engraved as a frontispiece to the fourth volume of my *Letters illustrative of English History*, in which the Order is worn in that manner. The same picture also contains a portrait of the Duke of York, in which he also is represented in the same manner. In both cases the ribbon is of a light blue. Vandyke's great picture of King Charles I. on horseback, that in which St. Antoine is walking by his side, also represents him with the George suspended by the ribbon from the left shoulder. The picture at Hampton Court is that alluded to; and I suspect that this mode of wearing the ribbon was adopted by King Charles I. for convenience in riding.

In Hollar's prints of King Charles II., engraved in 1649 and 1650, the George and ribbon are represented in the same manner, as well as in the rare print of James, Duke of York, by the same artist. It bears the date of 1651. These instances are sufficient to show that Collins's account of this mode of wearing the ribbon, as originating with King Charles II., is erroneous. The first engraved portrait in which the ribbon is worn under the coat, is in a print of William, Duke of Gloucester, the son of Queen Anne.

Upon the change of colour of the ribbon, Mrs. Banks says it is supposed by some to have been altered by King Charles II.; others, I am aware, have ascribed it to King William and to King George I.; but in each instance, I am convinced, without the slightest foundation.

My predecessor as Principal Librarian of the British Museum (the late Joseph Planta, Esq.), informed me that the change from light to deep blue was really made by King George II., about or soon after the time of the Rebellion of 1745. The Pretender, as he was then called, or more properly *the attainted Prince of Wales*, had bestowed the

Order of the Garter upon several of his adherents. King George II. immediately decided to change the colour of the ribbon. Mr. Planta also told me that the portrait of Philip Dormer, Earl of Chesterfield, alluded to in one of the recent Numbers of "N. & Q.," still preserved in the Zoological Gallery of the British Museum, painted by Ramsay, is the latest portrait which will be found of a Knight of the Garter with the light ribbon. So far this portrait corroborates Mr. Planta's mention of the change. Lord Chesterfield was installed at Windsor with William, Duke of Cumberland, June 18, 1730: the sovereign himself paying the expenses of the ceremonial. I suspect Mr. Planta—indeed I have no doubt—derived his information from his own predecessor at the Museum, Dr. Maty, Lord Chesterfield's friend and executor, and at whose suggestion the portrait was presented to the Museum by Sir Thomas Robinson.

In regard to the *light blue* being the colour of the ribbon worn by King Charles I., I can myself offer certain evidence: for when his Royal Highness the Prince Regent, afterwards King George IV., visited the tomb of that monarch, and had the coffin opened in King Henry VIII.'s vault, the ribbon of the Garter was found round his neck: the George, it is well known, had been given away upon the scaffold. His Royal Highness the Prince Regent was accompanied by Sir Henry Halford and Sir Benjamin Stevenson, then Surveyor-General: the latter brought away with him a piece of the ribbon I have mentioned, and was kind enough to oblige me with a small fragment of it. Its colour is precisely the same with that represented in the early portrait of Lord Chesterfield in the Museum Gallery. A portrait of the Earl in later life, nearly of the same size, wearing the *dark blue ribbon*, is preserved at Chevering.

HENRY ELLIS.

SERMONS IN STONES: LOUDNESS OF VOICE.

(3rd S. x. 248.)

The best illustration is perhaps that of the sea-shell applied to the ear, which continues to give a sound until the temperature inside and out becomes equal. Humboldt (*Pers. Nar.* iv. 560) speaks of sounds proceeding from rocks on the banks of the Oronoko at sunrise, which he attributes to confined air making its escape from crevices or caverns, where the difference of the internal and external temperature is considerable. The French *savans* attest to having heard such sounds at Carnak, on the east of the Nile.

The sounds once heard from the statue of Memnon in Egypt may be accounted for by supposing a long column of air in a comparatively cold state being suddenly heated in the upper part of it by the first rays of the sun, which rises at once out of total darkness and coolness to the most brilliant

light and heat, without any intervention of what the more northern countries term twilight; and if the orifice were constructed at all in the shape of a whistle, like our railway locomotives, the rush of the condensed cold air from the lower part of the tube, to supply the suddenly rarified and heated air at its mouth, would produce a modified result of that which is obtained by the force of steam in the railway whistle. Strabo (xvii. 1, 46) says—

"It is believed that once a day a sound, like that produced by a moderate blow, proceeds from that part of the statue which remains on the seat and the pedestal. I happened to be on the spot with Ælius Gallus, and many of his friends and soldiers, about the first hour [sun-rise], when I heard the sound; but whether it came from the base, or from the Colossus, or was made by some one of those around the base, I cannot affirm."

In the second century, Pausanias (i. 42-3) says:

"I was most surprised with the Colossus at Thebes, in Egypt, which you come to after crossing the Nile on your way to the tombs (σώφρυνες). I saw, still seated on his chair, a statue (ἄγαλμα ἡλείων*), which is generally called Memnon. Tradition reports that he came out of Ethiopia into Egypt, and carried his expedition as far as Susa. But the Thebans say this is not a statue of Memnon, but of Phamenoph, a native of the country."

Memnon was the Greek name or corruption of Ammon; *ph* is the Coptic for *the*, and Phamenoph or Phamenoth means "the guardian of the city of Ammon" or Thebes, or, according to Champollion, "devoted to Ammon," or "belonging to Ammon." Several of the ancient monarchs of Egypt were so named.

"At present," continues Pausanias, "all from the head as far as the middle of the body is thrown down, but the remainder is still seated, and daily at sunrise produces a sound, which you may best compare with the snapping of a harp or lute string."

Tacitus (*Ann.* ii. 61) says Germanicus heard the sounds *ubi radius solis icta est*, which were also heard by Petronius in his reign, as stated in a Latin inscription on the Memnon itself—"audit Memnonem horai pr. idus Mart." (*Egypt. Antiq.* i. 262, *L. E. K.*) The same statue has a Greek inscription notifying that Sabrina, wife of the Emperor Adrian, heard the sounds in the fifteenth year of his reign. Manetho and Juvenal mention the "vocal stone" and the "magic strings" of Memnon. Any part of this statue is certainly not in the British Museum. The Arabs call the Memnon *Salamat*, meaning that it bids you "good morning."

The shrill shriek of a woman can be heard at a greater distance than any tone of a man's voice, supposing both equally well-formed as to the larynx. A fishwoman at Hull, whose cry was "Cockles

* Of all the learned and unlearned verbal critics of Pausanias, Bekker's reading is the best, and it is confirmed by the reading on the back of the statue by Champollion of Amenophth, meaning "the Sun, Lord of Truth." Champollion contradicts himself, it is true, but so did Porson, according to Hermann. I prefer ἡλείων.

all alive, alive O!" could be heard on a still night at high water across the Humber betwixt Barton and the Humber bank at Hull, a distance of five miles; this is not stated of my own knowledge, but from having heard such statement made by various persons. I only know that she had a tremendous voice. Catalani struck me with the greatest astonishment whilst carrying out a *crescendo* to the loudest *fortissimo*, long-sustained, and slow *diminuendo* till "nothing lived 'twixt it and silence." She was incomparable; her register included three octaves without a *falsetto*, and anything played on the violin she could imitate with her voice, however minute the subdivisions of the diatonic scale. The Swiss women's call to their cattle is very loud. I think it was Sontag who introduced a *beau idéal* imitation of it. Homer (*Il.* v. 785) represents Juno—

"As Stentor in appearance, with voice like brass resounding,

Was as vociferous as fifty together of others."

Στέντορι εἰσαμένη μεγαλήτορι χαλκοφώνῃ,

*Ὅς πόσον ἀδῆσαςχ', ὅσον ἄλλοι πενήκοντα."

This is the only account of Stentor that we possess. Degenerate men of this day require a speaking-trumpet. The distance at which intelligible sounds were heard by means of Morland's, in St. James's Park in 1670, was nearly half a mile; this was $4\frac{1}{2}$ feet long; another, 16 feet in length, made the voice intelligible at a distance of a mile and a half; but over the sea at Deal the voice was distinguished between two and three miles. Butler, in his *Hudibras*, refers to it:—

"I heard a formidable voice,

Loud as the Stentrophonic noise."

From a French work published by Renaudot in 1718 as the statement of two Mahometans in the ninth century, the Chinese possessed the power of transmitting articulate sounds "the greatest distance possible." Improvement in the speaking tubes now common in large offices may be made perhaps so as to enable one man to communicate with a million of men at once. This would be a great saving of parson-power, to say nothing of army and navy.

T. J. BUCKTON.
Streatham Place, S.

CLERICAL COSTUME.

(3rd S. x. 88, 129.)

I have to thank H. P. D. for his remarks on clerical vestments, which prove the absurdity and the uncanonical proceedings of literates wearing hoods of any shape or of any material. I have no doubt the tippet should resemble the garment called and well known in the last century by that very name. The hood *squared*, an expression familiar to Cambridge men, who have studied Wall's *University Ceremonies*, exactly represents this tippet-like

vestment. It is the full dress of certain university officers, and is the congregation habit of the vice-chancellor, if not a doctor. The hood squared may be seen in the proctor's habit, Akerman's *Cambridge Costume*. Old engravings of divines also have the hood very frequently adjusted after this fashion. See portrait of Dr. Taylor in Clark's *Martyrology*. I consider the claim literates may make to any approximation to university habit is founded in at least misapprehension, and that it is a subtle invasion of the rights and distinctions which belong only to particular graduations in one university—B.D. Oxford; M.A. of five years; B.D. ten-years' men, Cambridge. It is hardly upright "to wear a rough garment to deceive," and can only be regarded as a very unworthy attempt to make the dress speak what a literate would not dare to assert by word of mouth. The remedy lies with the bishops. When a literate is ordained from any educational establishment not conferring degrees, or has nominal degrees not marked by appropriate hoods, then at ordination a promise should be required in writing, that the person ordained will not infringe on any privilege peculiar to the regularly graduated clergy. One of your correspondents stated some time since, that a bishop in the diocese of York had made such a regulation. It must have the approval of every person properly informed on these points, and ought to be a rule seriously and immediately carried out by the entire bench of bishops.

B. D., but not B. D. Eliz. Stat.

The following extract from *The Standard* refers to a communication of mine in "N. & Q." 3rd S. x. 234, which, with others on the subject of clerical costume, has been "going the round":—

"SIR.—In an extract from *Notes and Queries* in your paper of Saturday is the following passage:—'Equally reprehensible is the wearing of a Durham M.A. hood by the Associates of King's College, London.' Permit me to say the hood worn by the Associates of King's College is not that of a Durham M.A.; and that the privilege of wearing it was specially granted by the Archbishop of Canterbury.—I am, Sir, yours faithfully, A. K. C.
"London, Sept. 29."

A. K. C. is quite right in saying "the hood worn by the Associates of King's College, London, is not that of a Durham M.A." To this I will rejoin in three letters, *q. v. d.* But I should be glad to be informed by what power the Archbishop "specially granted the privilege" to non-graduates to wear a hood so like that of a Durham M.A. as to be practically indistinguishable from it. I believe the Associates of King's College are indebted to the late Archbishop for placing them in their present position with regard to hoods. J. T. F.

The hood worn by the Associates of King's College, London, though precisely in shape similar

to that of the Oxford and Durham M.A., is however not lined with the Palatinate purple like the latter, but with a silk in colour much resembling it. Your correspondent J. T. F. has, like many other people, fallen into error on this point; but the distinction is not very easy except to a practised eye.

Apropos of the St. Bees hood to which he alludes. Some time ago I attended, after my own duties were over, the evening service at the parish church in my market town, and heard the curate read prayers, wearing what I presumed to be the hood of the Oxford M.A. On an introduction to him after service I hailed him as a brother Oxonian, when, to my surprise, he told me he was a St. Bees man.

A few Sundays afterwards, in company with a Cambridge friend, I was again at the same church, when the same reader showed the white side of the hood, and the Cantab as positively claimed him as a member of that university, appealing to the hood in support of his theory. To cut the matter short and end the argument, we went into the vestry and examined the article in dispute, which we found to be made of black stuff, with a lining on one side of crimson, and on the other of white. It was also at the will and pleasure of the wearer to fold it so as to exhibit either colour. We retired reminded of the story of the knights who had the contest about the colour of the shield, which they approached from different sides.

I do not for a moment grudge either A. K. C. or St. Bees men a hood by way of ornament, but it seems to me that their adopting the colours of other universities, or those very closely resembling them, is very much like piracy, or making false pretences.

The circumstance alluded to by J. T. F. occurred at Manchester and not at Exeter, and I believe during the reign of the present bishop.

I have heard that Mr. G. J. French of Bolton is the inventor of the party-coloured St. Bees hood.

OXONIENSIS.

J. T. F. is surely mistaken with reference to the assumption of the Durham hood by Associates of King's College. They wear a hood, legally assigned to them, resembling (at a distance) the Durham hood; but in reality of a different tint, being lined *mauve* and not *violet*. Of St. Bees, I know nothing; but it would be unjust to a generally well-qualified body of men, and to an excellent nursery of the Church, to suffer J. T. F.'s mistaken charge against the *alumni* of K. C. L. to pass without correction. JOSEPHUS.

"ECCE HOMO," ANNO 1813 (3rd S. x. 232).—I bought a copy of this work a few months ago. The title is—

"*Ecce Homo!* or, a Critical Enquiry into the History of Jesus Christ: being a Rational Analysis of the Gospels. . . . Second Edition. London: Printed, published, and sold by D. J. Eaton, Ave Maria Lane, Ludgate Street; and to be had of all Booksellers. 1813."

Two mottoes (one from the book itself) are given in the title; and in pencil are these words: "By Mr. Houston, for which he was put two years in Newgate and fined 200*l*." There was a copy of this volume in a recent "Price Current" of Willis and Sotheran; and, if my memory has not failed me, there was a remark appended similar to that of the pencilled note given above. Your editorial remark is doubtless correct; but it is curious that my own copy, and that of Messrs. Willis and Co., should have a note to the same effect—each being independent, but doubtless derived from some common source. ESTE.

[Houston's trial is not to be found either in the collection of *State Trials* or the *Annual Register*. We have been since assured that *Ecce Homo* is the production of Joseph Webb, who, under the pseudonym of Josephus Tela, in 1818 reprinted *The Political Mischief of Popery*, by De Souligné, the grandson of M. Du Plessis Mornay, as well as *A Catalogue of the most eminently venerable Relics of the Roman Catholic Church*.—Ed.]

SHEFFIELD KNIVES (3rd S. x. 237.)—MR. R. E. LEADER doubtless remembers the very early mention of Sheffield cutlery in Chaucer (*Reeve's Tale*, line 13)—

"A Scheffeld thwitel bar he in his hose,"—

and has probably quoted it in his paper, which I have not yet read. ESTE.

READING-LAMP SHADES (3rd S. ix. 196, 303, 377.)—Having contrived many shades for my own use, to suit various lamps, I send a description of my last, which materially differs from those already described. It is designed for a Moderator lamp without a pedestal, and for a large as well as small table. It is made of tin, and is the size of the chimney-glass at the top; about 11 inches in sloping depth, and 18 inches in diameter below. It is in two pieces, both hung on the chimney-glass, and one much smaller than the other, and overlapping it; so that it may be slid over it, to light the room when anyone enters it, or for a longer time. The shade is painted a dark green on the outside, and a pale or ultramarine blue within, which (at a very small sacrifice of light) is far cooler and better for the eyes than white. See Hunter, on *Artificial Light* (Longman), 1840, 3s. 6d. H. N. CHAMPNEY.

THE SEVEN AGES OF MAN'S LIFE (3rd S. x. 228.)—If MR. CORSER's collection is without the following, he may like to hear of it:—

"Youth's Travels: or the Vanity of Man's Age. Represented in Seven several Stages thereof, from his Birth to his Death. With Variety of Pictures, exposing the

Vanities and Follies of the Ages. By A. F., Gent. Licensed according to order. London: Printed and sold by J. Bradford in Little Britain. 1700."

This is a 12mo of twenty-four pages. The cuts the same as found in R. B.'s *Vanity of the Life of Man*, 1688, and third edition, 1708; but the poetical treatment, in both matter and form, quite different—the moralizings in the latter being in quatrains, while here they are in couplets.

"Price Two Pence" may convey a contemptible opinion of the poet, the printer, and the sculptor: it is, however, a capital twopenny-worth; cuts, printing, and paper being superior to many of the R. B. chap-books. My own appreciation of the work, in this speculative age, may be inferred from the fact of my investing in it at the fabulous premium represented in forty-five times the published price! Jo.

SALT A CAPTOR (3rd S. x. 231.)—Who originated the established nursery joke, of telling a child he can catch the "dicky" birds if he will put a bit of salt upon their tails, is, I fear, beyond the power of even "N. & Q." to tell us; but I suppose some hundreds of his readers have been hoaxed that way in their "petticoat" days. The impossibility of getting near enough to apply the salt does not strike a young child till he has made the trial. P. P.

NOLO EPISCOPARI: ORIGIN OF THE SAYING (1st S. iv. 346, 456; 2nd S. i. 273, 341; ii. 155, 197, 258; iii. 335.)—The idea that this phrase was used in the ceremony of episcopal and papal consecration probably originated, as has been suggested by F. C. H., "in the conditions laid down in the laws of the Christian emperors."

"Some of these canons and imperial edicts made a curious distinction between the case of bishops and that of presbyters or lower clergy who had been ordained without their own consent. The latter were allowed to renounce their orders, but this liberty was denied to the bishops on the ground that none were really worthy of the episcopate but such as were chosen against their will. (Bingham, iv. 7, § 3, 4; Schrock, xvi. 326.)"—Robertson's *History of the Christian Church*, vol. i. book ii. chap. vi.

The origin of the saying may perhaps be traced also to some memorable events in ecclesiastical biography, such as are furnished in the following extract:—

"It was part of the hypocritical etiquette of the age for the two popes to be forced to take upon them the heavy burden of the government of the Church, although it was well known that they had exerted all their power and influence to obtain possession of it. Innocent dissolved into a passion of tears; twice tore off the papal robe, which had been forcibly thrown over his shoulders, and represented to the conclave his utter unworthiness; and it was only by a threat of excommunication, if he persisted in his refusal, and by a vivid portraiture of the state of dependence and confusion to which the Church would be reduced by the ascendancy of Leonis, that he was at last prevailed on to accept the papal dignity."

Anaclet also, in the letter in which he announced his election to the princes of Europe, complained of being—

"Cast into the raging billows of a stormy sea, and constrained to take up a heavy burden when his strength was waxing faint, declaring that he did so only in obedience to the will of Heaven."—*Neander's Life and Times of St. Bernard*, pp. 86-7.

BIBLIOTHECAR. CHETHAM.

HONORARY CANONS (3rd S. x. 14, 114, 235).—I have no intention of being in any way discourteous to Juxta Turrim, or to any other correspondent of "N. & Q."—very far from it. But I must repeat, that his endeavour to supply accurate information on this subject is only quibbling or special pleading about the words in the Act of Parliament, 4 & 5 Victoria. *Honorary Canons* (in the cathedral church of Sarum) were instituted by Bishop Denison. Prebend and canon are names which signify the same; at least, Dr. Johnson so defines them, giving Bacon and Swift as his authorities. The simple history of the case is this:—When certain Prebends were by Act of Parliament suppressed, i. e. the revenues were confiscated, and the stalls had no longer tenants, Bishop Denison got the word *suppressed* altered into *suspended*, and thereby saved the stalls, although the stipend originally attached to each was seized by the commissioners for other purposes. Hence they became *honorary*. The bishop, however, instituted another endowment for defraying the expenses of each *honorary* stipendiary of the cathedral when he came up in his turn to preach. The Prebendaries, or Canons (call them which you like), *suppressed* by Act of Parliament, were *ipso facto* dead and gone, but were *revived* by Bishop Denison in the manner stated above. Now, as I was ordained to Holy Orders by Bishop Fisher, and held a cure of souls under both Burgess and Denison, I fancied, from fifty years' experience in the diocese, I could not be mistaken in what I had asserted about the institution of Honorary Canons; but to make assurance doubly sure, I conferred with an ecclesiastic of my own standing, a Prebendary, and with the Chapter Clerk, who furnished me with the confirmation of my statement, which so lately appeared in your columns, and which I supposed must have set the question at rest. Having been always among the working clergy—a humble curate—I shall observe my own rule, and "call a spade a spade."

QUEEN'S GARDENS.

IVORY CARVING AT DIEPPE (3rd S. x. 208).—The first essays of the Dieppois in this art date from the end of the fourteenth century. In the fifteenth and sixteenth they were as celebrated for their ivory carving as for their seamanship, which was indeed the parent of their art. It was during the *repose* which France obtained under Charles V.

that the Dieppois, always addicted to commerce, undertook long voyages. In November, 1364, two ships started from Dieppe, and, passing the Canaries, discovered Guinea. They touched at Cape Vert and "Boulombel" (Sierra Leone), and, further down the coast, gave the name of Petit Dieppe to a locality which reminded them of home. They here received a cargo of ivory (Morphi) among other things, and returned to Dieppe the end of the following May. They thus appear as navigators thirty or forty years before any Portuguese ship ventured on these coasts. The possession of the material led to the idea of working the ivory; and so well did they succeed, that the Dieppois became in time the chief carvers of it in Europe. From the reign of Louis XV. the art declined, until at the close of the late war the trade had quite stopped: when in 1816 the influx of English, eager for continental curiosities, joined to the establishment of a bathing station at Dieppe, caused a demand for the well-nigh-forgotten *specialité*. An extraordinary impulse was thenceforth given to the trade, producing innumerable sculptors of greater or less merit, whose ranks were sustained by a judicious system of apprenticeship, and by the establishment of a still-existing *Ecole Municipale de Sculpture*. Of the old work, unfortunately, nothing whatever remains except a few pieces of the seventeenth century. The ivory now used comes from Liverpool.

EMKAT.

Dieppe.

THE SLY SLOW HOURS, ETC. (3rd S. x. 227).—If these words be written close together, with the *ss* long, and the *w* as in German or Old English, they will be found greatly to resemble the words "Thy lyf long hours," a reading which would make sense of the passage. Whether, however, Shakespeare is likely to have spelt "lifelong" or "live-long" in the above manner, I must leave to others to determine.

SCRIPTOR.

PHILOSOPHY A CENTURY AND A HALF AGO (3rd S. x. 226).—The book your correspondent A. A. alludes to must be the *Gentleman's Recreation*, by Richard Blome; of which I possess a copy, the 2nd edition, 1710. It professes to give a treatise on every kind of philosophy, as well as on hunting, fowling, fishing, agriculture, &c., in accordance with its compendious title.

In the preface to this ponderous folio, Mr Blome acknowledges that his natural philosophy, optics, &c., were taken from the works of the Hon. R. Boyle, Sir Isaac Newton, &c.; and his other subjects from the highest authorities. The treatises on sporting and agriculture he professes to take from French works of that day. The prints illustrating this latter part of the work are curious and amusing.

THOMAS E. WINNINGTON.

EARLS OF CARNWATH (3rd S. x. 185.)—The genealogy of this family, down to the commencement of the present century, is to be found in Douglas's *Peerage of Scotland*, ed. 1813, 2 vols. folio. C. E. D.

"YALLA GAITERS" (3rd S. x. 141.)—It surely was some time before 1840 when the story of the Jolly Farmer, the Yalla Gaiters, and the Showman, went the round of the newspapers. Mr. Wilkie certainly exercised great ingenuity in working a farce out of materials so slender.

P. P.

QUARREL (3rd S. x. 216.)—Several months ago, I proposed in *The Athenæum* to substitute the word *sequel* for *quarrel* in *Julius Cæsar*, Act II. Sc. 1. As it stands, however, it is an apposite authority for the meaning which your correspondents wish to attach to it in *King Henry IV.*

J. WETHERELL.

SCOTTISH LAW (3rd S. x. 171, 217.)—No one can have a good idea of Scottish law without some acquaintance with its source—the Civil Code, for which there is no better book than *Studies in Roman Law, with comparative Views of the Laws of England, France, and Scotland*, by Lord MacKenzie, one of the judges of the Court of Session. (Blackwood, 1862.)

X. C.

SIR BEVIL GRENVILLE (3rd S. x. 166.)—Has E. W. B. seen some curious particulars of this gentleman's death in an article headed "Anthony Payne" in *All the Year Round* for Sept. 22?

X. C.

Sir Bevil Grenville of Stowe, in the parish of Kilhampton, Cornwall, was brought to his parish church and there interred, and his monument remains unto this day.

J. J. HARDINGE.

Barnsbury Park.

CLELAND OF CLELAND (3rd S. x. 192, &c.)—To the above notes add that Lieut.-Gen. Wm. Douglas Cleland died Feb. 26, 1848; his wife, Mary, April 2, 1839. He held the office of principal registrar of the diocese of Sarum, in the gift of Bishop Douglas. (From *Gent. Mag.*) Also that, Aug. 5, 1752, Hans Cleland, son of Robert Cleland, late of Carnbee, married Jacobina, only child of James Moir of Earnslaw, Esq. This Mr. Hans Cleland was in 1747 appointed ensign to a Scottish regiment raised for the service of the States-General of Holland. (*Scots Mag.*)

X. C.

A HINT TO BIOGRAPHERS (3rd S. x. 246.)—Allow me most sincerely to thank MR. CAREW HAZLITT for his "Hint." He has taken a weight off my mind—relieved me from a bugbear. I intended to send you a query on the subject. William Austin had puzzled me much, not for the work mentioned, but another. I actually got the steward to search the Register of Lincoln's Inn, which he kindly did most carefully, for Asgill, on

the strength of the latter's always describing himself as "of Lincoln's Inn," even although in the Fleet Prison! The search, or rather searches were unsuccessful. From certain words in his works I next tried the Middle Temple, which was right. Formerly it was necessary for an author to write "Barrister-at-Law," after describing himself "of the — Temple," because so many solicitors and others lived in the Inns of Court; but now there are scarcely any but barristers in the Temple, and the necessity does not so much exist, coupled also with the established custom of a man who describes himself "of, &c." being understood to be a barrister.*

A correct copy of the Registers of the Inns of Court would be truly valuable to biographers.

I take this opportunity of making a query: I find Sir John Mills committed to prison Jan. 17, 1648, for 101,780*l.*, and several others for sums almost as large, perfectly enormous for that day.† Are not these sums exaggerated in some way; say doubled, like the penalty of a bond?

RALPH THOMAS.

HUMAN FOOTPRINTS, ETC., ON ROCKS (3rd S. ix. 126.)—Near the Cathedral of Aghadoc, in the south of Ireland, stood a circular stone with two hollows in it, which tradition affirmed were caused by a holy friar kneeling there for nearly two hundred years, during which period he was engaged in prayer and devout meditation. Hard by grew a bush, on which pilgrims to the place were accustomed to hang pieces of rag, torn from their garments. I believe this legend is mentioned by Mr. Croker, in his *Legends of Killarney*. It is worthy of remark that the practice of suspending shreds of clothes on bushes in the neighbourhood of holy places prevails also in India.

H. C.

ARMS OF BOWEN OF BALLYADAMS (3rd S. vi. 109.)—Bridget, daughter and coheir of William Bowen of Ballyadams, Queen's County, Esq., married, December 10, 1693, Thomas Carr, Esq., grandson of Sir George Carr, Knight. Her husband was born June 2, 1668. Mr. Bowen's arms were, "Argent, a roebuck, courant, gules; in its mouth a branch proper."

H. LOFTUS TOTTENHAM.

* In 1832, Mr. J. B. Kelly, a solicitor, published a book apparently under false colours, but was soon reprimanded, as the following, from a review, will show:—"Why has this gentleman, who is a solicitor, given himself an addition calculated to deceive his readers? The Inner Temple is merely Mr. Kelly's residence. He must be aware that the addition he has used invariably indicates that the author is a barrister, and a member of the Society named. He could not have meant to point out his residence, for the description is wholly inadequate to such a purpose."—*Leg. Ex. and Law Chron.* iv. 493 n.

† See "A List of all the Prisoners in the Upper Bench Prison remaining in custody 3rd May, 1653." B. M.

517, f. 11.
Press Mark 3.

FESTUM PRÆSENS CORPUS (3rd S. x. 247.)—It would be desirable to know the context, or the occasion of the introduction of these words, in order to establish their meaning. As they stand, they make no sense. They cannot signify any festival; but I suspect they have reference to the rubric which forbids the mass of *requiem* for the dead on *festivals*, unless the *corpus* is present. If G. H. will supply more from the document from which he has given these words, there will be a better chance of their meaning being cleared up.

F. C. H.

SEAL OF ST. ASAPH (3rd S. x. 208.)—The seal described by Mr. J. H. GIBSON is not the seal of a bishop, but, as I believe, the official seal of the Court of Conscience of the diocese of St. Asaph: *Sigillum Curie Conscientie Diocesis Assaphensis*.

F. C. H.

KILLIGANNOON (3rd S. x. 247.)—"Killiganvon, near Truro" (col. ii. line 18), should be *Killiganoon*, meaning "the grove (or hazel-grove) by the down or common,"—*kili gan oon*. This last word is *goon*, or *gün*, or *goen*, in its mutated form, when the initial *g* is dropped.

LELUS.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Works of William Shakespeare. Edited by William George Clark, M.A., and William Aldis Wright, M.A. Volume Nine. (Macmillan.)

At length the Public Orator of Cambridge and the Librarian of Trinity College have, by the publication of the Ninth Volume of *The Cambridge Shakespeare*, brought their long and praiseworthy labours on the text of our great Dramatist to a most satisfactory conclusion. What the several editions of the *Variarum Shakespeare* were to Shakespeare Students of half a century since, the *Cambridge Shakespeare* will be hereafter to all who really desire to study the writings of our greatest Poet, and to know what his text was, in the various forms in which from time to time it issued from the press, and what have been the various emendations and conjectures by which critics and commentators have proposed to correct passages obviously faulty, to settle those that are doubtful, and clear up such as are obscure. No one who has not carefully examined the volumes of the *Cambridge Shakespeare* can form the slightest idea of the amount of labour which the Editors must have bestowed upon the production of this edition during the six years which they have devoted to the task. One little fact will show, however, how great that labour must have been. The List in chronological order of the Editions which they have completely collated, and of the Works which they have consulted throughout, amounts to nearly two hundred and seventy! And this does not include the articles in Periodicals whose name is Legion. The various readings, corrections, and conjectural emendations of all preceding editors consequently here recorded can only be computed by thousands. Can there be a doubt, then, that of the *Cambridge Shakespeare* it may justly be said, that it is the edition of all others without which no Shakespeare Library can possibly be regarded as complete?

The Scientific and Literary Treasury. By SAMUEL MAUNDER. New Edition, thoroughly revised and in great part rewritten, with upwards of One Thousand new Articles, by James Yate Johnson. (Longman.)

This is one of those handy books of reference the value of which, when carefully compiled, can scarcely be over-rated. In this new edition, which may almost be called a new book, not only have all the important articles been rewritten, and a more exact and scientific character been given to the book generally, but it has been enlarged by the addition of upwards of a thousand new articles; and the endeavour thereby attempted to make it a volume as reliable for information, as it is compact in form.

The Acts of the Deacons. In Two Books. Book I. The Acts of St. Stephen, the Proto-Martyr. Book II. The Acts of St. Philip, Evangelist. By Edward Meyrick Goulburn, D.D. (Rivington.)

In this little volume, which is designed as a critical and practical commentary upon that interesting episode of the Acts of the Apostles which records the career of the only two of the seven deacons whose memory is preserved, a very interesting chapter in the early history of the Church is treated with the learning, piety, and eloquence which distinguish all Dr. Goulburn's writings.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books, to be sent direct to the gentleman by whom they are required, whose names and addresses are given for that purpose:—

THE SATURDAY OR, MONTHLY MIRROR, 1812, and all after.

ARABIAN NIGHTS. Smirke's Plates, 5 Vols.

JORDON'S JACQUES. Plates by Leech (2 copies).

SWINBURNE'S POEMS.

BEWICK'S BIRDS, 2 Vols.

SELECT FABLES.

QUADRUPLES.

Wanted by Mr. Thomas Beet, 15, Conduit Street, Bond Street, London, W.

DR. LINGARD'S HISTORY OF ENGLAND. Fourth edition. Vol. VIII. Published 1838.

Wanted by S. G. F., 54, Chancery Lane, W.C.

HINDE (W.), A FAITHFUL REMONSTRANCE of the Holy Life and Happy Death of JOHN BAYEN of Bruen, Stapleford, in the County of Chester, 8vo, 1641.

Wanted by Mr. H. T. Parker, 12, Tavistock Row, Covent Garden.

NOTICES TO CORRESPONDENTS.

F. M. S. Foote's Life of Bowes, &c., is neither scarce nor valuable. M. A. (Essex) will find some curious particulars respecting the Essex Lawless Court in our 1st S. ix. 11.

Books Wanted. There is no charge for inserting the Titles of Books or Odd Volumes; but we cannot occupy our space by inserting books which are still in stock, and may be procured through the trade in the regular manner.

ANTIQUARY. The value of such coins depends entirely on their respective rarity and condition. Consult any respectable dealer, or the list of prices in Humphrey's Coin Collector's Manual.

JOHN DAVIDSON. Tragedy by a Poet, 2 vols. 12mo. 1821, is by James Montgomery, of Sheffield. See Holland and Everett's Memoirs of him, iv. 30.

"NOTES & QUERIES" is registered for transmission abroad.

BLACK-LETTER.

FOR A LIST OF LIBRARIES containing BLACK-LETTER BOOKS preserved in the Church Vestries, Town Halls, and Endowed Grammar-Schools of England and Wales, see "THE BOOKWORM" for September, price 1s. Published by E. KASCOL, 4, Brydges Street, Covent Garden.

GENEALOGY AND FAMILY HISTORY.—Authentic pedigrees deduced from the public records and private sources. Information given respecting armorial bearings, crests, ad-
vowsons, manors, &c. Translations of ancient deeds and records. Researcher made in the British Museum.—Address to M. DOLMAN, Esq., Russell Institute, Great Cornhill Street, Russell Square, London.

LONDON, SATURDAY, OCTOBER 20, 1866.

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REPLIES:—Arms of Scotland, 316—Archbishop Synges: Cheap Physic, 317—Scottish, Irish, and Welsh County and Local Histories, 319—Dagge Family—Westminster Abbey: Chapel of St. Erasmus—To Whittle—The Tripp Family—Salmagundy—"Grotto of the Nativity," &c.—Quotations Wanted—"Moll in the Wad"—Earl of Mar—Bordures in Heraldry—Bordure Wavy—Alota: Medieval French and Latin—"Sleep, little Baby, Sleep"—Eglinton Tournament—Latchet—Caddy—Biting the Thumb: the Fig of Spain—Satirical Print against Lord Bolingbroke—National Portrait Exhibition—Heraldic—Robert Story—"Ah, his Trumpeter is Dead," &c., 320.

Notes on Books, &c.

Notes.

BEARD'S "THEATRE OF GOD'S JUDGMENTS."

I have been many years in search of the first edition of this book, and it is only comparatively recently that I have found it. A peculiar interest belongs to it, because it contains the earliest account of the death of Christopher Marlowe, the tragic poet, in 1593. The impressions of 1631 and 1648 are well known, and have frequently been quoted regarding the event, last by Messrs. Cooper in their excellent *Athene Cantabr.* 1861, vol. ii. p. 158: they seem to have followed the quotation as they found it given by the Rev. Mr. Dyce, *Marlowe's Works*, vol. i. p. xxxiii.; but nowhere is the language of Beard given as it stands in the earliest impression of his work, and it will be seen presently that there is an important difference. I will first extract the exact title-page, which, if I mistake not, has never yet been given:—

"*The Theatre of God's Judgements: or, a Collection of Histories out of Sacred, Ecclesiasticall, and Prophane Authours, concerning the admirable Judgements of God upon the transgressours of his commandements. Translated out of French, and augmented by more than three hundred Examples, by Th. Beard.*—London, Printed by Adam Islip. 1597."

Had I been able, during more than fifty years, to procure a copy of it, I should for many reasons

have inserted a review of it in my *Bibliographical and Critical Account of Rare Books*, published last year. Ritson clearly never saw a copy of it, or he would have been aware that Beard, by three productions in rhyme in the course of the work, had a right to a place in his *Bibliographia Poetica*, containing accounts of all English versifiers anterior to the year 1600. In this respect Beard has also escaped the notice of all subsequent bibliographers; but, though I may say a word or two presently on this point, my business now is with the difference in Beard's statement of the circumstances connected with the death of Marlowe in the first and subsequent impressions of *The Theatre of God's Judgements*. I will quote at large the very words and letters used by Beard, when speaking in 1597 of an event which had occurred in the summer of 1593:—

"Not inferiour to any of the former in Atheisme and impiety, and equall to all in maner of punishment, was one of our own nation, of fresh and late memory, called Marlin [the name is here printed *Marlow* in the margin of the book] by profession a scholler, brought up from his youth in the Universitie of Cambridge, but by practise a play-maker, and a Poet of scurrillitie, who by giving too large a swinge to his owne wit, and suffering his lust to have the full raines, fell (not without just desert) to that outrage and extremitie, that hee denied God and his sonne Christ, and not only in word blasphemed the trinitie, but also (as it is credibly reported) wrote bookes against it, affirming our Saviour to be but a deceiver, and Moses to be but a conjurer and seducer of the people, and the holy Bible to be but vaine and idle stories, and all religion but a device of pollicie. But see what a hooke the Lord put in the noethrils of this barking dogge: It so fell out, that in London streets, as he purposed to stab one whome hee ought a grudge unto with his dagger, the other party perceiving so avoided the stroke, that withall catching hold of his wrest, he stabbed his owne dagger into his owne head, in such sort that, notwithstanding all the meanes of surgerie that could be wrought, hee shortly after died thereof. The manner of his death being so terrible (for hee even cursed and blasphemed to his last gaspe, and together with his breath an oth flew out of his mouth) that it was not only a manifest signe of God's judgement, but also an horrible and fearfull terrour to all that beheld him. But herein did the justice of God most notably appeare, in that hee compelled his owne hand, which had written those blasphemies, to be the instrument to punish him, and that in his braine, which had devised the same."

Thus we have the very relation as it originally came from Beard's pen, and we find it stated (words subsequently omitted) that the fatal encounter took place "in London streets." Sir W. Vaughan some years afterwards speaks of it as having occurred at Deptford, and there is no doubt that Marlowe was buried in the church of St. Nicholas on June 1, 1593; but Vaughan gives the name of Marlowe's rival as Ingram, while the Register states that it was Archer. Meres in 1598 (*Palladis Tamia*, fo. 286) calls Archer a servingman, who was "a rival in lewd love," but he gives no information as to the scene of action. As Marlowe was a Kentish man, his body may have

been carried to Deptford for interment, though it is more likely that the lamentable transaction happened in the neighbourhood of the church where he was buried. The words "in London streets" may have been omitted in the later editions of Beard's *Theatre*, because it was found that the information was not correct. Still, we now know that Beard's original assertion was that Marlowe was stabbed "in London streets."

As to Beard's poetry, there is not much to be said of it, but that it is a novelty in our poetical annals, and therefore ought not to be passed over in entire silence. One of his best poems is upon peace, very near the close of the work, and as a specimen I quote from it the following lines:—

"O blessed glorious peace (that beautifiest eke land
And mak'st all dangers cease whereof in feare we stand),
Distill thy favours pure (which are immortal things)
On us that lie secure in shadow of thy wings.
Even those thy holy traine, which still attendance yeeld,
Let them wax young againe, and flourish in our field:
Justice and veritie, which ballance right from wrong,
Let them attend on thee with equitie among.
Then shall the swaines reioice under a figtree lien,
And sing with chearefull voice untill the sun's decline;
And all the world shall ring with echoes of our praise,
Which to the Lord our king we warble out alwaies."

I do not suppose that readers will require any farther quotation from the verse contained in the book, but the prose is on all accounts interesting, inasmuch as it relates to many contemporary events, such as the murder of Arden of Feversham (on which a play, sometimes imputed to Shakespeare, was written), to the cruelty of Selimus (which was the subject of another drama), to the catastrophe at Paris Garden, to the death of Spiera (another subject of an early play), to the divorce of Henry VIII. from Queen Catherine, to the death of Lucrece, which had been treated by our great dramatist three years before, and to many other matters connected with the literature of the time.

J. PAYNE COLLIER.

TAYLOR THE PLATONIST.

MR. SKEAT's plan (3rd S. x. 262) for a brief bibliographical dictionary is worthy of attention. I send you some notes which will be a little help towards such a work.

The following is, I have reason to believe, a perfect list of the writings of Thomas Taylor. I have compiled it from inspection of the books themselves in every case except those marked with a *. The starred volumes are not to be found in the catalogues of the British Museum. The lists of Taylor's publications contained in the *Penny Cyclopædia*, xxiv. 134, and in *A Brief Notice of Mr. Thomas Taylor, the celebrated Platonist*, by J[ames] J[acob] W[elsh], 1831, are neither of them complete.

I am anxious to collect materials for a biography

of Thomas Taylor. Any notes concerning him, his works, or his family, will interest me. A portrait of Taylor by Sir Thomas Lawrence was in the possession of Mr. Meredith, his munificent patron. Where is this picture now?

Thomas Taylor, called the Platonist, born in London [where?] May 15, 1758; died at Manor Place, Walworth, Nov. 1, 1835; buried in Walworth churchyard. There is no monument to his memory, and the grave cannot now be identified.

1. Elements of a new Method of reasoning in Geometry. 1780.

2*. Plotinus on the Beautiful, trans. 1787.

3. Dissertation on the Eleusinian and Bacchic Mysteries. N. d. [1790 or 1791.]

4. Proclus on Euclid. 1788—1789.

5. Vindication of the Rights of Brutes. 1792.

6. Hymns of Orpheus, trans. 1792.

The *Penny Cyclopædia* and Mr. Welsh mention an edition of 1787. Are they in error, or are the copies with 1792 a new edition, or the old edition with a new title-page?

6b. Second edition, 1824.

7. Phædrus of Plato, trans. 1792.

8. Sallust on the Gods and the World, trans. 1793.

9. Cratylus, Phædo, Parmenides, and Timæus of Plato, trans. 1793.

10*. Two Orationes of Emp. Julian to the Sun, trans. 1793.

11. Pausanias, Description of Greece, trans. 1794.

11b. Second edition, 1824.

12. Plotinus on Felicity, trans. 1794.

13. Apuleius, Cupid and Psyche, trans. 1795.

14. Aristotle, Metaphysics, trans. 1801.

The copy in my own library bears this date; some copies exist with the date 1806 on the title.

15. Hederic's Greek Lexicon, edit. 1803.

16. Maximus Tyrius, Dissertations of, trans. 1804.

17. Answer to Dr. Gillies. 1804.

18. Plato, trans. 1804.

Nine of the Platonic Dialogues were translated by Floyer Sydenham.

19. Demophilus, Pythagoric Sentences of. 1804.

Included in Miscell. Trans. from the Greek by William Bridgman.

20. Miscellanies. 1805.

20b. Second edition, 1820.

21. Collectanea. 1806.

22. Aristotle, Hist. of Animals, trans. 1809.

23*. Emp. Julian's Arguments against Christianity, trans. 1809.

24. Elements of True Arithmetic of Infinities. 1809.

25. Aristotle, trans. 1812.

26. Dissertation on Philosophy of Aristotle. 1812.

27. Proclus on the Theology of Plato, trans. 1816.

28. Theoretic Arithmetic. 1816.

29. Plotinus, Select Works of, trans. 1817.

30*. Jamblichus, Life of Pythagoras, trans. 1818.

31. Jamblichus on the Mysteries of the Egyptians, trans. 1821.

32. Proclus, Commentaries on the Timæus of Plato, trans. 1820.

33. Hierocles, Fragments of, trans. 1822.

34. Apuleius, Golden Ass, trans. 1822.

35. Porphyry, Select Works of, trans. 1823.

36. Elements of a New Arithmetical Notation. 1823.

37. Proclus, Fragments of, trans. 1825.

38. Celsus, Arguments against the Christians, trans. 1830.

39. Ocellus, trans. 1831.

Part of this was first published in the *European Mag.* for 1782.

40. Proclus on Providence, Good and Evil, trans. 1833.

41. Plotinus and Olympiodorus on Suicide, trans. 1834.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

DUTCH BALLAD.

A review in *The Times* of Sept. 19, last, upon *Histoire des Colonies Belges qui s'établirent en Allemagne pendant le Douzième et le Treizième Siècle*, contains the following little ballad, with accompanying English translation. It is of great antiquity, attributable to the twelfth century; and is so very curious, on account of the language bearing so great an affinity to some of our own country dialects, that I think it is well worthy of preservation in "N. & Q." :—

"Naer Oostland willen wy ryden,
Naer Oostland willen wy mée,
Al over die groene heiden,
Frisch over die heiden,
Daer isser en betere stée.
• Als wy binnen 't Oostland komen
Al onder dat hooge huis fyn :
Daer worden wy binnen gelaten
Frisch over die heiden,
Zy heeten ons willekom zyn.
• Ja, willekom moeten wy wezen,
Zeer willekom moeten wy zin :
Daer zullen wy, avond en morgen,
Frisch over de heiden,
Noch drinken den koelen wyn.
• Wy drinken den wyn er met schalen
En 't bier ook zoo veel ons belieft :
Daer is het zo vrolyck to leven
Frisch over de heiden,
Daer woanter myn zoete lief."

"We venture, for the sake of those who have not studied *Nederduitsch*, to append a tolerably literal translation :—

"To Eastland we will riding go,
To Eastland you and I;
Over the heath so broad and green,
Merrily over the heath so green,
For there is the better country.
• And when to Eastland we are come,
They'll kindly bid us stay
At a bonny house so tall and fine—
Merrily over the heath so green—
And they will "welcome" say.
• Oh! yes, we shall be welcome there,
Most welcome we shall be;
And evening and morning we'll drink good wine—
Merrily over the heath so green—
And keep good company.
• Both wine and beer we'll drink when there,
Full cups of each they'll give;
For there they pass a frolicsome life—
Merrily over the heath so green—
And there doth my sweetheart live."

M. DOLMAN.

Russell Institute, Great Coram Street.

FRENCH BALLET, "SAMSON." — I should much like to know if the following account of a French ballet is true; and if so, when and where it was performed :—

"About ten years ago, this volatile nation dramatized the Episode of Samson—they turned his adventures into a very diverting Ballet :— *Samson* danced a *pas seul* with the Gates of Gaza on his back. *Dalilah* cut off his hair in the intervals of a tasteful *Hornpipe*; and the *Philistines* surrounded and seized their victim amidst the evolutions of a *Country Dance*."—*Dramatic Table Talk*, 1825, ii. 40.

JOHN DAVIDSON.

WHO ARE "NOBLESSE" IN ENGLAND?

The *Pall Mall Gazette*, Sept. 8, 1866, *à propos* of some English schoolmaster who, in a French advertisement, speaks of his scholars as "les fils de la noblesse," says :—

"This is the first time we have ever heard of the existence of a special school in England for 'the sons of the nobility.' Are only the children of peers admitted? or would—let us say—the son of a peer's brother, if great interest were employed in his favour, be allowed to enter this most aristocratic establishment?"

If one may pardonably insinuate so dreadful a thing of the *Pall Mall*, I may perhaps be allowed to inquire whether it has not fallen into a "vulgar error" in pronouncing peers to be the only class in England that is correctly styled in French "noblesse." Does not the expression "les fils de la noblesse" really mean here "the sons of the English gentry, not excluding those of the nobility"? Is not "noblesse," in fact, the French equivalent of the Advertising English expression "nobility and gentry"?

Sir James Lawrence, in his *Nobility of the British Gentry* (London, 1840), goes a step farther than this :—

"It has been asserted," he says, "by envy or ignorance, that the peers are the only nobility in the British empire."

He contends that our gentry are in fact noble, and "on a footing with the noblesse of the Continent;" he maintains their right to even the English designations of "noble" and "nobility," by quotations from Dugdale, Camden, Sir John Ferne, Edmondson, Lord Bacon, Lord Chief Justice Coke, and others; and observes that—

"As those officers who are authorised by law still pronounce them noble, they have never ceased to be so."

I confine myself here, however, to the question whether the English gentry are correctly styled in French noblesse.

Sir Thomas Smith, "one of the principal Secretaries unto two most worthy princes, King Edward and Queen Elizabeth," says, in his *Commonwealth of England* :—

"Gentlemen be those whom their blood and race doth make noble, or known. The Latins call them all nobles; the French, nobles."

The Statutes of the Order of the Garter (Henry VIII., anno 1522), describing "a gentleman of blood," declare and determine "that he shall be descended of three degrees of noblesse, that is to say, of name and of arms, both of his father's and his mother's side."

Sir John Eresby, in his *Travels* (1654), speaking of France, makes mention of "la petite noblesse, or the lesser sort of gentry;" and in the *Nobiliaire* of Brittany we read, concerning Andrew Scot, *Esquire* (a British subject settled in France in the reign of our Charles II., and who had applied to that monarch for a certificate of his quality), that—

"Ledit André Scot obtint du roi d'Angleterre des lettres-patentes datées d'Edimbourg du 11 novembre 1669, par lesquelles ce prince le déclara noble et issu au neuvième degré de Michel Scot, baron de Balneri. . . . Le même André fut maintenu dans la possession de sa noblesse par arrêt des Commissaires de la Bretagne," etc. (See Sir J. Lawrence, *op. cit.*)

Turning to modern French dictionaries, we find (in *Spiers*) "Gentry, *petite noblesse*; Gentlefolks, *nobles*; Gentleman [of blood], *gentilhomme*." And *Landis* defines *gentilhomme* as "noble de race," citing as examples of the use of the word in this sense "un pauvre gentilhomme; un simple gentilhomme; gentilhomme de province, de campagne." What is this last but our own "English country gentleman"?

"NOBLE," says the *Dictionnaire de Trévoux* (*Abrégé*, 1702), "*Gentilhomme*; celui qui a un privilège qui le met au-dessus des roturiers ou par sa naissance, ou par ses charges, ou par une grâce du Prince. . . . Tout gentilhomme est noble; mais tout noble n'est pas gentilhomme. Le Prince fait des nobles, mais le sang fait des gentilhommes."

"NOBLESSE . . . La noblesse titrée sont les maisons qui ont les titres de Baron, de Comte, de Marquis ou de Duc. La noblesse simple sont les simples gentilhommes."

These passages at least go to show that the English gentry, the word being used in its narrowest and proper sense, are correctly described in French as "nobles" and "noblesse," however far usage,

"Quem penes arbitrium est et jus et norma loquendi," may have derogated from, or abrogated their right to, the corresponding titles in their mother tongue.

JOHN W. BONE.

INSTINCT OR REASON.

Even in the present age, there are not wanting a few who persist in denying the power of reasoning to what they are pleased to term dumb brutes, yet so many instances have fallen under my own observation of a power so very like reason existing in all animated nature, from the elephant to the ant, that I am inclined to think they are wrong. The following may serve as an illustration: the story was told me by the late Sir Augustus

Frazer, K.C.B., whose honour and probity were beyond dispute, and who, if I mistake not, was acquainted with the family concerned; and I may further premise that this happened about sixty years ago, when travelling was far less expeditious than at the present day.

The parties on their way to town stopped for the night at St. Albans; a terrier accompanied the horses (they travelled with their own); he had no sooner entered the stable yard than he was attacked and worried by a large dog belonging to the house. The affrighted animal, rescued by the grooms, made his escape from the yard, and returned no more. Being a favourite, the crier was sent round to offer a reward for his restoration, and the family even remained all next day at St. Albans in hopes of finding him; but he came not, and they proceeded on their journey, leaving directions with the landlord to acquaint them of any information they might obtain of the absentee. They had not been in town above a few days before a letter arrived from the landlord informing them that a day or two after their departure the terrier had returned, accompanied by a large Newfoundland dog, which on entering the yard had immediately fallen on the house dog, and almost killed him, and the two had again disappeared before the terrier could be secured.

It appeared in the sequel that the terrier, on his first disappearance, must have gone straight home, where he communicated to his friend the insult offered; that the next day they set off in company, travelled to St. Albans, punished the offender, and returned again to their master's seat, which was situated at no considerable distance.

This story is not mentioned in Mr. Blaze's *History of the Dog*, nor in its review. A. C. M. Exeter.

SIGNBOARDS.

I have been reading the instructive and entertaining *History of Signboards*, by Messrs. Larwood and Hotten—which, by the way, is anything but the "little volume" mentioned in their Dedication page—and as I see that they have therein made use of some of my notes, the following items may possibly be of some slight service to them in their next edition of the work. Omissions might be looked for, even in a book so full and compendious; and there are many signs, such as those "arms" that glorify the squire of the parish, that it would not be desirable, even if it were possible, to make mention of. But I may notice some of their omissions, which include signs that seem to deserve a place in their work.

Crabbe's Poems supply us with a few.

The "Old Crown":—

"With Andrew Collett we the year begin,
The blind, fat landlord of the Old Crown Inn—

Big as his butt, and, for the self-same use,
To take in stores of strong fermenting juice."

Parish Register, Part III.

"The Red Ram":—

"Stares the Red Ram, and swings the Rodney's Head."
The Newspaper.

"The Bear and Crown":—

"Next, but not near, yet honour'd through the town,
There swing, incongruous pair, the Bear and Crown:
The Crown suspended gems and ribands deck,
A golden chain hangs o'er that furry neck," &c.

The Borough, xi.

"Queen Caroline" and "Duke William" are also given in this same letter from *The Borough*; which, as it is wholly devoted to the subject of inns and signboards, would afford many quotations for the work now under consideration, *e. g.*:—

"But the Green-Man shall I pass by unsung,
Which mine own James upon his sign-post hung?
His sign his image,—for he once was seen
A squire's attendant, clad in keeper's green."

"The Plumber's Arms" is another inn sign mentioned by Crabbe, and not in Mr. Hotten's book:—

"Where the Cross-Keys and Plumber's Arms invite
Laborious men to taste their coarse delight."

The Borough, xviii.

"The Pitman's Arms" is a sign frequently seen in the Midland pit district, either with the figure of a miner at work, or with miner's instruments. At Yaxley, Hunts, is "The Bill and Hatchet." At Cookley, Worcestershire, is "The Eagle and Spur." At Bewdley, "The Black Boy and Trumpet." At Kidderminster, "The Black Star" is the sign of an ancient inn in Blackhall (commonly called "Blackwell") Street—the "Black" probably giving the remarkable adjective to the Star. In the same street are also two other signs, not given by Mr. Hotten—"The Rifleman" and "The Fortune of War." The latter sign bears on the one side a full-length life-size figure of a soldier with a wooden-leg, and, on the other side, another soldier holding a golden chain in his hand; under each is printed this couplet:—

"The Fortune of War, I tell you plain,
Is a wooden-leg or a golden chain."

"The Cookley Arms," half a mile beyond this sign, but two miles from Cookley, has on its signboard a view of the interior of the Cookley iron-works. The sign of "The Tumbling Sailors," at Kidderminster (p. 468), represented them as tumbling after the manner of mountebanks. The "Three Crowns and Sugarloaf" (p. 218) is at Franche, near Kidderminster. Surely it has nothing to do with "the grocer's sign," but represents the papal tiara; which, when divested of its three crowns, could be readily made to assume the form of a sugar-loaf. "The Land-oak" is another well-known inn at Kidderminster, just outside the town, on the Birmingham road.

"Birmingham" is an inn sign in Worcester Street, Birmingham, representing a famous horse of that name winning some great race—the St. Leger, if I remember rightly. The lines, quoted at p. 345—"What do you think," &c.—were introduced into a theatrical scene, in which I saw "the Infant Roscius" perform, some thirty years ago. The scene showed the houses of two rival barbers, each of whom had the announcement over their doors, but with the difference of punctuation. It is said of Mr. Philip Thicknesse, author of *A Year's Journey through France and Part of Spain*, that, when he had been refused assistance by his son, Lord Audley, he took a cobbler's stall opposite to his son's house, and put over it this sign: "Boots and Shoes mended in the cheapest Manner by P. Thicknesse, father of Lord Audley." It is needless to say that this sign was not long suffered to remain. There was a shoemaker in Piccadilly who placed on his signboard a motto in Greek characters. "That's Greek," said Bannister to Porson, as they passed the shop. "What!" said Porson, "do you know Greek?" "Yes, by sight," was the reply. A shoemaker at Bonn very recently exhibited the following signboard:—

"PETER NOSVOTNICK,
shoemaker-master
in
BONN,

BONN-STREET, No 323,

performs all the kinds of foot-clothings in a good and durable work of hand, and those are also ready to view and to pleasing reception in his shop of goods; therefore he begs the respectable public for a favourable calling at him."

A curious watchmaker's sign at Nottingham is mentioned in a scarce little work, *Four Topographical Letters written in July, 1775*:—

"Here are sold all Species of *Trochilæ*, *Horadixes*; some circuncyrted by internal Elators, some by external appended Pondera; some linguacular, and some taciturnal; by the Maker, Jos. Kirke, from Skegby."

Another sign not mentioned by Mr. Hotten is "The Man of War": this, with "The Admiral" and "The Ship," were the three public-houses at Holme, Hunts. A stranger might be surprised at meeting with three such signs in an inland village; but they were so named in compliment to Admiral Wells, of Holme, whose ship *The Glatton* was so called after the adjoining parish of Glatton, of which he was lord of the manor; and the name is still preserved in our navy by an ugly gun-boat. "The Stewponney" is a well-known Worcestershire inn that also deserves mention, and obtains a place on the Ordnance Map. "The Stewponney Beecher Club," that used to hold its meetings at this inn, was one of the most famous benefit clubs in the county. The inn is on the road, midway between Kinner and Stourbridge, and divided by the river Stour from Stourton Castle—the birth-place of Cardinal Pole. A road connects the castle with

the inn by means of a bridge over the Stour; and the extraordinary word "Stewponey" is thought to be a corruption of *Stowpoint* (or *ponte*). In Bristol Road, Birmingham, is the "Gun Barrels Inn." "The Dealer's Inn" is another sign that is not in Mr. Hotten's book. It is at Hartlebury, Worcestershire, on the old high-road, and was formerly called "The Dog" (though its signboard represented the Talbot hound). Queen Elizabeth is said to have slept a night at this inn, and to have given the landlord her slipper, and also granted him an exemption from taxes. What was stated to be the former, was shown to me when I sketched the inn (with its picturesque Elizabethan gable) about twenty-two years since; but the latter privilege, if it ever existed, had passed away. "The Mitre Oak" is another Hartlebury sign, and refers probably to St. Augustine and his conference—for which this spot, among many others, is claimed—and not to the residence of the Bishops of Worcester at Hartlebury. Another sign, omitted in Mr. Hotten's book, is that of "The Beetle and Wedge"—an inn at a ferry on the Thames, in Berkshire. An article on this inn, with illustrations of the house, its "beetle and wedge," badge, &c., will be found in *The Illustrated London Magazine* for 1855, vol. iii. p. 156.

Of inns mentioned in Mr. Hotten's book, I may observe of "The Haycock" at Wansford (p. 420), that the point of the story is scarcely shown in the quotation from "Taylor." The man who had slept comfortably on his haycock, imagined, when he awoke in the morning, that he had floated to a great distance, instead of which he had only been carried a few yards: thus, when he asked the people what was the name of the place, and they replied "Wansford," he said, in surprise: "What! Wansford in England?" A version of the anecdote is given in Morton's *Northamptonshire*, 1712. By the way, the quotation assigned to "Taylor, the Water-poet," is from Richard Brathwaite's *Drunken Barnaby's Journal*.

"The Crooked Billet" (p. 489). In Hone's *Table-Book* (iii. 569) is given a sketch of "The Crooked Billet on Penge Common"; and, in the letter-press, the origin of the sign is ascribed to a former landlord, who "availed himself of one of the large old trees then before the door, and hung upon the lowest of its fine spreading branches, not the sign of the billet, but a real crooked billet." The account of the lattice (*Table-Book*, iv. 39) might also be referred to at p. 374 of Mr. Hotten's book; and at p. 233 of the same might be mentioned the Pershore bush-houses—the privileges of which were recently contested by the Board of Trade.

CUTHBERT BEDE.

PHILIP II. AND THE BATTLE OF LEPANTO.—A few months ago I had the pleasure of spending a Sunday at the "Escorial." After vespers, the rector of the seminary pointed out to me the seat in the choir, which tradition has handed down as having been occupied by his majesty when he received the news of the victory gained over the Turks at Lepanto, October 7, 1571.

The intelligence must have filled the soul of Philip with the most unbounded joy. But it is said, on the authority of a manuscript printed in tom. iii. of the *Documentos Inéditos*, that the king, so far from exhibiting in his countenance the least sign of pleasure or delight, quietly continued his devotions till the service was concluded, and then he ordered the "Te Deum" to be sung. It now appears, however, that Philip II. was not at the Escorial at all, when he received the news of the victory at Lepanto. He was assisting at vespers, on the eve of All-Saints, at his palace in Madrid, where the Venetian minister was the first person who conveyed to his majesty the glad tidings. (See Prescott's *History of the Reign of Philip the Second*, vol. iii. note, p. 304. London, Routledge & Co. 1859.)

Prescott states that the original despatches which prove this statement to be correct, are still to be seen in the National Library at Madrid, and that they have been copied by Señor Rosell in his *Historia del Combate Naval*, &c. (Apéndice, Nos. 13—15.)

The great Ottoman standard taken at the battle was preserved in the Escorial till it was consumed in the fire which broke out in the Monastery, in the year 1671.

I may add, that through the zeal and exertions of Padre Claret, the Queen's Confessor, the Escorial is once more occupied by a large community of students, both lay and clerical. Some few years ago the noble pile was nigh becoming a ruin!

J. DALTON.

Norwich.

UNPUBLISHED (?) LETTER OF F. RABELAIS.—As the authentic letters of the great satirist number scarcely a score, the following (extracted from the *Intelligenz Blatt zum Serapeum*, No. 13, p. 100, Weigel, Leipzig,) will doubtless be thought worthy of transference to these pages from a German contemporary:—

"Mon Seigneur, sy venant icy dernièrement Monsgr de pr. Ayl eust eu la commodité de vous saluer son pastement il ne feust de present en telle necessité et anxiété comme il vous pourra exposer plus amplement Car il me affermyt que estiez en bon vouloir de me faire quelques amosmes, aduenant quil se trouuast hōme seuer venant de p. desza. Certainement mon seigneur sy vous ne auez de moy pitié je ne sache que doibue faire. Sy non en dernier desespoir me asseruir a quelque de p. desza, avecques dōmaige et perte euidente de mes estudes. Il nest possible de viure plus frugalment que je fays. Et ne me sauriez sy pen doner de tant de biens q. dieu vous a mis en main que je ne eschappe en viuant. Et me en-

tretenent honestemēt come en ay faict iusques a present pour lhonneur de la maison dont iestoyz issu a ma deptir de france.

" Mon Seigneur ie me recommanne treshumblemēt a votre bonne grace et prie nostre seigneur vous donne en pfaite sante tresbonn et longue vie. De Metz ce VI^e de Février.

" Vostre treshumble serviteur,
" FRANÇOIS RABELAIS, medicin.

" A Mon Seigneur Mon Seigneur
le Cardinal Du Bellay."

WILLIAM BATES.

Birmingham.

JOHN O'KEEFE.—The following *jeu d'esprit* addressed to William Shield, the celebrated dramatic and musical composer, was dictated by John O'Keefe, the dramatist, and is in the handwriting of his daughter. It was given to Mr. Vincent Novello by Mr. Shield on Sept. 18, 1830:—

"Brompton, March 4, 1796.

"My worthy friend! I did intend

To send you this by post,

But then I thought for two-pence bought

Four halfpence might be lost.

I hear you say, 'If I must pay

For wit of such an ass,

His impudence is most immense!

His gold but Irish brass.'

Dear Sir, you're wrong; for my poor song

Is Ransom, Drummond, Coutts;

My every line is golden mine

Made current by your notes.

But to be brief

Yours, JOHN O'KEEFE.

"William Shield, Esq., Goodge Street,
Middlesex Hospital."

J. Y.

WARDROBE, GARDEROBE.—This word was generally considered to signify a *latrina*; but there have latterly been doubts as to whether it has ever been used in that sense. A reference to Chaucer's "Prioresses Tale,"—the stanza beginning—

"I say that in a wardrope they him threw,"

with the following line, will show the first conjecture to be correct.

A. A.

Poets' Corner.

ERRORS OF NAME IN BURIAL REGISTERS.—I lately obtained copies of entries in registers of the burials of a lady and her two sons. Each of the three persons left a will, and there are monuments to each; and the mother erected the monuments to each son, both of whom had attained manhood. In one register of a London parish [1730], the name of one son, though *idem sonans*, is materially different in spelling from the true spelling in the wills and on the monuments; in the register of a cathedral [1738], the name of the other son is differently spelled from the name in the register in London, and also erroneously; and the name of the mother herself in the same cathedral register

[1754] is also erroneously spelled, and differently from the misspelling in the registers of the name of each of her sons, even of the name of her son entered in the same register in 1738! Of course the wills and monuments have the names correct and without variance.

T. F.

CHARM FOR TYPHUS FEVER.—A Huntingdonshire woman has been telling me of her sister's recovery from typhus fever. She said that they placed "the skirt" of a sheep to the soles of her feet, and kept it there for seven hours, and that this drew away the fever from her head. When the doctor came he could not imagine what it was that had brought about so speedy and favourable a change in her symptoms, but they were afraid to tell him what they had done. The young woman recovered "in consequence of" the application of "the skirt."

CUTHBERT BEDE.

EXCHEQUER TALLIES.—I have one of these, which is part of a piece of faggot-stick about four feet long. It has twenty-five notches, each said to represent 100*l*. The stick is rather crooked, and seems to have been roughly squared. The edge has then been notched, an oblique cut made at each end, and then the stick has been split down the middle from cut to cut through the notches, so as to form two pieces which could be matched, and show that no fresh notches had been made, but that the two pieces "tallied" with each other. They appear to have been produced as vouchers for the money lent. It is said they were in use till lately, and that the destructive fire at the Houses of Parliament was caused by the overheating a flue where these tallies were burnt to get rid of them. Probably the "teller" of the Exchequer was the "tallier." Pepys (May 12, 1665) says—

"By water to the Exchequer, and there did strike my tallys for 17,500*l*."

On the 19th he says—

"To the Exchequer, and there got my tallys for 17,500*l*, the first payment I ever had out of the Exchequer, and at the Legg spent 1*4s*. upon my old acquaintance, some of them the clerks, and away home with my tallys in a coach, fearful every moment of having one of them fall out, or snatched from me."

From this it would appear that they were like bank-notes, payable to bearer.

A. A.

Poets' Corner.

BIBLIOTHECA ANGLO-POETICA.—The following note was written by Dr. Bliss in his copy of this useful catalogue:—

"The volumes forming this collection were originally brought together by Mr. Park, the editor of several bibliographical works, and the author of a volume of sonnets of much merit. Mr. Park disposed of them to Mr. Thomas Hill for an annuity. When Mr. Hill's affairs became embarrassed, he sold this portion of his library to Mr. Octavius Gilchrist, a grocer at Stamford, but a man of letters, and the intimate friend of Gifford of the *Quarterly*

Mr. Güchrist sold the whole to Longmans, and thus they came to the market, with the present volume as the sale Catalogue."

To these particulars it may be added that the volume was compiled by Mr. Griffiths.*

WILLIAM BATES.

Birmingham.

FRAYSSINOUS.—The above name of a celebrated French abbé and late bishop, *in partibus*, has been misspelt in so many various ways in the account in *The Times* of Lord Harrowby's recent lecture at the Midland Institute, and in his lordship's own correction of the error, that I am induced to send to the general repository of "N. & Q." the true name of the eloquent and popular author, whose *Defense du Christianisme, ou Conférences sur la Religion*, now, I believe, long past the twentieth edition, was, in all probability, the work intended by his lordship in his eulogistic remarks. J. MACRAY.

Queries.

CHURCHYARD'S "WORTHINES OF WALES."

Was there more than one edition in Churchyard's lifetime, and when was it first published?

Ritson, in his *Bibliographia Poetica*, gives the date of 1587 to this work in his enumeration of Churchyard's work, p. 163, and also p. 166 in his reprint of the preface to the *Challenge*, in which Churchyard mentions the chief of his own works, and those he intended to write—"My next booke shal be the last booke of the Worthines of Wales. And my last booke called my *Flitum Vale* shal be," &c.

The same date is given in Lowndes's *Manual* (Bohn's edit. p. 452); and under the head "The Worthines of Wales the last Booke" no date is given, but after the two following entries, "Twelve long Tales," and "Book of a sumptuous shew in Shrovetide," follows "It is doubtful whether these three last articles, though mentioned by Churchyard, ever appeared in print." One only of them is mentioned by Churchyard as actually written, the other two he states "*shal be*." Therefore, as no exemplars are known, does it not become doubtful whether they ever were written?

I only possess the reprint of 1766, which professes to be "Reprinted from the EDITION of 1587." Is this a real verbatim reprint?† The

* What is the date of the death of Mr. A. F. Griffiths?

† No earlier edition is known of *The Worthines of Wales* than that of 1587, the date of which is printed on the title-page. The edition of 1766 seems to be a verbatim reprint, excepting the abridged title-page, and the wording of the introductory lines at the commencement of the poem (p. 1), which in the reprint has simply "The Worthines of Wales," whereas in the first edition we read "A true note of the ancient Castles, famous Monuments, goodly Rivers, faire Bridges, fine

title-page is so very different from that given by Ritson, that the difference will be best shown by exhibiting them as below:—

As given by Ritson.

"The Worthines of Wales wherein are more than a thousand severall things rehearsed; some set out in prose to the pleasure of the reader, and with such variety of verse for the beautifying of the book, as no doubt shal delight thousands to understand. Which worke is interlarded with many wonders & right strange matter to consider of. All the which labour and device is drawn forth & set out by Tho. Churchyard, to the glorie of God and honour of his priace and cuntry. Ritson, l. c."

As given in the Reprint.

"The Worthines of Wales, a Poem. A true note of The ancient Castles, famous Monuments, goodly Rivers, fine Townes and courteous People, that I have seen in the noble Countrie of Wales, and now set forth by Thomas Churchyard."

It appears from some passages in the reprint, that there must have been a previous publication. Thus, on p. 96, the side-note to the stanza—

"To Ludloe now, my muse must needs returne,
A season short, no long discourse doth crave"—

states, "You must read further before you finde Ludloe described;" which is true enough, as it is not mentioned in the remainder of the work. And at the close of the stanza is inserted as a colophon—

"Verte folium."

The next page (97) commences:—

"Of Shrewsbury Churches and the Monuments therein, with a Bridge of Stone two Bowshot long, and a streate called Eolam, being in the Subbarbs, and a fair Bridge there in like maner: *all this was forgotten in the first Copie.*"

The side-note to which is "The author forgetfulness escused." The first stanza commences:—

"I had such haste, in hope to be but briefe,
That monuments, in churches were forgot:
And somewhat more, behind the walls as chiefe,
Where playes have bin, which is most worthie note."

What is meant by the sentence I have italicised? Does not the mention of "the first copie" evidently allude to a previous publication of the work? if so, when was it published?

Another question arises, What portion was "forgotten in the first copie"? that relating to Shrewsbury alone, or those relating also to the other towns and counties following? They are all so evidently connected together, that it is difficult to see how one portion could have been written and the other not. This part of the work forms one-fourth of the whole (excluding preface, &c.); one might almost think that it was the "laste booke" he

Townes, and courteous people, that I have seen in the noble Countrie of Wales." This early piece of topographical poetry and history was left unfinished by the author on account of illness; he undertook, if duly encouraged, to follow up the subject, but no continuation is known.—Ed.]

alludes to in the passage quoted, only at the close in the last stanza he says : —

"My muse I hope, shall be reviv'de againe,
That now lies dead, or rookt a sleepe with paine.
For labour long, hath wearied so the wit,
That studious head, a while in rest must sit :
But when the spring comes on with newe delite,
You shall from me, heare what my muse doth write."

The side-note to which is, "The writer takes here breath till a better season."

He then proceeds : —

"Here endeth my first booke of the Worthines of Wales : which being wel taken, will encourage me to set forth another : in which worke not only the rest of the shieres (that now are not written of) shal be orderly put in print, but likewise all the aunient armes of gentlemen there in general shal be plainly described and set out, to the open vewe of the world, if God permit me life and health, towards the finishing of so great a labour."

It appears by his language at the close of the description of *Özetrey* (Oswestry) that he originally intended to include the border towns of the English counties.

"Tyme rouletth on, I doe but daylight burne,
And many things, indeede to doe I have.
Look what great towne doth front on Wales this
howe,
I mind to touch, God sparing life and power :
Not hyerd thereto, but hal'de by harts desire.
To give them praise, whose deedes doe fame require."

Mr. Collier (*Bibliographical Account*, i. 138) alludes to a peculiarity of punctuation adopted by Churchyard (marking a cæsura after the fourth syllable) whether required by the sense or not, but he does not mention that his punctuation at the end of his ten-syllabled lines is also peculiar : his first, third, fifth, and seventh lines have a comma, and the other lines a colon or full period ; generally the second and sixth have a colon, and the fourth and eighth a period.

On the same page Mr. Collier, in his observations upon Churchyard's *Wonders of the Ayre*, observes : —

"It is personally interesting because the writer, in his dedication to M. D. Sesar (i. e. Master Doctor Cesar, afterwards Sir Julius Cesar,) acknowledges his obligations to him for 'the little that I live upon, and am likely to die withall.' Hence no doubt the title Churchyard here assumes of 'servant' to the Queen."

Churchyard dedicates his *Worthines of Wales* to the queen, and, at the close of the dedication, states in much plainer terms the assistance he received from her majesty : —

"Thus duetifully praying for your Majesties long preservation, (by whose bountie and goodnesse I a long while have lived) I wish your Highnesse all the hap, honour, victorie and harts ease, that can be desired or imagined.

"Your Highnesse humble servant and subject,

"THOMAS CHURCHYARD."

The *Worthines of Wales* has many allusions to the personal history of Churchyard besides the

above. In his address to the reader he commences : —

"It may seem straunge (good reader) that I have chosen in the end of my daies to travaille, and make description of countries : whereas at the beginning of my youth (and a long while after) I have haunted the warres, and written somewhat of martiall discipline."

He alludes in many places to his being a native of "Shropshire" or "Sallop." In his "Introduction to remember Shropshire," he alludes to his good lineage and education at Shrewsbury : —

"Than Shrewsebury towne

Both borne and bred, in that same seate thou wast,
(Of race right good, or else records do lye)
From whence to schoole, where ever Churchyard past,
To native soyle, he ought to have an eye."

His side-note to which is, "The author borne in Shrewsebury."

In his account of Ludloe he alludes to his maternal grandfather : —

"Another man, whose name was Cookes for truth,
Like Hozier was, in all good gifts of grace.
This Cookes did give, great lands and livings both ;
For to maintaine, a chaunttrie in that place.
A yeerely dole, and monthly almes likewise
He ordayned there, which now the poore doe mis :
His wife and he, within that chappell lyes,
Where yet full plaine, the chaunttrie standing is."

The side-note is, "This man was my mother's father." He laments his age and condition in several places, more particularly in the "Introduction for Breaknoke shiere," stanza 9 : —

"For first behold, how age and thy-mishap,
Agreed in one, to tread thee under foote :
Thou wast long since, flung out of Fortunes lap,
When youthis gay blowmes, forsook both branch and
roote :
And left weak age, as bare as barraine stocke,
That neither fruite, nor leaves will growe upon :
Can feeble bones, abide the sturdie shocke,
Of fortunes force, when youthfull strength is gone :
And if good chance, in youth hath fled from thee,
Be sure in age, thou canst not happie bee."

JAMES BLADON.

THE ALLEGED CONVERSION OF THE IRISH BISHOPS.

This very curious and interesting subject, which has lately been so very clearly set to view by the publication of Dr. Maziere Brady's well-known pamphlet, has since received some newer and still more startling light by the issue of the tenth volume of Froude's *History of England*. There, in a note at p. 481, Mr. Froude observes, when speaking of Ireland : —

"In a survey of the country, supplied to Cecil in 1571, after death and deprivation had enabled the Government to fill several sees with English nominees, the Archbishops of Armagh, Tuam, and Cashel, with almost every one of the bishops of the respective provinces, are described as '*Catholici et Confederati*.' The Archbishop of Dublin, with the Bishops of Kildare, Ossory, and Ferns,

are alone reckoned as 'Protestantes.'—*MSS. Ireland, Rolls House.*

I may add, that the above passage from Froude has been lately frequently quoted in Irish newspapers.

Now, well knowing that there were several other Protestant prelates in Ireland at that time, of whose principles there could not be the slightest doubt,—say, for instance, Thomas Lancaster, Bishop of Armagh, Hugh Brady, Bishop of Meath, Miler Magrath of Cashel: the latter indeed, though a renegade, with the euphonious appellation of Meolmoye McCrache, was, in 1571, a good, sound, persecuting Protestant—busy imprisoning friars, and committing other good works of the same kind: and besides these, there were several other doubtful ones whose names I need not mention, as, in truth, they were little credit to either Church. This induced me to look narrowly at Mr. Froude's reference; and taking for granted that the Record Office was the place referred to as Rolls House, I went carefully over the Irish State Papers preserved there for 1571; but I regret to say that I did not meet with one trace of the "survey" mentioned by Mr. Froude.

I think, however, that there must be some typographical error in the date; for very early in 1571 Cecil was created Baron of Burghley. Perhaps this note may cause some further light to be thrown on the matter, and then we may ascertain the paternity and character of Mr. Froude's "survey," for everything really depends upon its nature as to the above qualities.

WILLIAM PINKERTON.

AMERICA AND CARICATURES.—Can any of your readers inform me if there is or ever has been a publication in America similar to our *Punch*, or if caricatures in other forms are published; if not, whether there is any special reason for the absence of this branch of art? Q.

JOHN ADOLPHUS.—Can any one inform me upon what authority a *Histoire des Diables Modernes*, 1773, 8vo, is attributed by Watt to the above? It could not possibly have been by Adolphus, unless for 1773 we read 1793. He was only eight years old in 1773. And "*The History of France from the first establishment of the Monarchy to the year 1790*, 3 vols. 8vo, 11. 4s." advertised in the *History of France from 1790 to 1802* as ready in 1803.

"He is also the author of a pamphlet in defence of the Peace at Amiens."—A. Beckett, *Uni. Dig.* (?)

Has anybody ever seen either of these works?

RALPH THOMAS.

ST. AUGUSTINE, "DE CIVITATE DEI."—I wish to know what English versions exist in print or

manuscript of Saint Augustine, *De Civitate Dei*. The only translation mentioned in Bohn's *Lowndes* is the very bad one by J. Healey.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

"THE ORDER OF THE BOYNE."—I have lately met with a well-executed painting on panel, representing a gentleman of the last century. In one corner there is a small full-length of St. Patrick, with the words "Sanctus Patricius"; and in another, a half-length of King William III., with the date "1st July, 1690"; and on the back there is the following description in old handwriting:—"A Knight of the most Glorious Order of the Boyne. W.C. 1777." The portrait, which is full-length, is supposed by the owner to represent "Lord Clanbrassil, father of the present Lord Roden" (but here there must be a mistake); and the panel is about 18 inches by 12 in size. Can you give me any information regarding this "Order of the Boyne"? ABHBA.

CAMPBELL QUERIES.—The very interesting note on Colin Campbell of Carwhin (3rd S. x. 241) suggests the following query. The mother of this gambler was Janet, daughter of Robert Campbell of Glenlyon. The great-grandfather of Sir Archibald Campbell, created a baronet in 1831 for his services in the Burmese war, was Duncan Campbell of Duneaves, second son of Robert Campbell of Glenlyon. The father of Dr. John Campbell, the well-known miscellaneous writer, was, according to Chalmers, "Robert Campbell of Glenlyon, Esq., and captain of horse in a regiment commanded by the then Earl of Hyndford; and his mother, Elizabeth, the daughter of — Smith, Esq., of Windsor, in Berkshire, had the honour of claiming a descent from the poet Waller." Is it the same Robert Campbell who is mentioned in these three cases? Were, that is, Colin Campbell the gambler and Sir Archibald Campbell both descended in the female line from Waller, and was, therefore, Dr. John Campbell the uncle of Colin? From the dates it would seem more probable that Dr. John Campbell was a grandson of Janet Campbell's father. Had her father a son of the same Christian name, who succeeded to Glenlyon, and who may have been the elder brother of Duncan Campbell of Duneaves? H. P. D.

COWPER, THE POET.—I do not know if the public are aware of a design in progress for the erection of a monument to the memory of the poet Cowper, at Berkhamstead, the place of his nativity. I am not aware of the most recent steps, but as Mr. William Longman, the publisher of Paternoster Row, is one of the projectors, there can be no doubt the plan will be carried into effect with all practicable speed. But my present object in mooted the subject, is to advert to a

notice in the *Leisure Hour* of August 11, in which the homonymy of the name and armorial bearings of the poet are interestingly discussed, and to invite "N. & Q." remarks upon these topics. William Cowper himself pronounced his name as *Cooper*, and it is believed to be still the pronunciation continued in the branches of his family. It thus assimilates with the Cooper spelling in the title of Shaftesbury; and it is curious what odd mistakes in heraldic blazon have been founded on their respective arms. Lord Shaftesbury, in his arms of Ashley, quartered three bulls, which were popularly said to be cows—appertaining to Cow-per, whereas he was Cooper. Not so the poet, who was really Cowper orthographically, though enunciated Cooper; and yet bore three hoops in his arms, which could have nothing to do either with cows or bulls. And this, to my mind, points to the true origin of the name, viz. a cooper, a trader; or more strictly to a cooper, the circumventor of casks and tubs. In the former case, the *Leisure Hour* observes, it is probably derived from the old verb, to cower, or exchange (as in horse-cowper), whilst in the latter the hoops are very significant; but whichever way the argument leads, there is certainly a curious confusion in the Cowper *alias* Cooper interchanges and genealogical illustrations. BUSHEY HEATH.

COYPEL'S MEDALS.—I have a scrap-book containing fifty-seven engravings of Coypel's medals of Louis XIV., without any letter-press. In what form were these published, with or without letter-press? How many medals constitute the entire series? Mine is not complete, as the last one is numbered 58, and there are four heads which are unnumbered. JOHN DAVIDSON.

CRANMER'S BIBLE.—In the work entitled "*The English Bible*" by Mrs. H. C. Conant, New York, 1856, there is, at p. 339, this note—

"In Baxter's *English Hexapla*, Cranmer is incorrectly represented as giving 1 Tim. iv. 14, the strange rendering: 'Laying on of hands by authority of the priesthood.' In the original edition of 1640, a copy of which is before me, it stands as in Tyndale: Laying on of the hands of an elder."

In the edition, London, 1859, the note is reprinted without alteration. The passage is incorrectly quoted from the *Hexapla*, which reads, "by the auctoryte of presthode."

Can any of your readers explain this note? I am at a loss to understand it. As to the "original edition in 1640," Archbishop Cranmer lived in the reign of Henry VIII., therefore the original edition must have been issued about one hundred years before the copy was printed, which Mrs. Conant says she had before her. As to the error charged to the *Hexapla*—Is Mrs. Conant correct, or the *Hexapla*? It is a very strange mistake, if the text of Cranmer in the *Hexapla* is altered.

I have looked to one edition of Cranmer's version, that printed in Rouen for Richard Cardmen, 1560, folio; there I find the text quoted reads as Baxter has given it; but this is a late edition. If the "original edition" reads "hands of an elder," which was the original edition issued, and when or in what edition was the change made? Baxter gives the date of the edition printed in the *Hexapla* as 1539.

A CONSTANT READER.

DILETTANTI SOCIETY.—I have several volumes 4to (in the handwriting of a person evidently well acquainted with paintings, sculpture, &c.) descriptive of a tour in Italy in 1739-40. The handwriting is not unlike that of Lord Chesterfield; but, on referring to the *Lords' Journals*, his lordship was at the dates above-mentioned actively engaged in the proceedings of the House of Lords. It has been suggested that the writer was a member of the Dilettanti Society, which had then been some four or five years in existence. Is there a "roll" with the original signatures of the members of the society to be seen, and where and how to be got at? F. S. A.

EXPULSE.—In a paragraph about M. Neumeyer's gunpowder, which appeared in p. 1007 of *The Guardian* for October 3, the last sentence reads thus:—

"... The same quantity of gunpowder, introduced into the gun without being rammed, simply fizzed, and did not expulse the bullet."

Is "expulse" a technical word, in scientific gunnery, for *expel*; or is it another of the terms of the future, which are so fast creeping into our language? M. C.

SIR HENRY GIB, Bart., of Falkland, Scotland, described as of St. Martin's-in-the-Fields, and of Jarrow in Durham; held some official position under Jac. I. and Car. I.; stated to have been made a baronet 1634, and died 1650. Wanted to know, where the original patent (a Scotch one) may be found or recorded? also his immediate ancestry and his place of burial. G. D. G.

HERALDIC.—I shall be obliged to any reader of "N. & Q." who will enlighten me as to the families who bore the following arms:—

1. A chevron between three dogs, apparently greyhounds, 2 and 1. This rudely-carved shield I met with on the beam of an old timber-house in East Sussex, as old at least as the beginning of the sixteenth century. The arms of Echingham, surmounted with the Tudor flower, occurs on another beam in the roof of the same house.

2. Ar. a trefoil slipped in pale, proper.

3. Ar. a spear in pale between two mullets or.

4. Ar. on a chief sa., three mullets or.

These last three are quarterings in the arms of Eliot. W. W. S.

Kerity.—In "N. & Q." (3rd S. v. 273) is an interesting paper by MR. MACCABE on Dinan and its environs. Can he or any of your readers inform me whether there be any actual proof of the existence, as recently as the sixteenth century, of a flourishing commercial city called Kerity, covering a considerable portion of the peninsula of Penmarch, near the bay of Audierne, in Finisterre, south-west coast of Brittany? In T. Adolphus Trollope's *Tour in Brittany*, published in 1840, considerable mention is made of this spot as being "the site of an ancient and abandoned city, that of Kerity-Penmarch." Similar testimony is given by a French writer (E. Du Laurens De La Barre), in a little brochure published in 1865, entitled *Itinéraire Pittoresque de Vannes à Quiberon*. Any additional information on the subject would much oblige

O. LLOYD.

LORD MACAULAY ON THE WELSH, ETC.—1. In what part of his writings has Lord Macaulay attacked the people and clergy of Wales? *The Herald* accused *The Times* of plagiarism from his description in one of its recent leading articles. 2. Would one of your readers, possessed of a copy of Willis's *Notitia Parliamentaria*, or who has access to a copy, favour me with a list of M.P.s for Montgomeryshire, boroughs and county? 3. Is there any work published from which a list of sheriffs for the same county could be obtained?

H.

DUKE OF MARLBOROUGH'S GENERALS.—Where can I find a list of the Generals and Field Officers commanding regiments who served in the Duke of Marlborough's wars? I wish also to know whether any descendants of General Handasyd, who served under Marlborough, are living; and what are the arms of the Handasyds.

H. C.

MEMORIAL WINDOWS.—Can any of your readers furnish instances, with particulars, of any memorial windows of stained glass put up in churches to record events only, and not persons?

F. S.

"NUNNES MAIDES."—In the *Gentleman's Magazine* for May, 1796 (p. 364), the following quotation occurs, from the parish register of St. Botolph, Bishopsgate. The year is 1613:—

"Aged 30, Anna —, one of the nunnes maidens of St. Mary Spittle, buried y^e 20 of October."

Can any of your readers throw light upon its meaning?

A. O. V. P.

"THE PICKLED EGG."—This is the sign of a public-house in Crawford's Passage, Clerkenwell, where it is said that King Charles II. once partook of the dish, which so flattered the landlord that he adopted it as his sign. (Pinks's *Hist. of Clerkenwell*, p. 140; Hotten's *Hist. of Signboards*, p. 383). An account of the origin of this curious sign appeared in a story some years ago in *The Sunday Times*. Can any one supply the date?

J. Y.

POPIANA.—In what work of Pope or Swift occur the letters between Moore, the quack worm-doctor, and his cousin, and the letters on the extraordinary customs of the Hottentots? I cannot find them in Scott's *Swift* or Roscoe's *Pope*.

ARTAXERXES SMITH.

PRIVILEGES OF THE OLD NOBILITY.—In Chamberlayne's *Mag. Brit. Not.* p. 226, is the following very curious passage:—

"A Duke may have in all places out of the King's presence, a Cloath of State hanging down within half a yard of the Ground; so may his Dutchee, and her Train born up by a Baroness; and no Earl is to wash with a Duke without the Duke's Permission."

"A Marquis may have a Cloath of Estate reaching within a yard of the Ground, and that in all places out of the Presence of the King, or a Duke; and his Marchioness to have her Train born by a Knight's Wife, out of the presence of her Superiours, and in their presence by a Gentlewoman: And no Viscount is to wash with a Marquis, but at his pleasure."

"An Earl also may have a Cloath of Estate without Pendants, but only Fringe; and a Countess may have her Train born by an Esquier's Wife, out of the presence of her Superiours, and in their presence by a Gentleman."

"A Viscount may have a Cover of Assay holden under his Cup which he drinks, but no Assay taken as Dukes, Marquises, and Earls may have, and may have a Travers in his own House; and a Viscountess may have her gown born up by a Woman, out of the presence of her Superiours, and in their presence by a Man."

"A Baron may also have the Cover of his Cup holden underneath whilst he drinketh, and a Baroness may have her Gown born up by a Man in the presence of a Viscountess."

Is there any attempt to keep up these customs, or to assert them? What is meant by a "cloth of Estate," and "a cover of Assay"? The latter word is generally considered to apply to the "assay" of food, that is, the tasting, to prove that it is not poisoned. Why should a train be held up by a woman in the presence of inferiors, and by a man in presence of superiors?

It is a curious fact, as is evidenced by the queries on "Merchandise," that we know less of what passed a century and a half past, than we do of matters which occurred three and four times that period ago.

A. A.

Poets' Corner.

QUINTAINS IN ENGLAND.—In the course of a recent ramble after archaeological curiosities in the Weald about Maidstone, I came to Offham Green, with the view of inspecting a quintain which remains there in a state of good preservation—possibly, taken care of by the lord of the manor. The cross piece and weight at one end turned readily upon its pivot. Upon reference to Murray's *Handbook to Kent*, I find that this particular quintain is considered as not more ancient than the period of Queen Elizabeth. Can you, or any of your readers, inform me where there is another to be seen; and of a more remote period, as with a saracen's head or otherwise?

E. S.

REFERENCES WANTED.—

"The common saying, that one who has been a servant makes the hardest mistress, is at least as old as Tacitus, and all experience confirms its truth."

"Harley rose into poetry when he denounced the monkish historians."

"Johnson was prejudiced, or perhaps only contradictory, in calling Montaigne 'a mere second-hand writer,'

of the above arms, or indicate where it may be found?

JAMES BLADON.

Albion House, Pont-y-Pool.

POPULAR WEATHER SIGNS.—In the preface to an essay by Arthur Mitchell, M.D., on the "Popular Weather Prognostics of Scotland," reprinted from the *Edin. New Philosophical Journal*,

313.

"Spending an Hour Most Happily."—The writer of an article in the *Fortnightly Review* recently said:—

"We may remember, perhaps, the shocking entry in a diary of the last century:—'Passed an hour most happily in meditating on the sovereignty of God in damning unelect infants.'"

This seemed to me to smack of Jonathan Edwards, but I find myself unable to trace it to him. In the *Diary of Dr. William Carey*, the celebrated Indian missionary, however, I have lit upon something bearing a suspicious resemblance to it:—

"Jan. 26, 1794, Lord's day. All the morning I had a most unpleasant time, but at last found much pleasure in reading Edwards on the justice of God in the damnation of sinners,"—*Memoir of William Carey, D.D.*, by Eustace Carey, p. 154, second edit.

Can this be the "real original" entry, which has been developed by tradition? If not, where is the "entry" to be found in all its atrocity?

William Maude.

THE ARMS OF THE WATERS FAMILY OF BRECKNOCK.—In Churchyard's *Worthines of Wales*, the eighth stanza in his description of "The Towne and Church of Breckenoke" alludes to the above family as follows:—

"In tombe of stone, full faire and finely wrought,
One Waters lyes, with wife fast by his side:
Of some great stocke, these couple may be thought,
As by their armes, on tombe may well be tride.
Full at his feete, a goodly greyhound lies,
And at his head, there is before your eyes
Three libbarts heads, three cups, two eagles splayd,
A fayre red crosse: and further to be sayd,
A lyon blacke, a serpent firely made,
With tayle wound up: these armes thus endeth so."

Will some of your correspondents, versed in heraldic matters, inform me of the proper blazonry

"But what puts partin' in my head?

I hope it's far awa'";

The present moment is our ain,

The neist we never saw."

The first four lines of the stanza I do not remember. Perhaps some of your readers may take an interest in the subject, and state, through your columns, any facts they can learn as to the authorship—whether the song originally contained the last-mentioned lines; and if so, how it happens that they are omitted from modern copies.

T. W.

[This most felicitous song is better known as "There's nae luck about the House." It first appeared on the streets about the middle of the last century, and was included in Herd's Collection, 1776. The authorship is a

REFERENCES WANTED.—

"The common saying, that one who has been a servant makes the hardest mistress, is at least as old as Tacitus, and all experience confirms its truth."

"Harley rose into poetry when he denounced the monkish historians."

"Johnson was prejudiced, or perhaps only contradictory, in calling Montaigne 'a mere second-hand writer.' Montaigne's observations on what he quotes are often as good as the original."

"Pliny says that all history, however written, is profitable reading."

The above are from *Thoughts and Notes by a septuagenarian*, London, 1791, pp. 124. References especially as to Johnson will oblige

C. E. A.

of the above arms, or indicate where it may be found?

JAMES BLADON.

Albion House, Pont-y-Pool.

POPULAR WEATHER SIGNS.—In the preface to an essay by Arthur Mitchell, M.D., on the "Popular Weather Prognostics of Scotland," reprinted from the *Edin. New Philosophical Journal*, Oct. 1863, it is stated that a prize was offered, through the Council of the Scottish Meteorological Society at the suggestion of the Marquis of Tweeddale, to the writer of the best scientific examination of our popular weather-signs. Query, has any such examination been written and published; and if so, how is it to be procured?

Q.

Belfast.

Queries with Answers.

SONG OF THE MARINER'S WIFE.—Burns, in his remarks on Scottish songs, describes this particular one as "one of the most beautiful in the Scots or any other language," and refers to the lines —

"And will I see his face again,
And will I hear him speak,"

and the two preceding them as almost unequalled; and says that the lines —

"The present moment is our ain,
The neist we never saw,"

"are worthy of the first poet."

The authorship is now generally given to Wm. Julius Mickle, though it is not in his collected works, and it has been argued that a Mrs. Jean Adams was the writer.

In five copies of the song in five different books, I find that the lines —

"The present moment is our ain,
The neist we never saw,"

are omitted, and I cannot find a copy with them in it. I remember, when a boy of some ten years of age, hearing the song sung by my mother and others, the concluding four lines being, as nearly as I can recollect —

"But what puts partin' in my head?
I hope it's far awa';
The present moment is our ain,
The neist we never saw."

The first four lines of the stanza I do not remember. Perhaps some of your readers may take an interest in the subject, and state, through your columns, any facts they can learn as to the authorship—whether the song originally contained the last-mentioned lines; and if so, how it happens that they are omitted from modern copies.

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MR. TANNOCK, of Kilmarnock, N.B., was a portrait painter, about the commencement of this century. I have a portrait, painted by this artist, which seems to me of considerable merit. I shall be glad to hear anything of him, or of his works.

F. M. S.

THE ARMS OF THE WATERS FAMILY OF BRECKNOCK.—In Churchyard's *Worthiness of Wales*, the eighth stanza in his description of "The Towne and Church of Breckenoko" alludes to the above family as follows:—

"In tombe of stonc, full faire and finely wrought,
One Waters lyes, with wife fast by his side:
Of some great stocke, these couple may be thought,
As by their armes, on tombe may well be tride.
Full at his fecte, a goodly greyhound lies,
And at his head, there is before your eyes
Three libbarts heads, three cups, two eagles splayd,
A sayre red crosse: and further to be sayd.
A lyon blacke, a serpent firely made,
With tayle wound up: these armes thus endeth so."

Will some of your correspondents, versed in heraldic matters, inform me of the proper blazonry

matter of doubt. A copy of it, like a first draught, was found among the papers of William Julius Mickle, and the song has hence been believed to be his, notwithstanding that he did not include it in his own works. On the other hand, there has been some plausible argument to show that it must have been the work of a Mrs. Jane Adams, who kept a school at Crawford's Dyke, near Greenock; it is not however included in her volume of *Miscellany Poems* published as early as 1734. Jane Adams gave Shakspearian readings to her pupils, and admired Richardson's *Clarissa Harlowe* so much that she walked to London to see the author. Towards the close of her life she became a wandering beggar, died in the poor-house of Glasgow on April 3, 1765, and was "buried at the house expense." But, as Robert Chambers (*The Songs of Scotland prior to Burns*, 1862,) remarks, "The solution of the question of the authorship of this song seems now unattainable." The modern versions of it consist of thirty-two lines and the chorus, but in a *Collection of English Ballads* of the last century in the British Museum, there is another version consisting of fifty-six lines with the chorus, containing the verse inquired after by our correspondent:—

"The cauld blasts of the winter wind
That thrilled thro' my heart,
They're a' blaun by; I hae him safe;
Till death we'll never part.
But what puts parting in my head?
It may be far awa':
The present moment is our ain,
The neist we never saw."

There is also an altered version consisting of thirty-six lines in the *Edinburgh Advertiser* for 1777, p. 402, the music composed by Mr. Bates.]

VIRGIL, OPERA, 1522.—I find among the books of the Mercantile Library of this city an old copy of the works of Virgil, of which the title is as follows:—

"Vergilius cum Commentariis et Figuris. P. Vergilii Maronis Bucolica, Georgica, Æneis, cum Servii commentariis accuratissime emendatis, in quibus multa, quæ adhuc deerant, sunt adjecta, et Græcæ dictiones, ac versus ubique restituti.

"Additus est etiam Probi celeberrimi gramatici in Bucolica et Georgica perutilis Commentariolus recens castigatus. Necnon Commentarii Donati, Mancinelli et Ascensii. Insunt præterea Beroaldi annotationes, et Augustini Dathi in Æneidem præfatio. Atque ut studiosi nihil amplius desiderent, adjuncta sunt opuscula omnia sive lusus Vergilianus tum a Domitio Calderino, tum ab Ascensio perspicue declarati.

"Res vero totius operis adeo graphice imaginibus exprimitur ut non minus geri videantur, quam legi possint. Adhuc ne, dum aliquid quaeris, totum opus laboriose revolvās compositissimus index e vestigio singula monstrat."

On the last page also is the following inscription:—

"Habetis Vergilii Poetæ eminentissimi bonarum literarum Candidati, opera omnia nuper summis vigiliis summoque labore recognita, emasculata, exposita, multisque Græcorum autoritatibus, quæ in Servianis Commentariis deerant, locupletata: adjectis etiam Insibus illis, qui vulgo Priapeæ nomine appellantur a Servio virisque aliis eminentissimis Juventuti poetæ attributis.

"Impressa vero Venetiis summa diligentia per Gregorium de Gregoriis. Impensis vero D. Lucae Antonii de Giunta, Anno a Nativitate Servatoris nostri M.D.XXII. Die xx. Mensis Novembris."

I have searched among all the standard bibliographical authorities, and can find no mention of this edition.

"We may remember, a copy of the last century: in which in meditating on the 'ing uneluct infante.' This seemed to me to be a but I find myself unable to identify it. William Carey, however, I have identified as a suspicious resemblance to 'Jan. 26, 1794, Lord's day, most unpleasant time, but a in reading Edwards on the nation of sinners. - Memoirs of William Carey, p. 154, second edition. - 'The test of a man's life is his work with woodcuts. Bandini, pt. ii. p. 271.' The latter edition is in the British Museum.]

HOMER'S "ILIAD."—I wish very much to learn who was the first translator of Homer's *Iliad* into Latin; or, at all events, the date, place, and publishers of the earliest known translation. The first Latin version I can find is that published at Basle in 1551: "Homeri omnia quæ quidem extant opera," fol. Basil, 1551 (per Nicol. Bryling et Barthol. Calybreum). The Basle edition of the *Iliad*, published in 1540, has no Latin version. If you will assist me in this matter, I shall feel greatly obliged. PIERCE EGAN, JUN.

60, St. John's Park, Upper Holloway, N.

[The first edition of any portion of the *Iliad* translated into Latin is said to be the following: "Incipiunt aliqui libri ex Iliade Homeri translati per dominum Nicolaum de Valle, Legum doctorem; Basilice principis apostolorum de Canonico, quos complere aut emendare non potuit improvisa morte preventus. Impressus est iste Liber Rome in domo Johannis Philippi de Lignamine Messanensis S. D. N. familiaris Anno MCCCCLXXXIII. Præfatus

die Mensis Februarii." Fol. It commences with an Epistle of Theodorus Græcus (Theodore Gaza) to Lelio de Valle. This book is so rare that Audiffredi could not discover

changeful. I want to know on what authority this new reading is made, and which is the correct one? Was it the custom of jewellers in the time of Shakespeare to sell their gold at so much per

Carruthers's excellent edition of Pope's *Works*, vol. i. pp. 451—6.]

SHAKESPERIANA.—

"Here's the note,
How much your chain weighs to the utmost carat;
The fineness of the gold, and charge for fashion,
Which do amount to three odd ducats more."

Comedy of Errors, Act IV. Sc. 1.

The above quotation is given on an advertisement board affixed to many of our railway stations by Messrs. Watherston, Jewellers, London. In the folio, instead of the words *charge for*, it is

[On a tomb on the north side of the church of Ambrosden, co. Oxford, is the following inscription: "Be you would behold inscribed on this stone the character of a learned, skilful, and tender-hearted Physician, a friend, a devout Christian, had not the person here posited, by his last testament, forbidden anything more to be said of him, than Here lieth Theophilus Metcalf, who died on the 10th of Feb. in the year of our Lord God, 1757, of his age sixty-seven." Mr. Metcalf was physician to Sir Edward Turner, Bart., and resided in the house of the latter at Ambrosden.]

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"Habetis Vergilii Poetae eminentissimi bonarum literarum Candidati, opera omnia nuper summis vigiliis

314.

The title-page and the book throughout are profusely illustrated with grotesque cuts. If any of your readers can give information on the subject they will greatly oblige

Wm. Henry Sargeant.

Rooms of the Mercantile Library Association.
Baltimore, Sept. 11, 1866.

[This is the third edition of the Juntae, and is excessively rare. Dibdin (Bibliographical Decameron, ii. 278) thus notices the four editions: "Virgilius Opera Omnia, 1510, 8vo. (P. Junta), with the minor poems and Priapeia, contains 304 pages. The editor was B. Philologus, whose annotations upon each of the books of Virgil follow his prefatory epistle to Leonardus Dathus. It was reprinted in 1520, 8vo, under the care of A. F. Varchiensis, containing 236 leaves exclusively of 8 prolegomena, and 63 of 'Analecta Virgiliana;' but each copy inspected by Bandini was imperfect. Another edition was put forth in 1522, 4to, with woodcuts, and the Commentary of Servius, printed however by Gregorio di Gregori, at the expense of L. A. Junta— a very handsome book. Again in 1543 [1544], folio with woodcuts. Bandini, pt. ii, p. 271." The latter edition is in the British Museum.]

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Dr. Dibdin (*Bibliotheca Spenceriana*, ii. 48), in his collation of this edition, informs us that "this impression of a partial translation of the *Iliad* of Homer into Latin verse, by Nicholas de Valla, has been well described by Audiffredi; who takes occasion, at the end of his description, to pay a well-deserved compliment to Pope Pius VI., for the beautiful copies of rare old books which his private library contained; and in which was a choice copy of the work now under consideration. (*Edit. Rom.*, p. 161-2.) The description of Audiffredi is not, however, quite so particular as is the ensuing one. Laire has a brief account; subjoining, correctly, in a note (*dd*), that, in the prefatory matter of Theodore Gaza, the latter takes occasion to condole with Lælius de Valla on the death of his son—the author of the version. Gaza also mentions the execution of a Latin translation of Hesiod, and of other Greek authors; which, in due time, were to be committed to the press.—*Spec. Hist. Typog. Rom.*, p. 211."]

COLONEL CHARTERIS. — Pope, speaking of the notorious Colonel Chartres of Queen Anne's time, says, "Chartres or the devil." This individual, according to the note in Warton's edition of Pope's *Works*, is stated to have been "drummed out of the army" when an ensign. There was a Colonel Chartres who was reprimanded by the House of Commons in 1710 for misdemeanour connected with witnesses examined by the House on recruiting. And there was a Colonel Chartres who commanded at Preston when the town was taken by the Jacobites in 1715. Are all these the same person? Why was he notorious? Where can I find any account of him? SEBASTIAN.

[Colonel Francis Charteris or Chartres, of Ampsfield or Amsfield, in the county of Bute, was the representative of a very ancient Scottish family. He was married to a daughter of Sir Alexander Swinton, by whom he had one daughter, married to the Earl of Wemyss. He was a man of enormous profligacy. His notoriety arose from his having been tried and convicted on two separate occasions for rape—on both occasions having obtained a royal pardon. Pope's note tells much of his history, but there is a long and very curious account of him in Mr. Carruthers's excellent edition of Pope's *Works*, vol. i. pp. 451-6.]

SHAKSPERIANA.—

"Here's the note,
How much your chain weighs to the utmost carat;
The fineness of the gold, and charge for fashion,
Which do amount to three odd ducats more."

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The above quotation is given on an advertisement board affixed to many of our railway stations by Messrs. Watherston, jewellers, London. In the folio, instead of the words *charge for*, it is

changeful. I want to know on what authority this new reading is made, and which is the correct one? Was it the custom of jewellers in the time of Shakespere to sell their gold at so much per carat, and the workmanship in addition?

S. BEISLY.

Sydenham.

[*Chargeful* is the reading of Collier, Dyce, Singer, and indeed of all the editors. In the *Cambridge Shakespeare* "change for" is recorded as a conjectural emendation of an anonymous commentator. Messrs. Watherston's advertisement exhibits, however, greater ingenuity in ending as it does; whereas, in the original there is no stop after "three ducats more," but these ducats are explained as being—

"more

Than I stand debted to this gentleman."]

ABP. CRANMER. — Bossuet accuses Cranmer of having been expelled from Christ's College, Cambridge. Is there any foundation for the fact, and where could I find the authorities on the subject? The same author mentions that Cranmer was married in Germany. Would you, or any of your readers, oblige me with his authorities for the statement? See Bossuet's *Histoire des Variations*, livre vii. E. L.

Wilford, Nottinghamshire.

[The statements of Bossuet respecting Cranmer's college and expulsion are both incorrect. At the early age of fourteen Cranmer was sent to *Jesus College*, Cambridge, of which he was subsequently elected a Fellow, but which he soon after vacated on account of his marriage with the niece of the landlady of the Dolphin. After his marriage he became a common reader in Buckingham College; but his wife dying in childbed within a year of his marriage, he was immediately afterwards re-elected a Fellow of *Jesus College*. It was in the beginning of the year 1532, during Cranmer's embassy in Germany, that he married a niece of Andrew Osiander, the pastor of Nuremberg. *Vide Strype's Cranmer*, ed. 1812, i. 3, 15, and *Todd's Cranmer*, i. 5, 39.]

OBITUARY.—I am anxious to discover the name and (more particularly) the abode of a medical man, to whom my only clue is that he died Feb. 10, 1757, aged sixty-seven. Any of your readers who can identify him by reference to obituaries of that year (*e. g.* in old magazines) in their possession will greatly oblige

CYRIL.

[On a tomb on the north side of the church of Ambrosden, co. Oxford, is the following inscription: "Reader, you would behold inscribed on this stone the character of a learned, skilful, and tender-hearted Physician, a warm friend, a devout Christian, had not the person here deposited, by his last testament, forbidden anything more to be said of him, than Here lieth Theophilus Metcalf, who died on the 10th of Feb. in the year of our Lord God, 1757, of his age sixty-seven." Mr. Metcalf was physician to Sir Edward Turner, Bart., and resided in the house of the latter at Ambrosden.]

Replies.

ARMS OF SCOTLAND.

(3rd S. x. 231.)

A. E. M. is right in supposing "there must be the correct way" of blazoning the royal tressure of Scotland, and I will endeavour to describe it in reply to his queries. But, first, let me ask whether A. E. M. has made any search for the authorities on which his authorities relied for their representations, all of them apparently in some respects incorrect, of the Scottish tressure? With numerous royal standards, to the incorrect list may be added the woodcut of the shield of Scotland (accompanied, as usual in that work, with an unsatisfactory description) in the *Glossary of Heraldry*, p. 277.

Genuine authorities on this matter are the royal (with some other) seals of Scotland (see Laing's *Catalogue*, both vols.); but even these are not always definite and clear in their blazon, in consequence of the necessity for engraving in them an elaborate device on a very minute scale. This same remark is equally applicable to the heraldry of the coinage of Scotland. Other original authorities are the garter-plate of James V. of Scotland (K.G. in 1533, died in 1542) at Windsor, and shields of arms upon monuments, public buildings, &c. Of these last it will be sufficient for me now to specify the large shield at the foot of the monument in Westminster Abbey to the Countess of Lennox, Darnley's mother, A.D. 1577, in which all the details are made out in relief with the utmost care: with the still larger and more important shields that were placed by her son upon the canopy of the monument to Queen Mary Stuart, also in Westminster Abbey. Shields of the Stuarts, after their accession to the crown of Great Britain, may be seen on the pedestals of the statues of Charles I. and Queen Anne, severally at Charing Cross and in front of St. Paul's Cathedral; at St. John's College, Oxford, and at Blenheim; in the Vandyck portrait of Charles I. lately at South Kensington (No. 56), and now at Hampton Court, &c.

Mr. Seton (*Scottish Heraldry*, p. 447) states that the tressure "may be single, double, or even triple, but that it is almost invariably borne double, and usually 'flory counterflory.'" He then adduces from the *Catalogue* several early examples of both single and double tressures. The royal tressure, first blazoned on the seal of Alexander III. (A.D. 1265), is "double" and "flory counterflory;" and this descriptive blazoning explains, as it ought to explain, the blazon of the charge. Now, a single tressure, if "flory," has the fillet surrounded by fleurs-de-lys, their heads all alike pointing outwards, and their stalks all pointing inwards; but, if "flory counterflory,"

the fleurs-de-lys are so arranged that their heads and stalks alternately point outwards and inwards. A "double tressure flory counterflory" is a combination of two single ones; and this combination is effected, first, by cutting away all the alternating heads and stalks of the fleurs-de-lys on the inner side of the exterior tressure, and all those on the outer side of the interior tressure; and then by bringing the two tressures, thus counter denuded, so close together that only a narrow strip of the golden field of the shield intervenes between them. Accordingly, the two series of demi-fleurs-de-lys are altogether independent of each other; and yet a skilful and judicious artist, in his arrangement for a "double tressure flory counterflory," would not fail to give a reciprocal adaptation to the alternate heads and stalks of each series. Thus is the royal tressure of Scotland produced, as the terms of its blazoning denote, and as it is exemplified in many early seals, on the Mary Stuart and the Lennox monuments, and elsewhere.

There is "no stated number" of the fleurs-de-lys; their number varies according to the size of the shield, and the scale to which each artist may adjust his design. In like manner, the number of the fleurs-de-lys is not fixed in the shield of *France ancient*; nor is the number of any charge that is *semée* over the field of a shield, or is disposed there *in orle*: as also in early labels, the number of their points was determined by no express rule. Thus much for the "tressured fleur-de-lys," wreathed "in proud Scotland's royal shield," where "the ruddy lion ramps in gold." (See also *Archæologia*, xxx. 388.)

I may here add one or two brief remarks on the "arms of Scotland."

In the Scottish coinage these arms appear for the first time upon the gold coins of Robert II. (A.D. 1371); and it is a singular circumstance that on a gold coin of James II. (A.D. 1437), the arms are blazoned upon a lozenge. In the silver coinage their first appearance is in the reign of James V.

"The present royal crest of Scotland—a crowned lion, 'sejant affronté'—first appears on the small signet of Queen Mary (c. A.D. 1564), the original of which, an enamelled ring of exquisite workmanship, is now in the collection of Mr. Richard Greene of Lichfield."—*Seton*, p. 223. (Engraved, much enlarged, as vignette to Laing's *Catalogue*, vol. i.; and of the size of the original in *Archæologia*, xxxiii. 355.)

Accordingly, James VI. of Scotland and I. of Great Britain, is held to be the first king who bore this crest. In the picture lent by the Duke of Devonshire to the Portrait Exhibition (No. 106), between the heads of James V. of Scotland and Mary of Guise, his second queen, the royal Scottish achievement of arms is painted; and here the present crest, with its motto, is blazoned. Two unicorns are the supporters. There are two banners; the shield is ensigned with a royal

crown, and environed with the collar of the Order of the Thistle, having its pendent oval badge of St. Andrew. In the garter-plate of James V. the earlier crest of Scotland is blazoned. Are we to suppose that this picture was painted at least twenty-five years after the death of James V., and subsequent to the change of crest, so that in it his daughter's and grandson's crest was unconsciously assigned to him; or that the heraldry of the picture was added to the portraits, or was altered some time after the portraits themselves had been painted?

Again: the full-length portrait of James VI. and I., sent from Hampton Court to the Exhibition No. 444, has in the background a representation of Inigo Jones's design for Whitehall. Does this imply that the picture is contemporary with its own architectural background, or that it was altered from its original condition to admit the architecture? These questions affect the authority of even graver "authorities" than those quoted by A. E. M.

Is there known to be any other representation of the insignia of the Order of the Thistle as early as that which appears in this portrait of James V.? These insignia are represented upon the monument at Westminster to Queen Mary Stuart; but this monument was executed after the accession of James VI. and I. to the crown of Great Britain.

CHARLES BOUTELL.

On a gold coin struck in the reign of either James II. or III. of Scotland (I cannot say which, not having Cardonnell's *Numismata* beside me), thus dating some time between 1436 and 1488, I notice the tressure, in a lozenge form, is thus given on the obverse. The outer tressure quite plain. At each angle, and equidistant between each angle, of the inner tressure, a fleur-de-lys stretches quite across the space between the two tressures—thus eight flowers appear. Eight smaller triple ornaments, which seem intended for leaves, occupy the intervals between the flowers, and stretch about halfway across the space between the tressures. The Scottish lion, with body, claws, and tail, of mediæval proportions, occupies the centre of the lozenge.

On the reverse of the coin, the tressure is again shown of somewhat peculiar hexagonal form, having six fleurs-de-lys pointing outwards from the angles of the outer tressure, the inner quite plain. In the centre St. Andrew appears on his cross, on either side of which is a fleur-de-lys—thus, again, making up the number eight. The present sovereign shows sixteen fleurs-de-lys, equally distributed between the outer and inner tressures.

ANGLO-SCOTUS.

ARCHBISHOP SYNGE: CHEAP PHYSIC.

(3rd S. x. 203.)

In reference to this prelate, your correspondent states that "he is said to have been the nephew of a bishop, and father of two bishops." This statement is true, but imperfect; and therefore I think it well to send the following extract from the late Bishop Mant's *History of the Church of Ireland*, vol. ii. p. 312:—

"Having passed through some other preferments [George Synge, "descended from an ancient and good family, born in England," and the first of the name settled in Ireland,] became Bishop of Cloyne in 1638. At his instance, and under his auspices, his younger brother Edward, then a boy, was removed to the same kingdom; and having received his education, first at the school of Drogheda, and then in the university of Dublin, the same person noticed above in connection with the English liturgy was eventually elevated in 1661 to the see of Limerick, and afterwards, in 1663, to that of Cork, Cloyne, and Ross. Another Edward, son of the preceding, was he whose promotion to the bishoprick of Raphoe in 1714 has been formerly mentioned, and whose subsequent advancement in 1716 to the archbishoprick of Tuam has given occasion for this enumeration. He died in 1741. Eleven years, however, before his death, he had by his own hands consecrated his eldest son, a third Edward, to the bishoprick of Clonfert in 1730; and in the years 1731, 1733, and 1740, had successively seen him in possession of the bishopricks of Cloyne, of Ferns and Leighlin, and of Elphin. Four years after the archbishop's death, namely in 1745, his second son, Nicholas Synge, was preferred to the bishoprick of Killaloe, to which, in 1752, that of Kilfenora was annexed in commendam."

To the foregoing particulars Bishop Mant has very properly added this remark:—

"It were difficult to adduce a parallel to such a succession of prelates in one family: five bishops in three successive generations, one of the five being of archiepiscopal dignity."

The succession of prelates in the Beresford family is, I think, not a little remarkable, and as a sequel to that in the Synge family, deserves to be noticed.

The Hon. William Beresford, third son of the first Earl of Tyrone, and created Baron Decies in 1812, was Archbishop of Tuam (1794—1819), having held the bishoprics of Dromore (1780—1782) and Ossory (1782—1794). His nephew, Lord John George Beresford, third son of the first Marquess of Waterford, was Archbishop of Armagh (1822—1862), and likewise Bishop of Clogher (1850—1862), having held the bishoprics of Cork and Ross (1805—1807), Raphoe (1807—1819), and Clogher (1819—1820), and the archbishopric of Dublin (1820—1822). Another nephew, George de la Poer Beresford, second son of the Right Hon. John Beresford, was Bishop of Kilmore (1802—1839), and of Kilmore and Ardagh (1839—1841), having held the bishopric of Clonfert (1801—1802). And his second son, Marcus Gervais Beresford, is the present Archbishop of Armagh, &c., having held the bishopric of Kil-

more, Ardagh, and Elphin (1854—1862), and having succeeded his cousin (who had been a prelate for the long period of more than half a century) in the archbishopric of Armagh and bishopric of Clogher in 1862. Thus, as is evident, during seventeen years, i. e. from 1802 to 1819, three dioceses in the Irish branch of the United Church were ruled by members of the Beresford family; from the year 1780 to the present day there has been always at least one of the name a prelate, and generally two; and three of the four above-mentioned attained to the archiepiscopal dignity.

If I have not been sufficiently explicit, Archdeacon Cotton's *Fasti Ecclesie Hibernice* (5 vols. 8vo) may be consulted for further information.

ABHBA.

The bill for medicine (1716—1741) furnished by U. U. affords admirable material for a comparison between the scale of expenses incurred for similar services, at the same period, in different parts of the kingdom.

From a curious work,* which I think I have formerly quoted in your pages, I subjoin another bill; not perhaps quite so authentic, but still substantially an accurate exposition of the charges of a London apothecary at the very beginning of the eighteenth century:—

" Aug. 12 :	£	s.	d.
Another Emulsion	0	4	6
Another Mucilage	0	3	4
Gelly of Hartshorn	0	4	0
Plaster to dress the Blisters	0	1	0
An Emollient Glistre	0	2	6
An Ivory Pipe armed	0	1	0
A Cordial Bolus	0	2	6
The same again	0	2	6
A Cordial Draught	0	2	4
The same again	0	2	4
Another Bolus	0	2	6
Another Draught	0	2	4
A glass of Cordial Spirits	0	3	6
Blistering Plaisters to the arms	0	5	0
The same to the wrists	0	5	0
Two Bolus's again	0	4	8
Two Draughts again	0	5	0
Two Bolus's again	0	4	8
Another Emulsion	0	4	6
Another Pearl Julep	0	4	6

3 7 8"

That there may be a measure of satirical exaggeration in this little bill, I shall not deny; but

* *The Wisdom of the Nation is Foolishness* :—

I. Taking the Apothecaries from their shops, from Making and Mixing their Medicines.

II. Paying their Advice and Attendance by the Numbers taken of the little dear Doses.

III. Requesting them to Sort and Corrupt the Physicians, for their own purposes.

London: Printed by John Matthews, for Edward Brewster, at the Crane in St. Paul's Churchyard. MDCCLVI.

it is evident, from the whole tenor of the treatise, that charges were made by the apothecaries of London at this period which would be utterly fatal to the practice of the most eminent physicians of the present day.

The author proves himself a *laudator temporis acti*, and appears to have had access among his father's papers to some documents of a reasonable character as that quoted by U. U. :—

"I ran hastily to the scribble which keeps the writings of my estate my Father left me One of the Books which contains the Expenses in Physick is worth as much Gold as will cover it,—would have saved me ten times as much, if I had minded it sooner Usually about 9 or 10*l.* a year was the whole Charge in our Family, fill'd with our selves and Prentices and Servants relating to our Merchandize, and abundance of the House-servants. You assert that the People in the last age were wiser than we are, as a thousand to one. Bless me! how large grown are the Fruits of our Folly? I have often paid my apothecary 120*l.*, other years 200*l.* per ann.—the age before this had theirs more than ten times cheaper. We are now the most absurd Nation in the World. Above 100*l.* a year thrown away!"

Through the 256 pages of this work the author attacks in unsparing terms the *apothecaries* and *physicians* of his time; whom he accuses of playing into each others' hands, to the great detriment of the lives and persons of the long-suffering public. He is a strong advocate of the cause of the *dispensarians*, by whom it appears that medicines were prepared at reasonable charges; and of the *honest* physicians, who were willing to eschew the tempting baits of the apothecaries.

Notwithstanding the exorbitant prices charged for the drugs supplied by the apothecaries, their quality was often execrable; and a series of trials were made, analogous to those of the "*Lancet* Commission" of recent times. The result was a denunciation of the trashy drugs, *with the names of the vendors* (an example worthy of imitation), *c. g.* :—

"From Major Gore, in Fleet-street.

"*London Laudanum*, without proper Colour or Smell.

"*Oxyroceum*, or Plaister of Saffron, without Saffron.

"*Ruffus* his Pills, with little or no Colour of Saffron," &c., &c.

It would seem that the Great Plague had made the inhabitants of London morbidly afraid of disease in all forms; and that the apothecaries, trading on this disposition of the people, reaped a rich though iniquitous harvest, while remote practitioners remained honest and poor.

JOHN ELIOT HODGKIN.

U. U. has illustrated apothecary's prices in Ireland from a bill of uncertain date sent in to Archbishop Synge. I send you part of a contemporary bill, the date of which is certain, as you will see that it is endorsed, "Right Rev^d the late Bp^d Limerick for y^e Poor. To John Higgins, D^r, from 7th 5, 1723, to May, 1725, £38 1*s.* 2*d.*

from which you may think it worth while to extract some items. This Bishop, Thomas Smyth, who died on May 4, 1725, was a benevolent man; and Ferrar, the Limerick historian, applies to him the Scripture sentiment, "he was eyes to the blind," &c. He was, like the archbishop to whom U. U. refers, one of what might be called an episcopal family. Henry Ussher, Archbishop of Armagh, who died in 1613, was his grand-uncle by marriage. His father-in-law was Ulysses Burgh, the last bishop who held the see of Ardagh alone. He died in 1692. His cousin, William Smyth, Bishop of Kilmore, died in 1698. His nephew, Edward Smyth, Bishop of Down and Connor in 1720; and his son, Arthur Smyth, Archbishop of Dublin, in 1772. The archbishop was buried under a handsome monument in St. Patrick's Cathedral; and it is understood to be this fact that first gave his collateral descendant, Mr. Guinness, M.P., that interest in the venerable cathedral, which he has so nobly manifested in its perfect restoration, at a vast expense; the whole of which has been met, I believe, out of his private funds.

" 1725 :—	£	s.	d.
From the other Side	36	13	8
A Cordial Julep Nell Quinne, by Mr. Tonnedine	0	1	6
The box of purging Pills, D ^o	0	0	6
The Vomitt of Ipecacuana, John Bishopp	0	0	3
The compound cleansing Tincture as before, Thomson	0	1	8
The cleansing Powder, D ^o	0	0	6
Mellilot plaster, the Widow Cunningham	0	0	2
The compound Linament, John Blood	0	0	9
A Vomitt to a poor man, by Mr. Tonnedine's Order	0	0	3
100 Asthmatick Pills as before, Bernard Brady	0	2	0
4 papers of Jesuit's powder, a poor woman	0	1	0
A Vomitt of Ipecacuana, a poor man	0	0	3
Oyl of Marsh Mallows, Pharrell	0	0	4
Venice Treacle, a poor woman	0	0	2
Mellilot Plaster	0	0	2
Oyl of Marsh Mallows, D ^o	0	0	4
A Vomitt of Ipecacuana, a poor man	0	0	3
Calcind harts horn, D ^o	0	0	2

£37 6 2"

S. P. V.

SCOTTISH, IRISH, AND WELSH COUNTY AND LOCAL HISTORIES.

(3rd S. x. 223.)

In reply to X. C.'s invitation, I beg to contribute a list of a few additional works from my collection :—

Aberdeen.

History of Aberdeen, by Walter Thom. Aberdeen, 1811. (There is a later edition, I believe.)

Buchan.

Buchan, by the Rev. John B. Pratt, M.A. Aberdeen, 1858.

Bute.

History of the County of Bute, by John Eaton Reid. Glasgow, 1864.

Caithness.

Prehistoric Remains of Caithness, by Samuel Laing, Esq., M.P., and Thomas H. Huxley, Esq., F.R.S. Edin. 1866.

Coldingham.

History of Coldingham Priory, by Alexander Allan Carr. Edin. 1836.

Dundee.

History of Dundee, by James Thomson. Dundee, 1847.

Dunfermline.

History of Dunfermline, by A. Mercer. Dunfermline, 1828.

Galloway.

History of Galloway. Kirkcudbright, 1841.

Glasgow.

History of the City of Glasgow and Suburbs, by John Denholm, 3rd edition. Glasgow, 1804.

Melrose.

History of Melrose Abbey, by James A. Wade. Edin. 1861.

Morayshire.

Survey of Moray. Aberdeen, 1798.

Sketches of Moray, by William Rhind. Edin. 1839.

Peeblesshire.

History of Peeblesshire, by William Chambers, Esq. Edin. 1864.

Perth.

Memorabilia of Perth. Perth, 1806.

Traditions of Perth, by George Penny. Perth, 1836.

Stirlingshire.

History of Stirlingshire: Nimmo's new edition, by Rev. William MacGregor Stirling. Stirling, 1817.

Western Highlands, &c.

History of the Western Highlands and Isles of Scotland, by Donald Gregory. Edin. 1836.

And for general reference, I may add the following works :—

Collectanea de Rebus Albanicis (Iona Club). Edin. 1839.

The History and Traditions of the Land of the Lindsays, by A. Jervise. Edin. 1853.

An Historical and Genealogical Account of the Clan MacLean. London, 1838.

Historical Account of the Family of Frisel or Fraser. Edin. 1825.

A Genealogical History of the Earldom of Sutherland, by Sir Robert Gordon of Gordonstoun, Bart. Edin. 1818.

An Historical and Authentic Account of the Ancient and Noble Family of Keith, &c., by P. Buchan. Peterhead, 1820.

The Crawford Peerage, with other Original Genealogical, Historical, and Biographical Particulars relating to the Illustrious Houses of Crawford and Kilbirnie, &c. &c., by an Antiquary, 1829.

History of the House and Clan of Mackay, by Robert Mackay. Edin. 1829.

G. S.

Denny.

DAGGE FAMILY (3rd S. x. 247.)—I am much obliged to CLAPHAM for his communication, which shall be held sacred. If he will write me further I shall be exceedingly pleased, still more if he will favour me with an interview, or his real address. He may see me at the War Office any day. The object of my inquiries is the publication of the pedigree of the family of Dagge in a projected local history. Since the insertion of my query in "N. & Q." I have heard that a Captain Abel Dagge was at Penryn soon after the Peninsular War. The first of the family who settled at Bodmin was of the same name.

JOHN MACLEAN.

Hammersmith.

WESTMINSTER ABBEY: CHAPEL OF ST. ERASMUS (3rd S. x. 249.)—In support of the conjecture advanced by Mr. Henry Cole to which I have alluded, I may draw attention to the fact that, during the second half of the fifteenth century, there existed a chapel dedicated to St. Erasmus, founded by Elizabeth Woodville, wife of Edward IV., on a portion of the site since occupied by Henry VII.'s chapel, to make way for which exquisite edifice it, together with the Lady Chapel built by Henry III., was pulled down, about the year 1500. It seems scarcely probable that there were two chapels of St. Erasmus within the precincts of the Abbey at the same time. On the demolition of Elizabeth Woodville's chapel, it would no doubt be considered necessary to dedicate some other part of the Abbey to St. Erasmus; and accordingly I am of opinion that the entrance portion of St. John the Baptist's chapel was so named and set apart; the narrow dimensions of the place being compensated for by its special architectural beauty and the abundance of colour and decoration bestowed upon it. J. W. W.

TO WHITTLE (3rd S. v. 435.)—A. A. quotes Walpole as using the expression "whittling," and very rightly says that "whittle" is not to be considered an Americanism. Indeed the word occurs in Johnson, who gives two meanings to the verb: "1. To cut with a knife; 2. To edge; to sharpen. Not in use." No quotation is given in support of 1. One from Hakewill, *On Providence*, illustrates 2. Dr. Worcester—a special authority as to American words—after quoting the above from Johnson, adds the following:—

"To whittle sticks, to cut off the bark with a knife; to make them white. Hence also a knife is, in derision, called a whittle."—Ray.

"WHITTLE, v. n. To cut wood with a knife.

"Americans must and will whittle."—N. P. Willis."

Ray's derivation of *whittle* from *white* seems quite fanciful; and what "derision" can have to do with the matter, I cannot conceive. What does Ray mean? A passage in Cowper seems to have been overlooked:—

"Then to Time
The task was left to whittle thee away
With his sly scythe."

J. DIXON.

THE TRIPP FAMILY (3rd S. v. 86; x. 275.)—I was formerly acquainted with two or three members of this family, in Devon and Somerset. According to their version, the name was acquired at the siege of Calais, under Edward III. On some day one of them, Thomas Howard, ran so nimbly up a scaling ladder that the king said—"Your name shall be, for the future, not Howard, but Tripp." However, I do not exactly see how this could come to pass, as Calais was taken by capitulation, when reduced to the last extremity. It might possibly take place at the storming of some outwork, supposing Calais to have had outworks. I have no particular knowledge as to the fortifications of the place in those days.

I believe the family continue, to the present time, to make use of "Howard" as a baptismal name. W. D.

SALMAGUNDY (3rd S. x. 259.)—The *Dictionarium Anglo-Britannicum* of "John Kersey, Philobiblist," 1708, says, "SALMAGUNDI or SALMIGUND, an Italian dish made of cold turkey, anchovies, lemons, &c.," but I do not find such a word in use in that language. Webster (4to, London, 1832,) considers it a corruption of the Spanish *salpicon*, which appears to be a *salad* made of cold meat, usually beef, cut into small pieces, pepper, salt, vinegar, and onions. But a fact that seems adverse to that derivation is the existence in French of *salmigondis*, a "ragoût de plusieurs sortes de viandes réchauffées," the word being derived by Landais from the Latin *salmaga*, or *salgama*, *condita*. Richardson (8vo) gives "*salgami-conditus*, *salmi-conditus*, *salmigondis*," with a reference to Ménage. Facciolatus and Forcellinus explain *salgama*, -orum, *σάλγαμα*, as apples, pears, figs, grapes, turnips, &c., preserved in jars, and give four examples of the use of the word, all from Columella. It may be remarked that Columella was a Spaniard, a native of *Gades*, so that possibly even this line of inquiry may take us back to the Peninsula.

The *Latin Dictionary* published by J. Field, Cambridge, 1669, gives, in addition to the plural form in the above sense, the singular *salgammum*, but with a meaning between which and that of the plural I see no connection; other readers, however, on further investigation, may perhaps discover one. It is, "a quilt made of leather," and the authority cited (Pap.) is apparently Papias, the compiler of a *Vocabularium Latinum* in the eleventh century. I trust this incomplete reply may interest BUSHEY HEATH, though it is not so satisfactory as either of us could wish.

JOHN W. BONE.

"GROTTO OF THE NATIVITY," ETC. (3rd S. vii. 24.) There is in this article a quotation from the *Foreign Quarterly Review*, relating how a devout Italian lady desired that the Blessed Virgin might be made God. In Spain this has passed into a fact with a large portion of the population, especially in the South. In the year 1852 I was seated by the side of a very beautiful French lady in the public walk of Seville, when a Spaniard of the lower orders, but perfectly well dressed in the gay and rich fashion of the country, was passing by. On seeing the lady he came up to her, with much grace and without the slightest impertinence, and taking off his hat, said to her, "Bendita sea la Reina de los Angeles, que creó á Vm. tan hermosa."—"Blessed be the Queen of the Angels, who created you so handsome." He then made a bow and walked quietly away, not thinking that he had either done or said anything extraordinary.

HOWDEN.

QUOTATIONS WANTED (3rd S. x. 268.)—

"Oculi et aures aliorum te speculantur et custodiunt."

In Cicero (*Orat. in L. Cat. i. cap. 2.*) the passage is as follows:—

"Multorum te etiam oculi et aures non sentientem, sicut adhuc fecerunt, speculabuntur atque custodient."

WALTER J. TILL.

Croydon.

"MOLL IN THE WAD" (3rd S. x. 268.)—I have heard this quatrain chaunted by soldiers in barracks to a rollicking sort of quick-march air. My version differs from that of your correspondent, and runs thus:—

"Moll in the wad and I fell out,
What do you think it was about?
I gave her a shilling, she swore it was bad;
'Tis an old soldier's button," says Moll in the Wad."

I have a recollection of hearing somewhere that "Moll in the wad" means Moll in the *straw*, i. e. after her *accouchement*.

H. A. KENNEDY.

I am afraid S. BEISLY'S inquiry upon this subject would not lead to any very satisfactory result. But if it were expedient to proceed with its investigation, I would contribute my schoolboy *variorum* version of the lines in the song he has quoted:—

"Moll in the Wad and I fell out,
And what do you think it was about?
I gave her a shilling; she wanted a crown!
So I took up my fist, and I knocked her down."

BUSHEY HEATH.

EARL OF MAR.—The title of Earl of Mar having just now attracted public notice in consequence of its being separated from its conjoint earldom, and falling upon a distant heir—according to Scottish law giving the descent to different lines of heirs general and heirs of entail—has recalled to my memory another old ballad, though of another

kind. It is an ancient Jacobite relic of the Fifteen; and I have often tried in vain to recover the whole from the scraps I happen to recollect: I am not aware that it is in any published collection; certainly in none that I possess. Perhaps some correspondent of "N. & Q." may be able to gratify my curiosity. The theme is the conflict of the Highland chieftain leaders of the opposite parties, Stuart and Hanoverian, and is emblemized by—

"A game at the cards for a kingdom they'd play,"

and the progress of the game is described as the two annexed couplets indicate—

"The brave Argyle to play was not able,
So he shuffled the knave of trumps under the table,"

whilst

"Great Mar, in a passion, four shillings threw down;
But it wanted another to make up the Crown!"

N.B. It is something of an amusing example of the process of mental physiology, that the five shillings of "Moll in the Wad" should revive a verse unthought of for many years touching the knock down for the royal coronet of England!

BUSHEY HEATH.

BORDURES IN HERALDRY (3rd S. x. 176, 219.)

Let it be remembered that all coats-of-arms are in themselves marks of honour, and thus a badge of disgrace, as such, has properly no place in them. But there are various degrees of honour; and thus there may be marks of *abatement*; and this is just the place occupied by the *bordure componée*, which is used as part of the arms of some families of illegitimate origin. In many instances persons so born have, under a will, adopted the name and arms of the reputed father; in others, there has been a grant of a coat of arms, which, in case of a person springing from a distinguished family, is often the family arms with an *abatement* or some change; in other cases it is wholly a new coat. A *bordure* of any kind except *componée* would not indicate illegitimacy: thus if wavy merely, it would be part of a new coat.

The *baton sinister* is a definite mark of *abatement*, used in this country in connection with illegitimate descendants of royalty: this is in itself a mark of dishonour, qualified, however, with regard to royal bastards, by the heraldic remark as to such birth (more quaint than moral), "there is honour in that dishonour."

It is certain that many families bear arms as if they were the lawful representatives of distinguished ancestors; and thus the rich man of illegitimate birth falsely claims the headship of a family with which he has no legal connection, to the exclusion of the true representative, who may be in a far humbler social position. Some elaborate family histories seem to be got out by illegitimate branches merely to gild over their defective birth,

and to claim a family precedence to which they have no possible right.

In such family histories let notice be taken if the marriages, as well as the births of children, are specified. In some they are studiously passed by, because of the wrongness of the date, or because of their non-existence. Such misleading books might well be exposed by reviewers.

In some families the *bordure componée* has been dropped when they have been ennobled; such as the Herberts, Earls of Pembroke.

An illegitimate *novus homo* applies for and obtains his new coat-of-arms, if he receives a title, without, of course, any abatement; while one who claims connection with his reputed ancestry commonly has such a mark. How has this been managed in the case of two of Earl Russell's late baronets—Williams, whose male ancestor is even unknown, and St. Aubyn, who by custom has acquired a surname less uncomplimentary than that which the children of Sir John St. Aubyn and Miss Vinnicombe (whom at length he married) used to bear?

In "N. & Q." 3rd S. x. 161, it is stated, on the authority of the preface to Grace Dalrymple Elliot's *Journal*, that her daughter Lady Charles Bentinck's father was the Prince of Wales, afterwards George IV. It is notorious that this was said, but it is just as notorious that she was really the daughter of Admiral Keppel. LAELIUS.

BORDURE WAVY (3rd S. x. 278.)—In reply to MR. CHARLES BOUTELL, I can only refer him to the examples cited on page 177 of the use of the *bordure wavy* as a mark of bastardy. That it has in modern times been used as such is, I think, perfectly clear from those examples. In Burke's *General Armory*, under the name "Legh of Lyme," another and a perfectly clear instance will be found. I do not see that my assertion on p. 236 is in any way inconsistent with that on p. 176. MR. BOUTELL asks for my early examples of the *bordure wavy*. I never thought there were any early examples: for my own part I never saw one. Indeed, I said (p. 176) that "the *bordure wavy* appears to be the most recent way of differentiating the arms of bastards." Will your correspondent favour us with an instance of the use of a *bordure wavy* where it is not intended to indicate illegitimate descent, or indeed any use of it at all in Early English heraldry? I should imagine that the reason for the modern use of the *bordure wavy* would be more easily obtained by a reference to the College of Arms.

G. W. M.

ALOTA: MEDIEVAL FRENCH AND LATIN (3rd S. x. 267.)—In the thirteenth century French was the language of our court and upper classes, including the higher clergy; and hence certain known peculiarities of ancient French spelling

and pronunciation, including the pronunciation of Latin by Frenchmen, may possibly have a bearing upon the subject of H.'s query.

As regards spelling, mediæval French MSS. present innumerable instances of the suppression of the letter *r* before another consonant: as, *gason* for *garson*; *amure* for *armure*; *paler* for *parler*, &c., &c. French speakers did not say, as now, *perles*, but usually both said and wrote *pelles*:—

"Item, un estuy à corporaux tout ouvré de pelles."—"Les entrechams de grosses pelles fines."—*Inventaire de la Sainte Chapelle*, in Du Cange, *sub voc.* "Chasto."

On the other hand, they wrote *varlet*, but pronounced it *valet*; and, in fine, the general rule for the mediæval pronunciation of French appears to have been, with few exceptions, that, whenever in writing either two or three different consonants occurred together, whether in the same word or in consecutive words, only the last one was to be pronounced. (See F. Génin's *Variations du Langage Français*, Paris, Didot, 1846.) Nor was this system confined to the pronunciation of only French words; it affected that of mediæval Latin also, as may be seen in Du Cange, s. v. "*Pallamentum*," for *parlamentum*. (See Génin's *Récréations Philologiques*, Paris, 1858.)

Premising this, it appears possible that *Alota*, in an English MS. of the thirteenth century, may be only a phonetic spelling of *Arlotta*, or *Harlotta*, both of which forms (to adduce an example) are given as the name of the mother of William the Conqueror. The presence of the aspirate in the latter of them suggests a relationship to the German *Karl*, Latinised into *Carolus*: to the French *Charles*, and its diminutive *Charlot*; and to the feminine forms in Spanish, Italian, and French, *Carlota*, *Carlotta*, and *Charlotte*. In Italian there occurs the masculine Christian name *Arlotto*, e. g. *Arlotto il Piovano*, who died c. 1483.

JOHN W. BONE.

"SLEEP, LITTLE BABY, SLEEP" (3rd S. x. 229.) The poem commencing "Sleep, &c.," is from the pen of Mrs. Caroline Southey, and is to be found in a volume entitled *Solitary Hours*, published by Messrs. Blackwood & Son, of Edinburgh, in 1839. The poem consists of twenty-two verses.

J. W. J.

Manchester.

EGLINTON TOURNAMENT (3rd S. x. 223.)—One of the four knights whom S. P. V. cannot accurately identify, Mr. John Campbell, was Campbell of Saddell. This gentleman did not tilt, having received an awkward splinter-wound in the arm, when standing a "thrust" for practice. Mr. Grantley Berkeley's *Reminiscences* (vol. i. I think), mentions this and many other interesting particulars of the celebrated tournament.

"Poor Lord Heydownderry went about in a black velvet dressing-gown, and the Emperor Napoleon Bony-

part appeared in a suit of armour and silk stockings, like Mr. Pell's friend in *Pickwick*."

So Thackeray wrote in his amusing travestie of the affair in *Cor's Diary*, little thinking then that calling Prince Louis the Emperor would one day be a "true word spoken in jest." About Lord Londonderry's costume I am not sure; but I believe the Emperor's suit of armour and silk stockings were founded on fact—the proper steel "continuations" either being too tight or not arriving in time to be worn. X. C.

LATCHET (3rd S. x. 169, 235).—Cardinal Wiseman must have meant that the proverb, "The shoemaker should not goe above his latchet," is the English version, not correct translation, of "Ne sutor supra crepidum." *Crepidæ* were a sort of shoe; a *latchet* is a shoe-lace, or, as used in the Gospel, probably the *thong* of a sandal. Is the present form, "The cobbler should stick to his last," a corruption of "The cobbler should stick his *lacet*," i. e. *lace*, or *latchet*? X. C.

CADDY (3rd S. x. 247).—An original package of tea, less than a half-chest, is called in the trade a box, caddy, or catty. This latter is a Malay word—"Kati, a catty or weight, equal to 1½ lb. avoirdupois." In many dictionaries, "catty" is described as the Chinese pound. There can be no doubt, I think, but that "caddy" and "catty" mean one and the same thing, both derived from the Malay or Chinese "kati." R. W. W.

The following curious passage in a lately-published work is worth notice, and may perhaps at the same time suggest to W. S. J. an etymology for the word *caddy* :—

"The standard currency of Borneo is brass guns. This is not a figure of speech, nor do I mean small pistols or blunderbusses; but real cannon, five to ten feet long, and heavy in proportion. The metal is estimated at so much a picul, and articles are bought and sold, and change given, by means of this awkward coinage. The picul contains 100 *catties*, each of which weighs about 1½ English pounds. There is one advantage about this currency, it is not easily stolen."—F. Boyle, *Adventures among the Dyaks*, p. 100.

To the word *catties* the author subjoins a footnote as follows :—

"Tea purchased in small quantities is frequently enclosed in boxes containing one *catty*. I offer a diffident suggestion that this may possibly be the derivation of our familiar tea-caddy."

I may add that the use of this weight is not confined to Borneo; it is used also in China, and is (as I am informed) the only weight in use in Japan. WALTER W. SKEAT.

[Several other correspondents who have replied to this query are thanked. They will probably accept this explanation as satisfactory.—Ed. "N. & Q."]

BITING THE THUMB: THE FIG OF SPAIN (3rd S. x. 46, 112, 259).—The challenge of Sampson, cited by your ever-interesting correspondent A.A.,

could hardly, I think, have been of the ferocious character which Henry Stephens attributes to the Italians of his day in his chapter "Des Homicides de nostre Temps." He is speaking of those who are moved by private vengeance, and who are determined to have the blood of their adversary; and contrasts the treacherous and bloodthirsty attack of the Italians with the chivalrous challenge of his own countrymen.

Now Sampson had no private pique against Abram; he was impelled by the yearning for a broken head, which causes the O'Doherty to flourish his shillelagh in the face of the O'Flanagan; and the biting of the thumb was, I think, simply a challenge to a scrimmage, and not to a battle à l'outrance.

If I mistake not, the biting of the thumb, according to Shakespeare's conception of it, was equivalent to the "giving the fig"—"the fig of Spain"—which consisted in a peculiar arrangement of the thumb and first and second fingers of the hand, and had throughout the middle ages a double use—that of an amulet against the "Evil Eye," and also that of an insulting gesture.

Charms of coral exhibiting this gesture are still in use in Italy, especially in Naples, where its efficacy is fully credited. An early example will be found in *Reichelt de Amuletis* [Argent. 1676.] The gesture is also vividly portrayed in an engraving† representing the mocking of our Saviour, where one of the soldiers not only thus insults Him, but also thrusts out his tongue in scorn.

Those who have looked into the curious question of the origin of talismans will have no difficulty in tracing that of this symbol, whether as a charm or as a mark of contempt.

J. ELIOT HODGKIN.

SATIRICAL PRINT AGAINST LORD BOLINGBROKE (3rd S. ii. 401).—When, in Nov. 1862, I communicated to "N. & Q." a notice of this curious satirical print, I expressed a hope that some reader would be able to tell us what the paper was, which, signed in so peculiar a manner, was afterwards produced before a Secret Committee of the House of Commons. The following anecdote, which I have just stumbled upon in the *European Magazine*, throws a little more light upon it :—

"The long inveteracy of Mr. Pulteney against Sir Robert Walpole, it is thought, originated from a deeper root than a difference in political opinions. It is attributed to the following circumstance, now very little known :—

"On the seizure of Mr. Prior's papers (1715), which were brought before the Secret Committee for inquiring into the conduct of Lord Bolingbroke, &c., Sir Robert, as Chairman of that Committee, willing to pique Mr. Pulteney, hastily snatched up a note from a bundle of papers lying on the table, and put it in his pocket. Mr. Pulteney seeing this, and not knowing the contents, instantly

* Henry V. Act III. Sc. 6.

† Evangelia, Latine et Arabice, Romæ, 1591.

exclaimed, 'Sir Robert, we'll have no garbling of papers, let the Clerk read it.' Sir Robert pretended to evade it, by saying, 'it was a thing of no consequence;' but this only excited the other's curiosity, he obliged him to give up the paper; which being read, turned out to be a confidential note from Lord Bolingbroke to Prior, casting some very indecent reflections upon a very near part of Mr. Pulteney's family. The Committee on this burst into a fit of laughter, and as this circumstance was no part of the secrets of the Committee, the story became public, which Mr. Pulteney felt so severely, that it is thought he never forgave him."—*European Magazine* (1793), xxiii. 171.

There can be little doubt that the letter here referred to, and which might perhaps be more correctly described as containing an *indecent allusion* to one of Mr. Pulteney's family, is the one which called forth the satirical print which formed the subject of my former communication. Perhaps some reader of "N. & Q." may hereafter be able to identify the letter in question. S. P. B.

NATIONAL PORTRAIT EXHIBITION (3rd S. x. 243.) If MR. DAVIES will look at the *Beilage* to the *Allgemeine Zeitung* for August 29, 30, and 31 for this year, he will see three articles, signed "Gottfried Kinkel," which may help to throw light on the disputed legitimacy of some of the pictures in the Exhibition. The author of these papers is probably the distinguished German poet, who has lived in exile in London for many years past, and has occasionally, I believe, given public lectures on subjects of the Fine Arts. J. MACRAY.

Oxford.

The entry of Sir Thomas Lyttelton is correct. There were two Sir Thomases, just about a hundred years apart. LYTTLTON.

Hagley, Stourbridge.

HERALDIC (3rd S. x. 109.)—The coat for which MR. BATES asks a correct name is no doubt Lee. I see it is one of the coats unnamed in Clark's *Heraldry*, and has been supplied in MS. in my copy of that work. E. W.

ROBERT STORY (3rd S. x. 209) never contributed anonymously to any publication, and I admired the beautiful song-writer and self-educated country schoolmaster the more because of his brave and persistent avowal of authorship. It was his friend and neighbour, who now gossips so glibly and pleasantly in "N. & Q." in *propria persona* about Romande Ballads and Swiss Round Towers, who contributed to Hone's *Table Book* as T. Q. M.; and him I will ask (the editor permitting) to bring to light, from the obscure nooks and corners in which some of them lie concealed, his many anonymous contributions to ballad and legendary literature, &c., and place them in the hands of a respectable London firm for republication in a collected form, and with his own proper name on the title-page. R. W. DIXON.

Seaton-Carew, co. Durham.

"AH, HIS TRUMPETER IS DEAD" (3rd S. x. 245.) May not this expression have reference to Matt. vi. 2? It appears from Harmer's *Observations*, i. 474, that Eastern customs tally with this. He says,—

"The derveshes carry horns with them, which they frequently blow when anything is given to them, in honour of the donor. It is not impossible that some of the poor Jews who begged alms might be furnished like the Persian derveshes (who are a sort of religious beggars), and that these hypocrites might be disposed to confine their alms-giving to those that they knew would pay them this honour."

GEORGE LLOYD.

Darlington.

"THANKS" (3rd S. x. 248.)—Surely there is nothing affected in saying "Thanks" instead of "I thank you." We constantly use ellipses in English, acting on the principle that what our hearer can readily supply, it is scarcely necessary for the speaker to express at length. Hence we say "St. Paul's," instead of "St. Paul's Cathedral." In like manner, no doubt, Englishmen would naturally have come to say "Thanks," even if the Latins had not used such phrases as "Deo gratias," or if Cicero had never written "Attico salutem." E. WALFORD.

The motive for changing our simple and familiar colloquialism "Thank you" into the abrupt "Thanks," seems quite incomprehensible. A few years ago young ladies and gentlemen all at once began to say "Thanks!" By degrees they were imitated by the classes below them whenever there was a strong desire to be *genteel*. Now the word has been taken up in the shops, although it is usually *thanks*, and not *thanks* with which the smirking shopman hands us our change. The other day the news-boy at the railway-station said *thanks* to me, instead of the habitual "Thank you, sir." The fashion having sunk to this level, it will doubtless soon disappear, and UNFASHIONABLE may cease thus to style himself. Besides its abruptness, "No thanks" is equivocal, for it sounds as if *no thanks* (*point de remerciements*) were intended. "N. & Q." among its manifold advantages, enables us to chronicle passing changes of speech and writing. What writer, or what leader of fashion introduced "thanks" into modern conversation? Ten years ago such an archaic phrase would have been used only by some *Crummies*, unable to shake off his stage-talk. JAYDER.

SIR HENRY BARD, VISCOUNT BELLAMONT (3rd S. x. 267.)—A pedigree of Bard will be found in the *Collectanea Topographica et Genealogica*, iv. 59. The Hon. Persiana Bard, the Viscount's only surviving child (so named from having been born whilst her father was ambassador in Persia), having married her cousin, Nathaniel Bard, of Caversfield, Bucks, was the mother of Sarah-Frances, married to Henry Harcourt, Esq., of Pendley, in

Albury, Herts, whose son was named Richard Bard Harcourt, and a pedigree of that family may be seen in Clutterbuck's *Hertfordshire*, i. 285. The Viscount had another daughter (who died before him), the Honourable Anne Bard; who was, by Prince Rupert (the nephew of King Charles I.), mother of Dudley Bard, killed at the siege of Buda 1686, aged about twenty. He was named after the family of the Viscount's mother, who was Susan, daughter of John Dudley. Nathaniel Bard above named was one of the sons of Maximilian Bard, citizen and girdler of London, who died lord of the manor of Caversfield in 1690. I am able to add copies of two "notes" made since the article in question was published. The first is from the parish register of Hackney:—

"Maximilian Bard and Mary Strange married 10 Sept. 1682 (by Licence)."

In the pedigree the lady's name is Sarah.

The other is from Willis's *History of the Hundred of Buckingham*, p. 167:—

"After the sale of Caversfield, the Bards rented the manor-house of Foxcote *juxta* Buckingham, and lived there *anno* 1706. A younger son of this family was Mr. George Bard, who was a very sociable gentleman, of good parts, and differed in religion from the rest of his family."

That religion (as stated in a note) being Presbyterian. J. G. NICHOLS.

SEVERN (8th S. x. 248).—May not this be derived from the ancient British (and modern Welsh) name of the river Hafren (Havren in English orthography)? JAMES BLADON.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Romance of Kyng Horn, Floris and Blancheflour, and the Assumption of the Blessed Virgin. Edited from the MSS. in the Library of the University of Cambridge and the British Museum, by the Rev. J. Lawson Lumby.

Political, Religious, and Love Poems, from the Lambeth MS. No. 306, and other sources. Edited by F. J. Furnivall, Esq., M.A.

A Tretise in English brewely drawe out of be booke of Quintis essentijs in Latyn, pat Hermys be prophete and king of Egypt, after be booke of Noe, fuder of Philosophis, hadde by reuelacioun of an aungil of God to him sente. Edited from the Sloane MS. 73, by F. J. Furnivall, Esq., M.A.

Parallel Extracts from 29 Manuscripts of Piers Plowman, with Comments, and a Proposal for the Society's Three-Text Edition of this Poem, by the Rev. W. W. Skeat, M.A.

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When we announce that the six works, the titles of which are here enumerated, form the first instalment

of the books which the *Early English Text Society* will give to the Members, in return for their present year's Subscription of One Guinea, we are sure we say quite enough to recommend the Society to the consideration of such of our readers as take an interest in the early language and literature of England. As the editors take great pains to give accurate texts of the works entrusted to them; and as we believe every work, without exception, is accompanied by a Glossary; it will readily be seen what a storehouse for the early history of the English language these books will eventually form. While the student of Social Progress, who turns to the works before us for illustrations of the Manners and Customs of England in the so-called "Good Old Times," will not here search in vain.

The Cabinet Lawyer: a Popular Digest of the Laws of England, Civil, Criminal, and Constitutional; intended for practical Use and general Information. Twenty-second Edition. Brought down to the Close of the Parliamentary Session of 1866. (Longman.)

Although perhaps there is no branch of knowledge to which the well-worn quotation, "a little learning is a dangerous thing," applies so forcibly as it does to Law—still a reliable guide to what the Law really is must be a most useful book for every man to refer to, even although it is limited to making him know as much law as will enable him to keep out of it. That the utility of a book like the present is generally recognised is evident from the fact that this, the 22nd edition of *The Cabinet Lawyer*, is an entirely new and enlarged impression, bringing the information down to the close of the last Session of Parliament. Having had occasion to test it upon one point, we find the information clear, concise, and correct.

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This ample title page, describing a goodly quarto volume, with some fifty etchings of portraits, views, &c., ought to recommend the book to all Derbyshire men; and if we may judge by the enormous subscription list, Mr. Robinson is a prophet who is honoured in his own land.

The Fine Arts Quarterly Review.

The second No. of the New Series is replete with information, and the articles varied and well-chosen. English Painters, Tuscan Sculptors, Art in Portugal, Fouquet's Brentano Miniatures, the Sistine Chapel, and the Cartoons of Raphael, form the subject of some of the more important of them.

Miscellanea Genealogica et Heraldica. By J. J. Howard, LL.D., F.S.A. Part II.

Dr. Howard has, in the present part of his new Heraldic Miscellany, collected a very large mass of genealogical information, which, as it consists for the most part of Grants of Arms, Wills, &c., has the advantage of being thoroughly trustworthy.

The Book-Worm. An Illustrated and Bibliographical Review. Nos. 7, 8, and 9.

Full of curious information for the lovers of old books, and enriched with those admirable facsimiles of old woodcuts, printers' devices, &c., for which M. Bergeau is so well known, the *Book-Worm* occupies a place in our favour in which it certainly has no rival.

MR. MURRAY'S LIST OF FORTHCOMING WORKS contains many of very great interest. Among these we would specially call attention to "The Correspondence of King George the Third with Lord North during the American War. 1769-82." Edited from the Originals in Windsor Castle, by W. Bodham Donne.—"The Correspondence of the late Earl Grey with King William the Fourth and with Sir Herbert Taylor, from the beginning of his Administration, Nov. 1830, to the Passing of the Reform Act, 1832." Edited by Earl Grey.—"The Conquerors, Warriors, and Statesmen of India; from the Invasion of Mahmud of Ghizni to that of Nadir Shah." By Sir Edward Sullivan, Bart.—"Historical Memorials of Westminster Abbey." By Arthur Penrhyn Stanley, D.D., Dean of Westminster. 8vo.—"Mémorial of the late Sir Charles Barry, R.A., Architect." By Alfred Barry, D.D.—"Meditations on the Actual State of Christianity, and the recent Attacks made upon it." By M. Guizot. Post 8vo.—"Speeches on Parliamentary Reform in 1866." By the Right Hon. W. E. Gladstone, M.P.—"The Student's Manual of Moral Philosophy." By William Fleming, LL.D. Post 8vo.—"Antiquities of London." Contributions towards the History of Old London. Read at the Meeting of the Archaeological Institute, July, 1866.—"A Life of William Wilberforce." Condensed and Revised from the larger Biography. By Samuel, Lord Bishop of Oxford. Post 8vo.—"A Journey to Ashango Land; further Penetration into Equatorial Africa." By Paul B. Du Chaillu.—"A Continuation of the History of the Christian Church; from the Concordat of Worms to the Death of Boniface VIII., A.D. 1122-1303." By Canon Robertson, M.A.—"Studies of Music of many Nations." Including the Substance of a Course of Lectures delivered at the Royal Institution. By Henry F. Chorley. 8vo.—"The History, Geography, and Antiquities of Media and Persia." By George Rawlinson, M.A.—"The Civil Wars of France and England." By Gen. the Hon. Sir Edward Cust, D.C.L.; Author of "Annals of the Wars of the Eighteenth and Nineteenth Centuries." Vols. III. and IV. (*Completing the Work.*) Post 8vo.—"A History of Architecture in all Countries, from the Earliest Times to the Present Day." By James Fergusson, F.R.S., Fellow of Royal Inst. Brit. Architects. Vol. II. (*Completing the Work.*) With 600 Illustrations. "The Brick and Terra-Cotta Buildings of North Italy (xiiith-xvth Centuries) as Examples for imitation in other Countries." By Lewis Gruner. Illustrations. Small Folio.—A Popular Edition of the "Historical

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JACOB AYER.—Shakespeare students will remember the interest excited some years since by the announcement, that among the dramas written about the year 1600 by Jacob Ayer, the Proctor and Notary of Nuremberg and the successor of Hans Sachs, were German dramas which Tieck believed to be translations of lost English plays on which Shakespeare's *Tempest* and *Much Ado about Nothing* were founded. Ayer's *Opus Theatricum*, in which these and many other plays of great interest are to be found, is a folio printed at Nuremberg in 1618, and now of great rarity. But we are glad to announce that it has just been reprinted in five octavo volumes for the Stuttgart Book Club, under the editorship of Dr. A. von Keller; and that a few copies have been secured for the English market by Messrs. Williams and Norgate.

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ERRATUM.—3rd S. x. p. 361, col. 1. line 13, for "rest of Part II." read "rest of Part I."

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REPLIES:—Italian Academies, 334—Epitaphs Abroad: the Carmichael's of that ilk, 335—Cheshire Local Words: "Low," *Id.*—John Bagford, 337—Saint Mildred, *Id.*—Chevin, a Surname, 338—Alleged Armour-Plated Ship in 1530, 339—Sainte-Barbe—Prelate mentioned by Gibbon—Ancient Chapels—Monogram or Cypher—Adult Baptism by Immersion, and Font suitable thereto—The "Great Norfolk Window: King John signing Magna Charta"—Human Skin tanned—Quotations wanted—Agricultural Implements—The Cave of Adullam and Sir Walter Scott—Ostrich Feather Badge—Goose-grass—Tombstones in Chancery—Arms of Wilkes—The Barbarous (?) Dialect of Yorkshire—First Cousins—Thackeray's "English Humourists"—Aztecs—Salad—God Speed—"Dear Joy"—Death of Dr. Darwin—Comte de Roye—Forbury—Joseph Cain—Sir James Calthorpe—Stepney Parish, &c., 340.

Notes on Books, &c.

Notes.

THE ALDINE ANCHOR: AN IMPROMPTU.

Among the many occasional pieces of poetry which were contributed by the Rev. John Mitford, of Benhill, to the *Gentleman's Magazine*, the following appeared in the number for May, 1836:—

"THE ALDINE ANCHOR: AN IMPROMPTU.

"Αἱ δὲ σφραγίδες ἡμῶν ἔστω, Πελεῖας, ἢ Ἰχθὺς, ἢ Λύρα μουσική, ἢ Ἀγκυρά ναυτική.—Clement. Alexandrin. *Pedag.*, lib. iii. c. xi.

"(Trans.) "Let your emblems, or devices, be a dove, or a fish, or a musical lyre, or a naval anchor."

"Would you still be safely landed,

On the Aldine Anchor ride;

Never yet was vessel stranded

With the Dolphin by its side.

"Fleet is Wechel's flying courser,

A bold and bridleless steed is he;

But when winds are piping hoarser,

The Dolphin rides the stormy sea.

"Stephens was a noble printer,

Of knowledge firm he fixt his Tree;

But Time in him made many a splinter,

As, old Elzevir, in thee.

"Whose name the bold Digamma hallows,

Knows how well his page it decks;*

* This is an allusion to the late Abraham John Valpy, the printer of the *Dolphin Classics*, which are all impressed with this black Digamma.—J. G. N.

But black it looks as any gallows
Fitted for poor authors' necks.

"Nor Time nor Envy e'er shall canker,
The sign that is my lasting pride;
Joy, then, to the Aldine Anchor,
And the Dolphin at its side.

"To the Dolphin, as we're drinking,
Life, and health, and joy we send;
A Poet once he sav'd from sinking;
And still he lives—the Poet's friend."

When these verses appeared in the *Gentleman's Magazine*, their author was its editor, and the late William Pickering of Piccadilly was its publisher. Mr. Mitford's literary fame had been first established by his services as "the Editor of Gray": and he will probably continue to be remembered chiefly in that capacity. He afterwards edited the works of some other writers in Pickering's series of the *Aldine Poets*. Pickering also brought out, with his wonted neatness and elegance, various original volumes of poetry by authors of the day. It was thus he earned the compliment expressed in the closing words of Mr. Mitford's lines.

I have been induced to request the republication of this spirited impromptu upon seeing it quoted in *The History of Signboards*, by Larwood and Hotten (p. 229), recently published, in which it is attributed to the pen of Sir Sam. Egerton Brydges (there misprinted "Bridges"). This error is, I find, easy of explanation. In the *Gentleman's Magazine* the impromptu happens to follow copies of Sonnet 684 and Sonnet 822, extracted from the series by Sir Egerton Brydges; and, as it has no signature whatever, it has been supposed to have come from the same source. But I can positively state, from my own knowledge, that *The Aldine Anchor* was actually written by the Rev. John Mitford.

JOHN GOUGH NICHOLS.

HISTORICAL PARALLEL.

The student of Herodotus who may happen to read Miss Rogers's *Domestic Life in Palestine*, can scarcely fail to be struck with a curious parallel which exists between a story told by the father of history, and one given by the gifted author of the modern chronicle.

We learn from Herodotus (b. iii. 118) that, when Darius asked the wife of the condemned Intaphernes whether she would have him pardon her husband, her brother, or her son, she replied: "Since the king grants me the life of one, I choose my brother from them all. Surprise being expressed at her selection, she explained: "O king, I may have another husband if God will, and other children if I lose these, but as my father and mother are no longer alive, I cannot by any means have another brother: for this reason I spoke as I did." Darius was satisfied with her

answer, and liberated her eldest son as well as her brother.

The story told by an oriental to Miss Rogers is as follows:—

"When Ibrahim Pasha, the son of Mahomet Ali, ruled in Palestine, he sent men into all the towns and villages to gather together a large army. Then a certain woman of Serfurich sought Ibrahim Pasha at Akka, and came into his presence, bowing herself before him, and said: 'O my lord, look with pity on thy servant, and hear my prayer. A little while ago there were three men in my house, my husband, my brother, and my eldest son. But now behold, they have been carried away to serve in your army, and I am left with my little ones without a protector. I pray you grant liberty to one of these men, that he may remain at home.' And Ibrahim had pity on her, and said: 'O woman, do you ask for your husband, for your son, or for your brother?' And she said: 'O my lord, give me my brother!' And he answered: 'How is this, O woman, do you prefer a brother to a husband or a son?' The woman, who was renowned for her wit and readiness of speech, replied in an impromptu rhyme:—

'If it be God's will that my husband perish in your service,

I am still a woman, and God may lead me to another husband:

If on the battle-field my first-born son should fall,
I have still my younger ones, who will in God's time
be like unto him.

But oh! my lord, if my only brother should be slain,
I am without remedy—for my father is dead, and my
mother is old.

And where should I look for another brother?' "

And Ibrahim was much pleased with the words of the woman, and said: 'O woman, happy above many is thy brother; he shall be free for thy word's sake, and thy husband and thy son shall be free also.' Then the woman could not speak for joy and gladness. And Ibrahim said: 'Go in peace, let it not be known that I have spoken with you this day.' Then she rose, and went her way to her village trusting in the promise of the Pasha. After three days her husband and son and brother returned unto her, saying: 'We are free from service by order of the Pasha, but this matter is a mystery to us.' And all the neighbours marvelled greatly. But the woman held her peace, and this story did not become known until Ibrahim's departure from Akka, after the overthrow of the Egyptian government in Syria in 1840."—*Domestic Life in Palestine*, p. 272.

We wonder what the husband and the son thought of wifely and motherly affection, when the mystery of their deliverance was cleared up.

ST. SWITHIN.

ACADEMICAL COSTUME.—This subject has been discussed in "N. & Q." under the (to my mind) less appropriate heading of "Clerical Costume" (3rd S. x. 196, 233). The simple question is, if an academic body, by adopting particular hoods as the mark of different degrees, has the right from law or custom of prohibiting those who hold similar degrees conferred elsewhere from using the same hoods—such hoods being properly the mark of the degree, and not of the locality where conferred?

First, then, the question of Honorary Degrees:—Are not those who receive them *graduates*? LAICUS (p. 196) denies this; and yet, what is a graduate but one who has received an academic degree? The Oxford lists of graduates include all such.

Secondly, does not a Lambeth degree make the recipient a Master of Arts, or Doctor, as the case may be, to all intents and purposes? The Archbishop of Canterbury grants these degrees under the Act of Parliament authorising him to do all acts not forbidden by God's word, which, before the blessed Protestant Reformation, the Pope of Rome had been accustomed to do. If then the Pope conferred the degree and the suited dress, the Protestant archbishop can do the same; and whoever objects to either, does so in direct opposition to the statute law. Now the Popes not only bestowed degrees, but they used to confer on academical bodies the power of so doing; and on this such bodies still act, giving with the degree the right to use the appropriate dress. It would be strange indeed if the French objection, mentioned by LAICUS, should be maintained: that a degree conferred by the Pope should not have the same validity as one conferred by those who had received the authority from him of granting it. The case of Samuel Peploe decided that Oxford and Cambridge had no right to limit who are graduates legally; much more have they none in the matter of costume to the prejudice of Lambeth.

Thirdly, the University of Bologna, and those based on its model, grant as the accompaniment of a degree, "*quæcunque usquam gentium Artium Magistris [or Doctoribus, of any faculty, as the case may be] competent privilegia et ornamenta.*" Such a diploma is definite enough, and it is understood as giving the right to use such marks of a degree as are customary in any particular land or locality, quite irrespective of the claims of particular universities to appropriate some special hood to the exclusion of other graduates.

Fourthly, the fifty-eighth canon has no legal force whatever; and so long as that is the case, it might be considered *illegal* to argue on it; but let it be granted that it states in words a decent custom, then, in order to carry out such custom, we have only to inquire—Who are graduates? And this must be discussed in an academical sense, and not in an ecclesiastical (if that be possible).
LAELIUS.

SCOTTISH RECORD PUBLICATIONS.—Amongst the works enumerated for publication, we were not a little vexed to observe Andro of Wynton's *Chronicle*, the only valuable portion of which was admirably edited by Macpherson, and printed in two volumes royal 8vo years since. No doubt the portion commencing with the Creation of the World was omitted, most properly, as useless; but,

so far as related to the historical portion that followed, the text was given most accurately. Why, therefore, expend money in reprinting what has already been done in a manner so confessedly excellent merely because there is an unprinted part of no value at all except to philologists.

The late able antiquary, W. Turnbull, Esq., edited, under authority of the Master of the Rolls, a Metrical Scottish Chronicle in three large royal 8vo volumes. It was executed with that care and critical accuracy for which that lamented gentleman was so much distinguished; but, after all his labour, have any good fruits arisen out of it? Can it be shown that it contains new matter of any importance? Is it not a mere versification of the explored fables of Scottish History, of which the world has had already quite enough? To be sure it has been said to be valuable philologically; but is that any reasonable ground for the great cost created by its publication?

On the other hand, it is announced that there is to be an edition of Fordun. If the genuine text of this historian can be given, separated from the *ex post facto* of his continuator, such a contribution to our historical literature would be a boon of no small value.

Perhaps we may be forgiven for asking what has become of the copies unsold of the various Rolls publications? That the entire prints have not been exhausted we are inclined to suspect. Might not these be disposed of in the way in which booksellers usually distribute stock after the lapse of a certain number of years? The produce of such sales would supply a certain amount of funds, and lessen drafts on the Treasury, besides saving warehouse-room rent, and enabling those whose purses are not very full to spend a little money occasionally in acquiring what they take a fancy for.

In this way—as the object, we presume, of the publications is for the benefit of the country—the volumes would be spread over the kingdom, and the chances of destruction, by accidental fire or injury by damp in the warehouses, excluded.

J. M.

ONE ALPHABET FOR EUROPE. — The unity of nations, of the same race and language, now becoming so great a fact, promises to realise so many most important advantages in a political point of view, that a wish naturally arises for the speedy arrival of some signal literary benefits from the same source. Among these we may surely reckon the abandonment by the Germans and Russians of their peculiar alphabets, both in printing and writing, and the adoption by these widely-spread communities of the Roman letter. The Germans already use this letter in works treating of scientific subjects, and may on this account be more readily inclined to extend it to all books, and thus remove a difficulty which repels a beginner at the

outset in learning German. The characters used in letter-writing are still more crabbed and perplexing. Let Germans show their love of unity, in a sense beyond the bounds of the fatherland, by lessening the hindrances to literary and friendly intercourse between them and other nations, and thus assist, in what must be dear to them, to diffuse a knowledge of their rich and noble language and literature as widely as possible. The same remarks as referring to the alphabet will apply to Russia, which has so great a future before it.

J. MACRAY.

ABORIGINES. — *The Record* of Sept. 28, 1866, has the following letter. I do not know whether any legal proceedings have been taken upon it: —

"THE RUSSIAN CIRCUS.

(To the Editor of *The Record*.)

"Sir, — A great hippodrome and Russian circus visited Rasen on July 6. Amongst other attractions was a 'horde of wild men,' according to placard, 'from the island of Yesso, have been exhibited in the principal cities of Russia, France, and Prussia. They landed on the hospitable shore of England at Hull, Jan. 29, 1865, in the good ship *Constantine*, Captain Manderfelt. The proprietor, unable to speak the English language, has, through the intervention of their consul, made arrangements to unite these wonderful people with the grand Russian circus, where they will appear at mid-day and evening performance, and give a vivid description of their wild hunting exploits.'

"Those who saw them told me they gave no such description, but were confined in a cage like wild beasts, bobbing up and down, and uttering a strange inarticulate noise. And this sad exhibition has been travelling ostentatiously from place to place, and witnessed by thousands of Englishmen. I have corresponded with the Aborigines Protection Society, who express themselves ready to take action on the subject when they can find the present locale of the Russian circus. Can any of your readers inform us?

"Yours truly,

F. F.

"Tealby, near Rasen, Sept. 17, 1866."

The cruelties of English showmen are notorious. When I was a boy several Esquimaux, "caught by Captain Parry," were exhibited. They ate what appeared to be train oil and candle-ends, but one refused, with some petulance, a tallow dip kindly offered by a spectator. The showman promptly declared that they would not eat anything till it had been examined by the medicine-man and blessed by the priest, and that each operation would take time. When the Lyceum was unattractive, Mr. Arnold, the manager, caught some Red Indians, who did the war-whoop and represented scalping. Afterwards they became Highlanders "who have fought for their country, many of whom have balls in their bodies." A collection of such atrocities would be interesting.

FITZHOPEKINS.

Paris.

Togs. — Allow me to advance a surmise. I have often wondered what is the derivation of the word "togs," a slang term for clothes; and at last

I think I can with propriety cry "Eureka!" Sooth to say, I have come to the conclusion that "togs" is nothing more nor less than a corruption and a contraction of the Latin *toga*, which, by-the-way, Mr. Keightley says was a "large woollen shawl of a semi-circular shape," and not a gown, as is generally supposed. Whence Mr. K.'s authority for so saying? and what do your readers think of my surmise? Mr. Hotten's *Slang Dictionary* is in eclipse on the subject.

W. H. WILLIAMS.

FUNERAL SUPERSTITION.—There is still remaining, among the lower orders, a great amount of superstition. The following lately came under my notice:—One of my family being in a house at a funeral, after the corpse had left the house for the church, she happened to shut the outer door, which sadly disconcerted the old nurse. She opened it again instantly, remarking, that even its being temporarily shut was dangerous; but had it remained closed till the mourners returned home, there would certainly have been another corpse taken from the house within the year. I saw another instance of this feeling last week. After the corpse had left the house, a violent storm of rain took place; but the door was kept open, although the rain beat in, and must have done some damage to the property inside. On making an inquiry, I find it also extends to the windows. Not a door or window must be shut until the mourners returned.

Is this superstition in vogue in other counties besides Hampshire?

SAMUEL SHAW.

COLERIDGE'S RHYME.—A story is told of Coleridge that, being asked to furnish a rhyme for the name Julianna, he replied:—

"Coughing in a shady grove,
Sat my Julianna;
Lozenges I gave my love,
Ipecachuana."

If this story is true, it is singular that neither Coleridge nor his auditors perceived that he did not supply the desired rhyme, the *ana* at the end of one word being identical in sound with *anna* in the other. Manna, Hosanna, and some other words, do rhyme with Juliana.

UNEDA.

Philadelphia.

RHYME TO TIMBUCTOO.—An American journal contains the following:—

"When Stiggins started from Timbuctoo,
He forgot his Bible and *Hymn-book too!*"

S. JACKSON.

SEATS OF THE GENTRY.—Chamberlayne, in his *Mag. Brit.* p. 252 (1708), gives the following saying, which is worth preserving:—

"The Buildings of England, or rather the Seats of the Gentry, have been thus anciently valued:

"The North for Greatness, the East for Health,
The South for Neatness, the West for Wealth."

A. A.

Queries.

ANONYMOUS.—I possess a Roman Catholic book of devotion called *The Divine Office for the Use of the Laity*, 4 vols. 8vo, 1763; no place or printer's name. At the end of each volume, before the index, is the following "declaration of the author":—

"I submit whatever is contained in this work to the Judgment of the Apostolic See (wherein resides the visible head of the Church of Christ on earth), to that of the Apostolic Vicars in England, and of the whole Catholic Church, in whose communion I hope, by the grace of God, to live and die. C. C. C. A.—D. A."

"April 17, 1763."

I am anxious to know who was the author, and what the place of publication.

A. O. V. P.

Who wrote *Manuscript Memorials*, London, 1831?

JOHN DAVIDSON.

COINS.—I have a battered old copper coin like a halfpenny in my possession, which I picked up in the United States. On one side there is a head with the legend "Georgius triumpho." Nothing else is decipherable. What is the coin?

Is a silver coin with this legend—

ARCHI. AUST. DUX. BURG. BRAB.

(reverse)—

PHILI. INDIAR. REX.

of any rarity or value?

F. M. S.

GLASGOW.—The correspondent of to-day's *Daily Telegraph* (Oct. 1, 1866) gives the possible derivation of the name Glasgow from *Glas* (grey), and *gobba* or *gow* (a smith). Can any of your correspondents inform me if this is really the case, or help me to a better derivation?

C. F. COMBE.

"HISTORY OF THE ISLE OF MAN."—There is a large folio MS. "History of the Isle of Man" in the possession of C. Wicksted, Esq., Shakenhurst, Worcestershire. It belonged to the library at Betley Hall, Staffordshire. It appears to have been written about the close of the great civil wars in Charles II.'s reign, and gives a very copious and full account of the government and institutions of the island. Was this MS. known to, or consulted by, any writer on the history of the island? The author is said to be some person who retired to its shores during the troubles of civil war in England.

THOMAS E. WINNINGTON.

"JEPHTHA."—In 1846 was published *Jephtha*, a dramatic poem, by a Lady: Caines, publisher, Hallin Street. I have not seen this sacred drama, but I believe it is possessed of considerable merit as a literary work, and was printed with the laudable intention of aiding a church building fund. The authoress is said to be a niece of the late Archdeacon Pott. Can any reader of

"N. & Q." give me the name of this lady, and inform me whether she has written any other poetical works?
R. I.

MARINER'S COMPASS (3rd S. x. 178.)—Can any of your readers give a probable reason why, or when, the names of the cardinal points, *nord, sud, est, and ouest* (which are evidently English) have been imported into the French language? Is it possible that the compass should have been known to the English before the French became acquainted with its use?
A. A.

Poets' Corner.

MERIDIAN AND MIDNIGHT.—When it is noon-day in England it is midnight in New Zealand. Is it the preceding or the succeeding midnight?
H. W.

OVIDII METAMORPHOSES.—An ancient copy of this poem has recently come into my possession. A few slightly stained pages excepted, and the name of some former owner effaced on its first leaf, it is in clean and perfect condition:—an octavo, with broadly margined notes *variorum*; the type Italian, with Roman capitals; and the title-page bearing the paranomasial device of a *griffin*, holding in its claws an orb between two cherubic wings, with the legend—"Virtute duce, comite Fortunâ." The publisher's name, abode, and date: "Apud. Seb. Gryphum, Lugduni, 1553."

I should be glad to know the *collectorial* value.

E. L. S.

THE PIPE OF TOBACCO.—I have been lately searching for two well-known pieces of wit that are often quoted; but have failed in meeting with them in a perfect and correct shape. I allude to Isaac Hawkins Browne's *Pipe of Tobacco*, and Bonnel Thornton's *Burlesque Ode on St. Cecilia's Day*. If any one can assist me, I shall be glad to meet with them.* There are a great number of these witty effusions lying loose in our literature: for example, Ruggle's *Ignoramus Comædia*; Boswell's *Justiciary Opera*; Drummond's (of Hawthornden), macaronic Latin poem, *Poleno-Mid-dinia*; and plenty of others, both in prose and verse. They would, if gathered together, form a most amusing sort of "Harleian Miscellany" (in one volume) for the library fireside of an evening.

Could not MR. PAYNE COLLIER undertake such a work? Subscribers would come in easier than for Tottel's *Miscellany*, &c.; and I should subscribe (and get subscribers) with great pleasure. Or if any fellow-readers of "N. & Q." will assist with communications and advice, I would myself willingly undertake to print and publish, at a

[* There are two separate editions of Browne's *Pipe of Tobacco*, in *Imitation of Six Several Authors*, 1736, 1744, 8vo. It is also printed in the collection of his *Poems*, edited by his Son, 1768, 8vo, pp. 115–124. This work and Bonnel Thornton's *Ode on Saint Cecilia's Day*, 1763, 4to, are in the British Museum.—Ed.]

See some lines of this, in Boswell's Johnson, sub anno 1763

small price, such a volume as I describe; presenting copies to all communicators free of cost.

EDWARD KING.

Lymington, Hants.

"THE SHEPHERDS' WIVES' SONG."—The *Gentleman's Magazine* for July, 1792 (p. 652), contains some verses called "The Shepherds' Wives' Song," said to be from a MS. of the sixteenth century. Can any one tell me who is the author, and what the date of the poem?
A. O. V. P.

SONG.—Can you oblige me with a reference to the song of which the following are verses?—

"As a young Roman knight was by chance passing by,
Sir,

The old soldier's appearance at once struck his eye, Sir;

His purse in his helmet he dropt with a tear, Sir,

As the veteran's sad story attracted his ear, Sir.

Date obolum Belisario.

"I have fought, I have bled, I have conquered for Rome,
Sir;

I have crown'd her with laurels which for ages shall bloom, Sir;

From her foes' harsh dominion I have rais'd her to power, Sir;

I've espoused her for life, but disgrace is my dower,
Sir.

Date obolum Belisario."

It looks as if it were from some play of the last century.
X. Y. Z.

CAPTAIN SPRYE'S COLLECTIONS.—In Burke's *History of the Commoners* (edition 1838, vol. iv.) is an account of the family of Sprye of Devonshire, evidently compiled by Captain Richard Samuel Sprye, of the Madras army, second son of the Rev. John Sprye, Vicar of Ugborough. He there states of himself that—

"Captain Sprye has for many years devoted considerable time to the collection of the histories and genealogies of the parliamentary families of his native county, Devon, during the period of the civil war and commonwealth. These collections are very extensive and complete, abounding with local and parliamentary history of the period; hitherto unpublished, of a most interesting nature to the county."

I wish to be informed whether this gentleman is still living, and has made any portion of his collections public: or, if deceased, when he died, and what has become of the collections described by himself as being of such value and importance.
N. H. S.

ARMS OF SUNDERLAND.—Can you tell me what is the coat of arms of this town?
CHEVRON.

TRIADS.—Am I wrong in believing that within the last three years a book has been published for the use of schools, in which an attempt is made to facilitate the labours of those *in statu pupillari* by presenting them with a collection of such events in history as are best impressed upon the mind by remembering that they have occurred in groups of three? I fancy it bears the title which heads

this paragraph. I shall be much obliged to any one who will give me an early answer to this question—one which even a bookseller in these regions professes himself unable to answer.

ST. SWITHIN.

WILMOT SERRES.—In my copy of the *Life of the Author of the Letters of Junius, the Rev. James Wilmot, D.D.*, the three facsimile plates are signed by the authoress in her own autograph, "C. W. Serres," palpably added by a pen to the copper plate. As I have seen one copy without such signature, I wish to ask whether the copies issued were generally so signed, or whether this was an exceptional case.

T. B.

WOODEN DOORS IN KING'S HEAD COURT, SHOE LANE.—There are two old wooden doors hanging uselessly on their hinges, on the top entrance of this court, close to Gough Square. Why were they placed there? Some of the inhabitants think they were used to shut out persons from the square, or from some similar motive, adopted by the city authorities in olden times. I beg leave to ask for an explanation on this subject.

STULTUS.

Queries with Answers.

WILLIAM HENRY IRELAND AND THE SHAKSPEARE PAPERS.—This person is stated by one of your correspondents (*ante*, p. 228) to have been a man of "poor understanding, with not even the skill of an imitator." I fancy that this assertion must remain a matter of opinion. When W. H. Ireland composed the celebrated Shakspeare "forgeries," he was in an attorney's office, and only sixteen years of age; and to have, at that early period, deceived the most learned men and sagacious critics of that day, he must surely have displayed some abilities and some skill as an imitator. The late Mr. William Cobbett informs us—

"That soon after the acting of the play, *Vortigern*, the indiscretion of the lad caused the secret to explode, and instantly those who had been deceived by his writings did everything in their power to destroy him. The attorney drove him from his office; the father drove him from his house; and, in short, he was hunted down as if he had been a malefactor of the worst description."

This took place in February 1796, and after that period he was probably compelled to eke out his miserable existence by literary labour. Is there any memoir of him, or any list of his original compositions and translations? When did he die, and where was he buried? D. W. S.

[It was on December 24, 1795, little more than seventy years ago, that the curiosity of the public was excited by the pretended discovery of certain miscellaneous papers and legal instruments attributed to Shakspeare, to which were added the original manuscripts of *Kyng Leare* and part of *Hamlette*. Men of superior genius, of more than

ordinary understanding, sincerely believed that Shakspeare alone, and no other, wrote those papers. Among the learned Thebans deceived by this clumsy fabrication, we find the names of Dr. Samuel Parr, James Bindley, Herbert Croft, Jonathan Hewlett, the translator of old records, and Dr. Joseph Warton. Even the toady Boswell, after taking a tumbler of warm brandy-and-water, dropped on his knees and piously ejaculated, "Well, I shall now die contented, since I have lived to witness the present day. I now kiss the invaluable relics of our bard, and thanks be to God that I have lived to see them!"

After much argument from Dr. Parr on the subject, Sheridan was prevailed upon to make the following concession: "Shakspeare's they may be; but if so, by God he was drunk when he wrote them." Porson, who had been requested to sign a certificate vouching their authenticity, shrewdly replied, "I thank you, Sir, but I detest subscriptions of all kinds, but more especially to *Articles of Faith*." A few days later a letter was published signed *England*, and attributed to Porson, in which the writer pretended to have found in an old trunk some manuscript plays of Sophocles, and of which he presented the public with a specimen of thirteen lines. These lines were the old song of "Three children sliding on the ice," translated into Greek Iambics.

Kemble, although warned perhaps by Malone, in an unlucky hour, brought *Vortigern* on the stage, and acted as the principal character. On the night of performance the public curiosity had been so much excited, that there was a great overflow. The Prologue, written by Sir James Bland Burgess, Bart., and the Epilogue by Della Crusca Maffey, Esq., both spoke of the play as certainly Shakspeare's. The first part of the tragedy went off without any disapprobation; but when Kemble pronounced the line—

"And when this solemn mockery is o'er"—

a most discordant howl echoed from the pit, and the piece was most effectually damned. The "solemn mockery" was indeed over, and on the following morning the treasury accounted with the elder Ireland for the receipt of the night, 206*l.*, charges being first deducted. The son got 60*l.*, he tells us, out of the 300*l.* paid down; and 30*l.* more out of the 103*l.*, the half of the *only* receipt out of the promised sixty nights.

On glancing over the papers, the shrewd and critical Ritson detected the imposition, though he admitted that great skill and genius were exhibited in the forgery. Mr. Boaden has the credit of the first discovery, whose ingenious letter to George Steevens appeared soon after Mr. Ireland's publication. Boaden, however, only stormed the outworks; it was Malone who carried the citadel—or, as it was wittily remarked, the former drove the nail, and the latter clenched it.

Who were the original fabricators of these Miscellaneous Papers will probably never be discovered with certainty. Samuel Ireland, the ostensible owner, stated that he received them from his son, Master William Henry Ireland: the son received them from a person who *will not be known*. That the elder Ireland was suspected of being

concerned in the forgery was more than whispered at the time. George Steevens, in a letter to Bishop Percy, dated Dec. 26, 1796, says—

"Our newspapers may have informed you that a compound of illiterateness, folly, and deceit, entitled *An Authentic Account of the Shakspearian MSS. &c.*, by W. H. Ireland, has made its appearance. In this publication a new game of fraud should seem to have been contrived. The hopeful youth takes on himself the guilt of the entire forgery, and strains hard to exculpate his worthy father from the slightest participation in it. The father, on the contrary, declares that his son had not sufficient abilities for the execution of so difficult a task. Between them, in short, there is a pretended quarrel, that they may not look as if they were acting in concert on the present occasion. No credit, however, is given to this extraordinary performance, which is produced with the sole view of whitewashing the senior culprit, and thickening the veil between the public and the other parties concerned in the original imposture." (Nichols's *Literary Illustrations*, vii. 8.)

George Steevens's conjecture as to the complicity of the elder Ireland in these forgeries has since received some confirmation from a writer in Willis's *Current Notes* for December, 1855, who is still living, and was personally acquainted with the Ireland family. He assures us, that "Samuel Ireland, the father, was the original deviser of the whole affair. He had succeeded so well in befooling 'professed judges' of the original designs by Hogarth, that, prompted by his needy circumstances, he let fly at a higher game, and befouled the shrine of England's dramatic bard. It was Samuel Ireland's eldest daughter who wrote the imitations of the dramatist; the younger one assisted, and the redoubtable William Henry was merely a copier. It was Samuel Ireland who began by collecting books of Shakspeare's time, fabricated manuscript notes, and inserted them in the books as if written by the immortal bard, when finding them greatly admired, he persisted till their frequency might have divulged the nefariousness of the transaction, to all but those who were stupidly blind."

That the two Irelands had succeeded in collecting in Norfolk Street much of our rare early English literature for the supposititious library of Shakspeare, each work containing absurd manuscript notes attributed to our greatest dramatist, is evident from the Catalogue of Ireland's books, sold by Leigh, Sotheby, and Son, at their house in York Street, Covent Garden, on May 7, 1801, and seven following days. A portion of this Catalogue is printed in *The Monthly Mirror*, 1801, vol. xi. pp. 330—333.

Respecting the birth of the younger Ireland, we discovered in the British Museum a copy of his *Authentic Account of the Shakspearian Manuscripts*, 1796, 8vo, containing the following manuscript note, probably by Edmund Malone:—

"In the Advertisement prefixed to the volume of Miscellaneous Papers, published on the 24th December, 1795, Samuel William Henry Ireland is mentioned to be a young man then under nineteen years of age. According

to this computation he was born in the year 1777, and I am informed that his baptism is registered that year in the parish of St. Clement Danes by the name of William Henry Irwyn, according to his mother's name, who was then a married woman living with Mr. Ireland separated from her husband."

A list of Samuel William Henry Ireland's literary productions will be found in Bohn's *Louendes*. After struggling for many years against poverty and misery, he died seemingly quite forgotten on April 17, 1835, in Sussex Place, St. George's Fields.]

BOUCHER'S GLOSSARY MSS.—Some three years and a half ago I purchased at Messrs. Sotheby's a box containing a large collection of MSS. formed successively by Mr. Boucher, Mr. Hunter, and Mr. Barker. In their integrity these papers contained nearly all the materials for a very extensive and erudite Archaic and Provincial Glossary, but unfortunately large portions are missing. I think that not less than forty or fifty foolscap brochures have at some time or other been abstracted or lost; and my object in making this communication is to ascertain whether any of your readers can give me the slightest clue as to the possible hiding-place of the missing volumes. So much research has been expended upon the work by its three successive authors, that it is lamentable that it should now be in so mutilated a condition; and I should be glad to pay handsomely for the materials, which would, if restored to their places, complete the hiatus. JOHN ELIOT HODGKIN.

West Derby, Liverpool.

[In the *Gentleman's Magazine* for May, 1831, p. 450, we find the following notice:—

"BOUCHER'S MSS.—The Proprietors of Dr. Webster's English Dictionary have purchased from the family of the late Rev. Jonathan Boucher, Vicar of Epsom, the MSS. which he had prepared for a Glossary of Provincial and Archæological Words (intended originally as a Supplement to Dr. Johnson's Dictionary, of which one part, containing letter A, was published in 1807; see our vol. lxxiv. p. 592; lxxix. 310. These will now be published as a Supplement to Dr. Webster's English Dictionary.")]

PERPETUAL MOTION.—I should be much obliged if you could inform me where I can find the best account of the various means that have been suggested for producing perpetual motion. G. W.

[In "N. & Q.," 2nd S. x. 349, is a list of works on the problem of a perpetual motion (see also iii. 273; iv. 229.) To that list add the following works: *A Treatise on Continual Motions*, by Joannes Taisnieri, translated by Richard Eden, 1579, 4to. *Concerning a Perpetual Motion*, by Nicholas Papin, in the *Philos. Trans.* Abridged (1685), iii. 240, 315. *Remarks on some Attempts made towards Perpetual Motion*, *Philos. Trans.* Abridged (1721), vi. 542. *A Machine for Exhibiting Perpetual Motion* (1776), *Philos. Trans.* Abridged, xiv. 97. Consult also Rees's *Cyclopædia*, articles "Motion" and "Orffyreus's Wheel," and *Genl.*

Mag. vii. 67; xviii. 445; lxx. 1128; lxxiii. 644; lxxxvii. (ii.) 170; lxxxviii. (i.) 63, 391; (ii.) 156.]

MACES.—Sandford says, that the badge of a Serjeant-at-Arms is a mace carried on his left shoulder. Where can any account be found of these maces, carried as civil ensigns: such as in the cases of the Lord Chancellor, Speaker of the House of Commons, Mayors of Corporations, Presidents of Societies, &c.? A reference to any article upon the subject will oblige

CANTIANUS.

[Historical notices of the mace may be found in Muratori, *Antiq. Med. Ævi Dissert.*, 26; Meyrick and Skelton's *Engraved Illustrations of Ancient Arms and Armour*, 4to. Lond. 1830, ii. pl. 82 and 134; Ellis's *Fabliaux*, edit. 1815, i. 190; Fosbroke's *Encyclopædia of Antiquities*, passim; the *Transactions of the London and Middlesex Archaeological Society*, i. 355; and "N. & Q." 2nd S. iii. 206; v. 262, 469; 3rd S. ii. 432. The mace in old writings is frequently termed the sceptre.]

MACAULAY'S "ARMADA."—In what magazine or periodical did this poem first appear? Is the original manuscript still in existence? and if so, in whose possession? W. L. B.

[Macaulay's unfinished poem of "The Armada" was first printed in his *Lays of Ancient Rome*, edit. 1848.]

Replies.

ITALIAN ACADEMIES.

(3rd S. x. 265.)

The reason which induced the founders to lay themselves open to ridicule, by the strange names and yet stranger rules which they gave to the various Italian academies, is a subject of very great interest. In other countries men of rank and learning have not been accustomed to enroll themselves as "The Lazy," or "The Sleepy," as "Arcadians," or "Madmen Chained." Are we to seek the reason in the folly or the wisdom of the Italians? Amongst these founders are men celebrated for high aims and literary achievements. They were above the folly, for folly's sake, of making sport of the means they used for advancing the honour of literature.

"Those academies," says Hallam, "have usually been distinguished by little peculiarities, which border sometimes on the ridiculous, but serve probably, at least in the beginning, to keep up the spirit of such societies. They took names humorously quaint; they adopted devices and distinctions which made them conspicuous, and inspired a vain pleasure in belonging to them."—*Lit. of Europe*, part i. chap. ix.

And again,—

"The fantastical part of the Arcadian Society was common to them with all similar institutions; and mankind has generally required some ceremonial follies to keep

alive the wholesome spirit of association."—*Ibid.*, part iv. chap. v.

But if this be the case, it can, at any rate, only apply to the sixteenth century and the Italian character. Neither the Academy of France nor the Royal Society and the Society of Antiquaries of England found it necessary to take ridiculous names to inspire a vain pleasure in belonging to them, or to make rules suited only for masqueraders in order to keep alive the wholesome spirit of association. Hallam, by generalising, seeks to excuse folly, but he might perhaps have found in the *apparent* folly a crafty wisdom which needs no excuse. The earliest of the Italian literary societies had no strange title. It was founded at Rome by Pomponius Lætus, and was called by his name. Its only peculiarity was that the members assumed Roman patronymics. But a society for literary purposes was in itself too peculiar not to excite attention. Pope Paul II. could see in it only danger. It was to him a band of conspirators, a body of atheists. Its founder and his brethren were arrested, tortured, and imprisoned, and Paul issued his famous decree that the very name of Academy should not be pronounced either in jest or earnest ("vel serio vel joco") under penalty of heresy. This was in 1468. There was some excuse for Paul, for there was at this period a craving after the customs and literature of ancient Rome. Pagan names were used, and the purity of Ciceronian Latin was compared with the barbarisms found in the service books of the Church. Pomponius was certainly not a good Catholic; but if the Pope had been an antiquary he would have loved him as a brother. Paul, however, imagined that all antiquaries were the enemies not only of his religion but of his temporal power, and acted accordingly. In the other states of Italy the same jealousy of literary societies existed. If learned men met together they were supposed to be plotting treason. An academy was work for the police. The very name brought danger to all connected with it. But literary men could only work with good effect in common. Societies were therefore necessary. Their members had, however, no desire to create jealousy in the minds of popes and rulers. Consequently they were willing to appear fools that they might have in peace the enjoyments of wise men. They were ready to call themselves by every conceivable name of folly, and to act like mountebanks rather than men of letters. But they were true to their high aims. The members of the Florentine academy Della Crusca had furniture formed upon the pattern of articles in use in a mill. They listened to an orator whose pulpit was a hopper, and were ruled by a president whose seat was a millstone. But they nobly did their work, and separated the pure wheat of their language from the chaff which would have rendered it coarse.

So the Arcadians masqueraded in the verdant meadows on the banks of the Tiber, but they never forgot the great object they had in view—the cultivation of a refined taste for poetry, founded on the best and purest models. The device of concealing wisdom beneath an exterior of folly was very successful. A few of the societies in different cities were suppressed, but the majority flourished. Rulers might be jealous, but it would have covered them with ridicule to interfere with masquerading Arcadians or bran-sifting millers. They were content to be watchful, and thus jealousy was gradually laid to rest.

Many notices of the Italian academies are found in Hallam's *Literature of Europe*, taken from the large work of Tiraboschi; and Disraeli, in his *Curiosities of Literature* (2nd series), has an interesting article upon them and their ridiculous titles, of which I have made some use in the foregoing remarks.

H. P. D.

EPITAPHS ABROAD: THE CARMICHAELS OF THAT ILK.

(3rd S. x. 31, 274.)

I have no doubt, with C. E. D., that the Sir Alexander Buchanan of that Ilk, and Sir Alexander M'Auslane of Glen Douglas, the heroes of Beaugé according to the *Landed Gentry*, are intended for the same person, regarded from different points of view. But we have yet to learn that this protean knight was engaged in that action at all. Mr. Carmichael quotes Fordun to show that it was a *Kirkmichael* "qui fregit hastam suam super galeam Ducis Clarentie," and no evidence of equal weight on the other side has been tendered. I notice (in *Origines Paroch. Scotiæ*, vol. i. p. 151) that the church of Carmichael, existing in 1321, and dedicated to St. Michael the Archangel, is mentioned in the charter of that date by King Robert Bruce to the good Sir James of Douglas of the lands of Douglasdale, and Carmichael, as "*Kirkmychel*," thus affording a further presumption of the identity, as surnames, of St. Michael and Kirkmichael, or Carmichael. In an inquest held at Lanark on September 30, 1432 (cited in the *Saltfoot Controversy*, p. 66), William Carmichael of that Ilk appears on the jury, perhaps the same mentioned as witnessing a deed in 1410 (p. 32, *ante*); if so, besides distinguishing himself at Beaugé, he must have survived the carnage of Verneuil, where, in all probability, he fought under his feudal superior, Archibald (Tineman), fourth Earl of Douglas, who, with the Earl of Buchan and most of the Scottish auxiliaries, lost their lives—the remnant of the Scots as is well known, being formed into the famous archer guards of the French kings.

From the Chartulary of the Levenax, p. 56, it appears that the lands of Buquhanane and others were first granted by Earl Donald of the Lennox

to Maurice de Buquhanane about the middle of the fourteenth century. They remained with his descendants till the close of the seventeenth, when they were sold to the Grahams of Montrose, who about that time made large acquisitions in the Lennox, managing to strip their kinsmen, the Earls of Airth and Menteith, of all their landed possessions, and even attempting, according to Mr. Riddell, to grasp the titles, which was only prevented by the direct interposition of Charles II. Glen Douglas, however, which is on the west side of Loch Lomond, where the Buchanans never held lands, belonged, not to them, but prior to the close of the fourteenth century (thus long before Beaugé was fought) was included either among the possessions of the Macfarlanes of Arrochar, who claimed descent from one of the ancient Earls of Lennox, or among those of the Colquhouns of Luss, also early retainers of that house, and frequent witnesses to their charters. The boundaries between the lands of these two clans are not very distinct, but it is clear that Glen Douglas belonged to one of them, and not to the Buchanans.

ANGLO-SCOTUS.

Since the above was written I met with a new, and, to me, quite unknown, hero of Beaugé. When visiting the horse armour in the Tower a few days ago, the warder pointed out a small bronze statuette, showing two knights in the shock of the charge, one bearing the other over his horse's croupe at the lance point, which he said was the death of the Duke of Clarence. Examining the inscription, in old French, round the base, as quickly as the limited time allowed visitors would permit, I read that it represented the death of "*Monseigneur de Clarence*," slain at "*Vieil Beaugé*" by the "*Chevalier Garon de la Fontagne*;" and the story was said to be from the "*Chronique d'Anjou*." Now who was this knight, and what is the "*Chronique d'Anjou*"? I had no time, or, indeed, opportunity among a party of sight-seers, to ask any questions as to the age or history of the statuette, but thought it *apropos* of the present inquiry, as affording an additional proof of the singular confusion that surrounds the name of the agent in the undoubted historical fact of Clarence's death.

CHESHIRE LOCAL WORDS: "LOW."

(3rd S. x. 289.)

Low denotes an eminence both natural and artificial. Thus "*Low Top*" is the top of a hill on a road leading out of Ashbourne. It is a word widely spread in England, if not general. It most frequently is applied to a barrow or tumulus, whether of earth or stone, raised over the dead; and from these barrows very many names of places in Staffordshire, Derbyshire, and else-

where are derived. Thus, for instance, we have Warslow, Atlow, Callow, Totmanslow, Drakelow, &c. In Mayfield, Staffordshire, there were formerly two barrows—one called Rowlow (quare, the King's Low?), the other Harlow. The latter was formed of a pile of stones, and was wholly removed some seventy years ago; but the place still goes by its name. By-the-way, these names afford a remarkable instance of the long endurance of names annexed to the same spots, as each low was in a field, with nothing but a small farmhouse near the one, and quite a modern house near the other. Harlow raises a query. There is Harlow Hill at Harrogate, another Harlow Hill in Northumberland, and a third, I think, in Scotland. What is the meaning of *Har* in this word? Brinklow, in Warwickshire, is a village situate on the side (brink) of a Roman camp, which has a high mound at one corner of it, obviously, from its commanding situation, raised in order to give a view for miles over the surrounding country. On the banks of the Trent, in Derbyshire, there are two places, adjoining each other, called Barrow and Swarkstone Lows. This leads to the inference that these words were applied indiscriminately to a tumulus; but *low* is much more common, especially in composition. Probably many places took their names from lows which no longer exist. The stone of which Harlow, in Mayfield, was composed was carried away to mend the roads; and the mould, of which a barrow I opened was formed, was carted away by the tenant, and spread over the land as a dressing. This mould was much richer than any of the soil in the neighbourhood, and hence arises the question how came this to be the case? The mound had plainly been formed of regular layers of soil, as they were clearly visible in the sides of the cutting that was made for fifteen yards through the centre. These layers commenced immediately over the rim in the centre, and gradually became larger. It has occurred to me that these layers may have been formed of thick pieces of soil cut from the surface of the ground with heath, ling, &c. on them, as this might account for the superior quality of the soil in the mound, for that might be caused by the quantity of decayed vegetables. Two things rather tend to strengthen this supposition. There was no hollow anywhere near from whence the earth could have been taken, and the mound, though thirty yards in diameter, was only about six feet high in the centre, and if it had been made of earth it probably would have been much higher; but if it were made of sods covered with heath, &c., it would naturally lose much of its original height as the vegetables decayed.

Another inference, fairly deducible from such a mound, is that spades of some kind must have been used in its construction; and, in the case of barrows made of stone, is it not the inference that

tools for getting the stone were used? At Mayfield the stones, from present appearances, could not have been picked up on the surface of the ground, though there is plenty of stone in the ground.

What is the derivation of *barrow*? The use of the word wheelbarrow seems to indicate that it properly denotes a carrying machine without wheels, and such machines are used for carrying stone, &c.; and from the simplicity of their construction, with two poles and cross pieces, such machines are probably of great antiquity. Can such machines have been used in the construction of lows, and can there be any connection between the term as applied to the machine and to the low? It is true that Barrow-on-Trent is spelled *Barewe* in Doomsday? But it is not doubted that its name is taken from a very large barrow within the parish. (2 Glover's *Derbyshire*, 86.) This slight difference in the spelling, however, amounts to very little.

I had written thus far when I found the following in *The Times'* report of the opening of the Yorkshire wold tumuli (Oct. 18):—

"One of the largest of the three tumuli had been carted away for 'marling' the land. The two remaining barrows were composed of a peculiarly unctuous black earth altogether different from any wold soil."

This leads me to think that there was some common mode usually adopted in forming lows of earth.

C. S. G.

"*Low, loe*," says our genial nomenclator, Mr. Lower, "is a barrow, a farm, a grove." (*English Surnames*, p. 78.) Mr. Wright, in *The Celt, the Roman, and the Saxon*, speaking of the custom prevalent among rude peoples from the remotest ages of raising mounds, more or less elevated, to mark the resting-places of the dead, says:—

"To these sepulchral mounds our Anglo-Saxon forefathers gave the names of 'low' (*hlæw*), and 'barrow' (*beorh, bearw*); of which the former is chiefly preserved in names of places, such as Bartlow, Houndslow, *Lowesby*, &c.—P. 49.

Dr. Heinrich Leo, after stating that "the least elevation, even a cluster of stones, or a heap of earth, was called *bēorh*" by the Anglo-Saxons, says:—

"*Hlæw* had in part the meaning of *bēorh*. It is the Gothic 'hlāw,' sepulchrum, tumulus, gravemound, and then in general an artificial elevation of the soil, agger. . . . It appears to refer in names of places more to small existing elevations than to old sepulchral mounds, although mention is made of such."

He suggests a connection with the Latin *clivus*, and gives from Bosworth the following names in which *hlæw* is an element: *Hundeshlæw*, Houndslow; *Leódhlæw*, Ludlow; *Winneshlæw*, Winslow; *Mereshlæw*, Marlow; *Easthlæw*, Eastlow; and *Westhlæw*, Westlow. (Leo's *Local Nomenclature of the Anglo-Saxons*. London, Lumley, 1852.)

I remember in a hilly part of the county of Dur-

ham, Tow-Law, which occurs in the *Itin. Bradsh.* Can it be *Tives* or *Téwies Hlaw*, the hill of *Tive*, the Northmen's *Mars*? Finally, Bosworth (*Compendious A.-S. and Eng. Dictionary*, 1848), thus sums up the meaning of *hlaw*, *hlaw*—"1. *What covers*, a grave, heap, barrow, a small hill. 2. A tract of ground gently rising, a low." JOHN W. BONE.

Dunge, as far as my memory of the matter goes, is generally in Derbyshire associated with a ragged, rocky place, a kind of ravine. *Low* is a word which occurs in connection with, I may say, hundreds of prefixes in the Peak of Derbyshire and the surrounding district—as Arbor Low, Minning Low, Kenslow, Bingham Low, Chelmorton Lows, Elk Low, Hind Low, Brier Low, &c. &c. *Low* invariably in this district means a barrow, i. e. of course a tumulus or gravemound. *Withen* is generally a marshy place.

LLEWELLYN JEWITT.

Derby.

JOHN BAGFORD.

(3rd S. x. 265.)

I have a great respect for the memory of this old worthy, whose portrait (a capital engraving by Vertue), in conjunction with many of his bibliographical brethren, holds a conspicuous place in my library. I am much interested in his biography, and, consequently, pleased to see his name in your pages; but I do not exactly understand the "new fact" communicated by Mr. W. CAREW HAZLITT. It is certainly not a "new fact" in his biography that he was admitted to the Charterhouse "upon the recommendation of Dr. John, Bishop of Ely." The fact is patent to all who have touched upon his biography—Hearne, Chalmers, Dibdin, Lewis, &c. The former indeed, in the *Hemings Wigornensis Chartularium*, expressly says:—

"Mr. Bagford was as communicative as he was knowing: so that some of the chief curiosities in some of our best libraries are owing to him; for which reason it was that the late Bishop of Ely, Dr. Moore (who received so much from him), as an instance of gratitude, procured him a place in the Charterhouse. I wish all places were as well bestowed."

The date of his admission is not clearly given by the authorities I have quoted, which is perhaps the "new fact" which MR. HAZLITT has to communicate, although he has not so expressed it.

MR. HAZLITT says:—

"The registry of burials at the Charter-House does not go back further than 1756; but, to be sure, Bagford died at Islington."

Certainly, but he was buried in the cemetery of the foundation which had fostered his declining years. Mr. J. Sotheby, in a letter to Hearne

concerning Bagford's death (*Letters written by Eminent Persons*, &c., 1813, vol. ii. p. 22), gives us the following account of his funeral:—

"About seven in the afternoon, Saturday, May 5th, [1716], by order of the Charter-House, the servants went with a coffin to Islington, thence bore the corpse to his chamber; and Monday following (his acquaintance Mr. Clifton, a vintner, giving four bottles of sack to be drunk at his funeral), at five o'clock, evening service, brought into the chapel; thence, attended by his confreres (six of which held the pall), to the public place of interment within the precincts of the said House."

EDWARD F. RIMBAULT.

SAINT MILDRED.

(3rd S. x. 288.)

Your correspondent BOS PIGER has been misled by referring to the first edition of Sir Harris Nicolas's useful *Notitia Historica*. He would not have found it necessary to send you the first part of his query had he used the remodelled work as it appeared in Dr. Lardner's *Cabinet Cyclopædia*, under the title of "The Chronology of History," 1833. I have both editions now before me. The first gives February 20 as the feast of St. Mildred, which is quite accurate (see Butler's *Lives of Saints*, *sub die*, and Queen Eliz. *Liber Precum Publicarum* [circa 1560], Parker Soc. edit. in *Liturgical Services of the Reign of Queen Eliz.* p. 317), but it does not give the whole truth. The latter issue, both in the alphabetic and kalendral arrangement of the saints, gives July 13 as the feast of the deposition of the saint's relics. Your correspondent will find the life of the saint under that day in the *Acta Sanctorum*, July, vol. iii. p. 512. (I am obliged to give the reference at second-hand from Mr. Hardy's *Catalogue of Materials for British Hist.* vol. i. pt. i. p. 383, as I have no copy of that glorious work in my book-room, nor access to one nearer than Oxford, Cambridge, or London.)

Saint Mildred was especially honoured in the Isle of Thanet. The "Bulla quod festum sanctæ Mildredæ virginis celebretur sub duplici festo in Thaneto" was promulgated by Urban VI. (Tho. of Elmham. *Hist. Monasterii S. Aug. Cantuariensis*, ed. Ch. Hardwick, p. 68.) As I have never seen this Bull, I know not whether it relates to one or both of the festivals. As "festum" is the word used, it probably refers to one only—most likely, therefore, to the feast of the deposition of the relics.

The Oath-book of the Guild or Fraternity of Tailors was never intended to be a New Testament or a Gospel-book. The number of ways of administering oaths was, in the middle ages, almost infinite. If the reader looks under "Juramentum" in Du Cange's *Glossary*, he will find as much as would fill a portly octavo volume, if all the passages referred to were printed at length. People then

thought, as one would hope all instructed persons do still, that an oath taken in any solemn manner was binding on the conscience. The Oxford tailors certainly acted piously in selecting the solemn narrative of the Word's being made flesh, of the nativity, and of the ascension of the risen Lord, for their holy symbol. The use of the Kalendar is not so obvious. The lord mayor of London, in ancient times, was sworn upon "*Librum cum Kalendario et deforis effigie Crucifixi*."—*Liber Albus*, i. 24.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

The feast of St. Mildred is found in the early English Kalendar, given in Maskell's *Monumenta Ritualia*, on July 13, thus: "S. Medeldride, maide and martir." In another later Kalendar in the same work, taken from an *Enchiridion*, or *Horæ* of the use of Sarum, her feast is on February 20. In a Catholic Manual of 1706, I find her feast on July 13; and in one of 1728, it is set down on both days. Bishop Challoner, in his *Britannia Sancta*, clears up the difference thus:—

"Harpfield says she died July 13; but the English martyrology marks the 20th of February for the day of her death, and the 13th for the day of her translation."

July 13 would exactly correspond with the day quoted by Bos Piger, supposing that the feast of SS. Peter and Paul fell on a Monday.

With reference to the tailors possibly imagining that they swore upon the entire Gospels, there is no need for such a supposition; for it has long been, and still is, customary with Catholics to swear upon any portion, a verse or two, of any one of the Gospels. I have often seen a Catholic bishop, when about to receive an oath, open a missal, or breviary, and direct the person who was to be sworn to kiss the first portion of a Gospel which appeared on its pages.

F. C. H.

Sir H. Nicolas, as was fully to be expected, is not in error in citing February 20 as St. Mildred's Day, nor does the roll of "The Husting Court of the City of Oxford" wrongly lead to the conclusion that her day was in July. In *The English Martyrology*, by I. W. P. (John Wilson, Priest?), 3rd ed. 1672, under the 13th July occurs the following:—

"At Minster, in the Ile of Thanet in Kent, the deposition of S. Mildred, Virgin, daughter to Mercaldus, King of Mercia, who contemning the vanities of the world in her tender years, went over into France, and there dedicated herself to God, in a Monastery of Virgins at Shells near Paris, but afterwards returning into England, and gathering together seventy other Virgins, she was made Abbess of a new Monastery, which S. Theodore, Archbishop of Canterbury, had built in the Ile of Thanet, now called Minster, where in all sanctimony of life, she gave up her soul to her heavenly spouse, about the year of Christ six hundred threescore and four."

Under February 20, the same work gives, "At Canterbury the Translation" of the same saint.

The authorities referred to by the author are, *Matth. Westm.* an. 676 and 1011, *Pol. Virg.* l. 4, and *Joannes Molanus in add. ad Usuard, et in Indic. SS. Belgii*.

JOHN W. BONE.

The form of oath-book mentioned by Bos Piger was, I believe, usual. I once had one of the fifteenth century, which formerly was used in the city of London, with the autographs of Mr. Fleetwood, the recorder, and other legal celebrities. There was a full calendar of saints, followed by the four extracts from the Gospels. It is now in the British Museum.

J. C. J.

CHEVIN A SURNAME.

(3rd S. x. 267.)

Possibly from the French *échevin*, a word for which we have no precise equivalent, and which has undergone considerable variations in meaning. Whether "mention is made in any ancient documents" of the English surname Chevin (if this is what your correspondent means), I am unable to say; but the *échevins* must be met with in many, both mediæval and modern. *Ménage* derives the word from the barbarous Latin *scabinus*, *scabineus*, or *scabinus*; and this is from the old German *scheben*, now written *schöppe*, a magistrate, a learned man. The first mention of *échevins* is made by Marculfus, a French monk, whose collection of legal formulæ is supposed to have been written about the year 680; and in whom we find them as assessors of the count, or of his *viguier* (vicar or lieutenant), in the decision of causes. Under the Carolingians they appear administering justice in the *placids*, or public assemblies; and as selected by the notables of the towns, confirmed by the king, and subject to the supervision of the royal commissaries (*missi domini*). From the time of the accession of the third race, A.D. 987, we find the *échevins* as only seignorial officers of justice, chosen and appointed by the great feudatories, and even shorn of a portion of their judicial functions. In many places they were now only municipal officers, counsellors, or assistant judges to the mayors of towns. The *échevins* of Paris were the assessors of the *prévôt des marchands*, and sat with him at the *Hôtel-de-Ville*. The Revolution abolished the *échevins*, and transferred their functions to the mayors and municipal councils. If I am not mistaken, the name is still retained in Belgium, answering to our "mayor."

Chevin as a mere English word, means, as many readers will know, the fish otherwise called *chub*—perhaps a less probable origin of the surname.

JOHN W. BONE.

This is one of the names of the river fish commonly called the chub, and is derived from the

French *chevanne*. The word may be found in Izaak Walton.
A. A.
Poets' Corner.

Without attempting to give H. G. the derivation of this surname, I wish to give him the information that it is a Derbyshire name, and that in that county there is a high hill called Chevin. This hill is at Milford, in the parish of Duffield, and is tunnelled by the Midland Railway between the Duffield and Belper stations. Several families of the name of Chevin reside in Derbyshire.

LEWELLYNN JEWITT, F.S.A.

Derby.

ALLEGED ARMOUR-PLATED SHIP IN 1530.

(3rd S. x. 244.)

I have a great doubt of newspaper paragraphs wherever they may be derived from, and I have long since expressed my opinion of them in the columns of this Journal. I am sorry to say that I have again to prove the untruth of one lately published here under the above reference. Having the French translation of Bosio (par J. Baudoin, Paris, 1629,) on my shelf I took it down, and I here give the very words referring to what has been called the armour-plating:—

"Elle avoit quatre couvertes hors de l'eau, & deux dans l'eau revestues de plomb, & les bouchons de bronze que ne gastaient point le plomb comme le fer, & qui s'appliquoient si proprement que les canons de toute une armée ne l'eussent accu mettre à fonds."

Not content with this translation, I went to the original Italian, and found it very honestly rendered in the above words. It is thus:—

"Haveva ella sei coperte, delle quali, due ne stavano sotto acqua, & erano di piombo, con gli stopparoli di bronzo, i quali non consumano il piombo come fa il ferro, in tal maniera accomodate, ch'era impossibile il poterla mai cacciare in fondo, ancorche tutte l'artiglierie d'un armata, contra sparate se le fossero."

There is not a word here about a cuirass "de plomb pour la défendre contre les boulets." Lead, in fact, would be much softer and more easily pierced by bullets than the wood of which the vessel was built. Both the French and Italian state that the carrack had six decks—four above and two underneath the water, and these last two were lined with lead. Bosio, who knew nothing of maritime affairs, goes on to say that the lead protected her from being sunk by artillery, but this is nonsense; the artillery of an armada could not touch the bottom of the vessel beneath the water; the lead was just put on as a sheathing to protect the ship's bottom from worms, in the same manner as thin sheets of copper are now put on our vessels' bottoms. The priestly pirates of

St. John had here, in observing that iron consumed lead under water, an excellent clue to the wonders of electricity; but they were too busy murdering, robbing, and enslaving the wretched Turks, for the glory of God and their own benefit, to follow up the trace thus actually brought beneath their very noses. Well might Al Makbari, an Arabian writer, address Malta as—

"That accursed island, from the neighbourhood of which whoever escapes may well say that he has deserved favour; that dreaded spot, which throws its deadly shade on the pleasant waters; that den of iniquity; that place of ambush, which is like a net to ensnare all Moslems who sail the sea."

Another instance of persons writing on a subject of which they can possibly know nothing whatever, occurs in a late number (3rd S. x. 291). There we are asked what is meant by a Sainte Barbe. "Can it be a tower, by the side of which St. Barbara is always represented—a sort of raised poop?" Now, in either the French or Italian description of the vessel, the Sainte Barbe is not once mentioned. The word has been added by the newspaper paragraphist. But in France, Spain, Portugal, Italy, and even among the Levantine Greeks, the powder-magazine, in either a ship or fortress, is called a St. Barbe or Santa Barbara. I have seen powder handled in an exceedingly careless manner under the protection of a little image of the saint, quite undistinguishable in my eyes from a penny doll. Her emblem—I believe that is the proper term—is a live shell or hand-grenade smoking in her right hand, just as is represented on the button of a grenadier's jacket. I have asked a hundred times whether she was called after the magazine, or the magazine was called after her, but I have never received a satisfactory answer. I have been told that she was the inventress of gunpowder, but I do not believe it. As A. A. is collecting all the information possible as to her ancient family, I hope he will let us know how, in the name of wonder, she became connected with a powder-magazine.

WILLIAM PINKERTON.

SAINTE-BARBE (3rd S. x. 291).—In reply to A. A.'s query as to what the *sainte-barbe* was in the lead-plated ship of war, being but a landsman I confine myself to quoting the following:—

"*Sainte-barbe*, n. f. (nav.) gun-room."—"Sainte-barbe, endroit du vaisseau où l'on met la poudre; la chambre où les canonniers se tiennent, du côté de la poupe."

For an account of the legend of St. Barbara, I would refer your correspondent to an interesting and tasteful little volume, *The Calendar of the Anglican Church illustrated* (Oxford, J. H. Parker, 1851). Alban Butler, who prefers historic fact to poetic fiction, tells us that "her history is obscured by a variety of false acts," and says not a

* *Dell' Istoria della Sacra Religione et Illustrissima Militia di S. Gio. Gerosolima*, Di Giacomo Bosio. Roma, 1621. Pt. III. p. 150.

word relevant to the present question. Her prayers are, or were, especially asked for in Catholic countries against "subitaneam et improvisam mortem"—a fact which appears to have a bearing upon the origin of the term *sainte-barbe*, as used on board ship:—

"She occupied," says the *Calendar* above cited, "among female saints the same position as St. George among the other sex, and was regarded as the patroness of knights and chivalry; in later times she became the patroness of [those, I presume, who were most exposed to danger from] *fire-arms and gunpowder*: from these causes we often meet with her on suits of armour and field-pieces; and in later paintings she has cannon at her feet. . . . The only church named in her honour in England is Ashton-under-Hill, Gloucestershire."

JOHN W. BONE.

I have no doubt that the *Sainte-Barbe* was an image of St. Barbara, particularly as it is mentioned immediately after the large chapel of which it probably formed a devotional ornament. It must be remembered that St. Barbara is occasionally represented with cannon, as the patroness of artillery; and she is also invoked for preservation from an unprovided death. In both characters, her image would be likely to find a place in the chapel of an iron-clad vessel of war. F. C. H.

The *sainte-barbe* is merely the powder-magazine in a man-of-war. In France, *Sainte-Barbe* is the patron saint of artillerymen, hence the name.

J. PH. B.

PRELATE MENTIONED BY GIBBON (3rd S. x. 16.)—I am glad to find my Warburtonian hypothesis supported by such authorities as F. C. H. and MR. CROSSLEY; and I am sorry to find J. S. W. had so little basis for his assertions as to the many previous attempts to identify this prelate, and the fact of some having deemed the story to be a fabrication. Had the question excited as much attention as he thinks, I can hardly believe that, after being asked many years ago in "N. & Q.," it would have remained unanswered till now.

As some aid to the recovery of Bishop Horne's letter, I would mention that his biographer, Jones of Nayland, left (*Gent. Mag.*, lxx. 186) a son John beneficed in Essex. If his present representatives can be found (he may have a son yet living), the letter may be in their hands. It was written by Horne to a "W. S.," who probably would be (see "N. & Q.," 3rd S. x. 47) William Stevens.

CYRIL.

ANCIENT CHAPELS (1st S. vii. 185.)—There are many of these scattered about the country, some degraded into farm buildings, others in ruins; and it is desirable that some record should be made, ere it is too late, of these memorials of ancient piety. As a beginning I give, from personal

observation, the following particulars of one at Lynch, near Dunster, Somerset, of which I believe no mention has been made by any topographer. The present tenant has used it as a barn for thirty-two years, but knows nothing of its history.

Its dimensions are: length inside, 32 ft. 9 in.; outside, 36 ft. 4 in.; width inside, 15 ft. 9 in.; outside, 18 ft. 11 in.; width of east window, 4 ft. 9 in.; of north and south windows, 3 ft. each; of north and south doorways, 2 ft. 11 in. each; of west doorway, 3 ft. 6 in. There is a bracket on each side of the east window. The style is perpendicular. The timbers of the roof are in good preservation, and bear carved bosses at their intersections. There is no bell turret, and no exterior ornament except a carved finial at the west, and a cross at the east, end of the ridge of the roof.

Some note might be made also of those chapels which have been pulled down in living memory. Within the last twenty years or so, there was one at a very old house at Shibden, near Halifax, called Lower Well Royd, or (more anciently, and perhaps on account of the chapel) Godly. The road past the place is still called Godly Lane. The roof of this chapel is said to have been decorated with carved armorial bearings.

CYRIL.

MONOGRAM OR CYPHER (3rd S. x. 274.)—I feel an interest in the solution of this puzzle, although it was originally submitted to the readers of "N. & Q.," by F. M. S. (3rd S. x. 147), and not as MR. KEESLAKE appears to understand, by me; and should be much obliged to the last-named gentleman, if he would kindly state the grounds for his reading it "Corpus Xti College," or refer to any extant examples, or any facts or authorities that support this interpretation.

JOHN W. BONE.

ADULT BAPTISM BY IMMERSION, AND FONT SUITABLE THERETO (3rd S. x. 289.)—There was, and may-be is to this day, in the church of St. Lawrence, Reading, a baptistery under some of the pews. Some few years ago a family of Quakers, desiring to be admitted into the church by baptism by immersion, the pews were removed, the baptistery filled with water, and the converts baptised.

A year or two ago a lady was immersed in Trinity Church, Marylebone; I believe by the present rector. A large bath was, I think, then used for the purpose.

R. H. A. B.

Somewhat more than twenty years ago, when I was officiating at Scarborough as volunteer curate, an adult applied for baptism; and, having scruples as to baptism by sprinkling, made it an especial request that she might be baptised by immersion. The matter, according to rubric, was referred to the archbishop; and with his sanction, a

large tub was introduced into the vestry, and the candidate duly baptised by immersion therein. The Rev. W. L. Metcalf, at that time curate in charge, was the clergyman officiating.

J. C. ATRINSON.

Danby in Cleveland.

It may, I think, be safely said that no font in existence could be used for adult baptism. Most of the baptisteries abroad, originally used for adults, have become churches: that of S. Giovanni in Fonte, at Rome, however, has the bath part still existing. The only church I know which could accommodate an adult, is the new one of Ebbw Vale, Monmouthshire. P. E. M.

In the new church of St. Mary, Aberdare, consecrated by the present Bishop of Llandaff, there is a handsome stone font; and at the base of it are three steps, 2 feet 6 inches wide, leading down into a neat and well tiled space, 6 feet 6 inches in length, 4 feet wide, and 2 feet deep, with coping extra. The apparatus to fill it with water, for baptismal purposes, appears to be in good order; but I am told (Oct. 17, 1866) that, up to this date, there has been no application for total immersion on baptism. There is, however, a very numerous congregation of Baptists in the parish. T. F.

THE "GREAT NORFOLK WINDOW: KING JOHN SIGNING MAGNA CHARTA" (3rd S. x. 268.)—It is in the Barons' Hall at Arundel Castle. The principal figure is a portrait of Charles Duke of Norfolk (ob. 1815); the attendant page carrying his helmet is Henry Howard, Esq. of Greystoke; the Master of the Knights Templars, a portrait of Captain Morris; and the Lord Mayor of London, one of Henry Christian Combe, Esq. See the window further described in Tierney's *History of Arundel*, 1834, i. 85. It was designed by James Lonsdale, and painted on glass by J. Backler; and the engraving mentioned by W. H. S. was engraved to accompany its exhibition in London, where I remember seeing it, in my boyhood. J. G. N.

One of the windows at Arundel Castle, much thought of when executed and put up by Backler, but now consigned to oblivion. It contained many portraits, including the duke of the time, and the lord mayor of London. G. S.

HUMAN SKIN TANNED (3rd S. ix. 256, 309; x. 277.)—From an old description of the contents of the museum, University, Leyden, I cull the following items:—

"Two human skins, one male, the other female, prepared and tanned like leather, and a pair of shoes made of such leather. Another human skin dressed as parchment."

"A shirt made of the entrails of a man."

From the *Liverpool Albion* of Oct. 3, 1859, I have this cutting:—

"An officer of the marine infantry, who commanded the penitentiary of St. Mary à la Comté, lately died of diseases contracted at that insalubrious station. The inventory of the objects he left behind him comprised a very curious cuirass with straps and other accessories. On examination, it proved to be of human skin. A convict had died whose breast was covered with extremely beautiful tattooing. The commandant of the station knew this, and had the man flayed before he was buried. For a moment it was thought that this human relic would have been put up for auction with the officer's other effects; but fortunately it occurred to somebody that it was rather too disgusting. It was known that the officer had worn the cuirass several times when fencing with his comrades."—*Letter from French Guiana.*

R. W. HACKWOOD.

QUOTATIONS WANTED (3rd S. x. 290.)—The quotation No. 3, "Quam (or quum) literaturam non cognovi," is from Psalm LXX. *In te Domine speravi.* The first word is *Quoniam*, and the passage reads thus; "Quoniam non cognovi literaturam." Verse 15. F. C. H.

AGRICULTURAL IMPLEMENTS (3rd S. x. 267.)—Seedlip or lop is the vessel in which the sower carries the seed. R. W. W.

London Institution.

THE CAVE OF ADULLAM AND SIR WALTER SCOTT (3rd S. x. 279.)—All idea of novelty or originality in the recent political application of the story of the Cave of Adullam must now be dissipated by several instances which have been pointed out of its similar political application in the *Waverley Novels*. The allusion, indeed, seems to have been ever present in the mind of Sir Walter Scott. Two examples of its use by him have been given in "N. & Q."—one in *Waverley*, and the other in *Old Mortality*: and another example in *Red Gauntlet* had previously been noted in the *Pall Mall Gazette* of the 2nd instant.

Of these examples, by far the most complete and direct in application, as well as the earliest in point of time, is that in the *primus ipse* of these novels—*Waverley* itself, as quoted by MR. DAVIS in "N. & Q." of the 6th instant: but it is a singular coincidence that the same quotation from *Waverley* was sent to the *Pall Mall Gazette* by the present writer on the 26th of last month; and although it was then disregarded by that journal, yet a few days afterwards (the 2nd instant) there was inserted in its stead the more obscure and indirect example from *Red Gauntlet*.

That these several identifications should come all at once from so many different quarters proves at least that the *Waverley Novels* have not as yet become obsolete reading. ARCTURUS.

Oct. 8.

OSTRICH FEATHER BADGE (3rd S. x. 39, 239, 271.) There can be no doubt that the three feathers in my father's family crest rise between two elephants' trunks. These are painted accurately, and the opening at the mouth of each is unmistakably

that of the extremity of the elephant's proboscis. Besides, the heraldic description accompanying the full coat of arms plainly designates them as such, as indeed they have always been considered.

F. C. H.

GOOSE-GRASS (3rd S. x. 268.)—More than one plant is called by this name. The *Aster albidiflorus*, or "starwort," with its hard rough leaves and pure white flowers, so conspicuous in spring, is by some called "goose-grass," though I could never learn why. The *Galium aperine*, or common "cleavers," is also called in botanical books "goose-grass." But the plant alluded to by CUTHBERT BEDE, the *Potentilla argentea* or *Anserina*, is known by the English names of "silver-weed," "wild-tansy," "goose-tansy," and also "goose-grass." Of the *Galium aperine*, Dr. Thornton says that it is chopped up and given to goslings, who devour it greedily; while grown-up geese refuse it. But I have never found, in any botanical work, why the "wild-tansy" is called "goose-grass." It seems, however, to have borne that name long years ago in other countries. For its German name, *Gänsegarbe*, in Old German *Gen-serich*, clearly points to the same derivation. In a very old German herbal, an infusion of it is recommended for the cure of giddiness and catarrhal affections; but there is no allusion to the virtues which the old cottager attributed to it.

F. C. H.

TOMBSTONES IN CHANCELS (3rd S. x. 225, &c.) A discussion of the evil done, not only to individual families but also to the public in general, by the wanton destruction of these historical records has been already carried on in the pages of "N. & Q." under the heading "Mutilation of Sepulchral Memorials." Page after page may easily be written on this subject, but what good can it do? If our old monuments are to be saved from the destroying hands of modern so-called church restorers, it behoves us to act, not to talk; to bite, not to bark. The law is plain; it needs only to be enforced. Let those interested in the preservation of the sepulchral monuments of this country each subscribe his mite to a "Defence Fund," to be applied to prosecuting some of the worst cases of this kind of Vandalism, and we shall soon have no cause to complain of the further devastation of these records of departed worth.

For my own part, I may add, that nothing would give me more pleasure than to assist in any way in my power to promote so desirable an object, and I therefore append my name and address.

GEORGE W. MARSHALL.

4, Middle Temple Lane.

ARMS OF WILKES (2nd S. xii. 525; 3rd S. i. 216, 315, 415.)—The arms of Wilkes were, I believe, chased on the cup presented to him by the city of

London in 1772. An engraving of this cup is in the 44th vol. of the *Gentleman's Magazine*. On the upper part are the arms of the city, and on an oval medallion below is a basso-relievo of "the death of Julius Cæsar." Beneath this is the following motto from Churchill:—

"May every tyrant feel

The keen, deep searchings of a patriot's steel!"

The arms of Wilkes probably occupied a place on the side of the vase not shown, corresponding with those of the city of London. In the engraving they are represented separately. The tinctures are not indicated, therefore my blazonry must be imperfect, a chevron between three birds' heads erased

Morson and Stephenson of Ludgate Hill were the makers of this sumptuous ornament. Does it still exist, or has it passed to the melting-pot?

K. P. D. E.

THE BARBAROUS(?) DIALECT OF YORKSHIRE (3rd S. ix. 544; x. 275.)—I venture, as being a "southron" who is an admirer and student of the northern dialect, to reply to the question put by MR. WETHERELL. In the first place, as the quotation is neither quite correctly given nor rightly applied, I here transcribe it again. In speaking of the English in general, the writer says:—

"Netheles by comaixyon and medlynge, first with Danes and afterward with Normans in many thynges, the countree language is appayred [injured]. For some vse straunge wlaffyng, chythryng, haryng, garryng, and gryshytinge. All the languages of the Northumbres, and specially at Yorke is so sharpe, slyt-tyng, frotynge, and vnshape, that we sothern men maye vneth [hardly] vnderstande y^e language. I suppose y^e cause be that they be nyghe to the alyens y^e speke straungely. And also by-cause that the kynges of Englonde abyde and dwelle more in the south countree than in the northe countree. The cause why they abyde more in the southe countree than in the north countree is by-cause that there is better come-londe, more people, moo noble Cytees, and moo prouffyttable haueues in the south countree than in the north."—Trevisa's Translation of Higden's *Polychronicon*, lib. i. cap. lix., fol. lv., recto.

It hence appears that the "wlaffyng," &c., is not attributed to the northern men in particular, though it is possible, judging from what the writer says afterwards, that they are meant. And now for the interpretation. *Wlaffyng* is probably indistinctness in speech (compare *wlatfer*, one who speaks indistinctly); *chythryng* is chattering or chirping (to *chiller* also means to tremble, shiver); *haryng* is snarling like a dog, whence *r* is called the dog's letter; *garryng* means chirping or chattering; and *gryshytinge* is gnashing with the teeth. Also *slyt-tyng* is cleaving or piercing; whilst the proper meaning of *frotynge* is rubbing (French, *frotter*), and hence grating, harsh, or rough. All the rest is, I think, intelligible.

WALTER W. SKELT.

FIRST COUSINS (3rd S. x. 179.)—Some time ago I visited an asylum where a large number of idiots

were taken care of, and was informed that a very large proportion were the children of first cousins. There were also a considerable number of the children of Quakers. The superintendent, who was a man of great ability, referred this fact to a somewhat similar reason: that there are so few Quaker families that the intermarriages are frequent.

A. A.

Poets' Corner.

THACKERAY'S "ENGLISH HUMOURISTS" (3rd S. x. 243.)—Fully agreeing with all C. says as to the excellent "half-crown's-worth" which this charming essay affords the holiday Rambler, I must echo his complaint as to the careless manner in which it was printed. My errata are from the small pocket-edition; they do not exist in the larger 8vo. Thackeray is quoting Boileau's ode on the capture of Namur:—

"Accourez chastes nymphes du Permesse."

The printer, unacquainted with Permessus, alters the supposed misprint into "Parnasse."

In Lecture 5, Hogarth is made to say that he painted two Scripture stories, the "Pool of Bethesda" and the "Good Samaritan," with features seven feet high. A truly Brobdingnagian scale! The word in the larger edition is correctly printed "figures."

JAYDEE.

AZTECS (3rd S. x. 249.)—In a late number I see a question from PROMETHEUS about the Aztec children, and on the next page an allusion to them in drawing an ethnological argument. The true story of those deformed beings exhibited in England some years ago was, I thought, better known on this side of the Atlantic.

They belong to the hybrid race called "Sambo," that is, a cross between the American Indian and Negro. They are the children of Innocente Burgos, and Martina Espina his wife. They were born in the village of Decora, in the province of San Miguel, San Salvador, where their mother is still living or was two years ago.

A travelling Spaniard (of old Spain), named Ramon Selva, professed to take an interest in them, and proposed to their mother to take them to the United States to cure their imbecility. Having thus got possession of them, he sold them to an American named Morris, who accompanied the party in England.

The trick is not likely to "draw" again, or there would be no lack of similar Aztecs. Their features were the common "Sambo" type, and a thousand idiots precisely similar might be found in San Salvador and Guatemala. I may mention that even their Indian blood has no connection with the Aztecs, as the aborigines of San Salvador belong to the Quiché family.

FRED. BOYLE.

Bebington.

SALAD (3rd S. x. 178, &c.)—This word as applied to raw vegetables is no doubt the Italian *insalata*, that which is *saled*. The rule for making their salad is often cited in a rhyming distich—

"Insalata,
Ben salata,
Molt' ogliata,
Poc' acetata."

Salads with sugar and without oil would be considered something worse than heretical. In the excellent dictionary of Cormon and Manni, the word *salade*, as applied to a helmet, is given as "*celata, sorta di caschetto.*" *Celare* is of course to conceal, to cover. It is, therefore, very probable that the *salade* of the French as applied to a casque is derived from the *celata* of the Italians.

A. A.

Poets' Corner.

GOD SPEED (3rd S. x. 134, 236, 278.)—One of the early forms of this phrase is the well-known agricultural motto, "May God speed the plough." That this is a pious ejaculation, uttered in its serious meaning, there can be little doubt. One of the significations of the Anglo-Saxon word *sped* is *assistance*. In the Hymnarium (Cotton. Jul. A. 6), "bringe sped us" is "*for opem nobis.*" As our "good bye" means "may God be with you," so it would seem "good speed" means, not "make haste," but "may God assist you."

A. A.

Poets' Corner.

Fifty or sixty years ago the words "God speed 'em weel" were used in the same way in every respect at Winterton, Lincolnshire, and probably it was not an uncommon practice.

J. T. F.

"DEAR JOY" (3rd S. x. 248.)—This probably is an allusion to a once famous book of jokes, called *Dear Joy's Jest*. Lady Betty simply means "I was just thinking you were joking with me."

A. A.

Poets' Corner.

DEATH OF DR. DARWIN (3rd S. x. 268.)—According to Miss Seward (*Life of Darwin*, p. 422) and the *Gentleman's Magazine* (May, 1802, p. 473), he died on Sunday, April 18. If so, the following letter (*Memoirs of R. L. Edgeworth*, ii. 263,) is misdated, or the P.S. is an error. The former is much the more probable:—

"Priory, near Derby, April 17, 1802.

"Dear Edgeworth,

"I am glad to find that you still amuse yourself with mechanism, in spite of the troubles of Ireland.

"The use of turning aside, or downwards, the claw of a table, I don't see; as it must then be reared against a wall, for it will not stand alone. If the use be for carriage, the feet may be shut up like the usual brass feet of a reflecting telescope.

"We have all been now removed from Derby about a fortnight to the Priory, and all of us like our change of situation. We have a pleasant house, a good garden,

ponds full of fish, and a pleasing valley somewhat like Shenstone's—deep, umbrageous, and with a talkative stream running down it. Our house is near the top of the valley, well screened by hills from the east and north, and open to the south, where, at four miles' distance, we see Derby tower.

"Four or more strong springs rise near the house, and have formed the valley, which, like that of Petrarch, may be called *Valchiusa*, as it opens, or is shut, at the situation of the house. I hope you like the description, and hope farther, that yourself and any part of your family will some time do us the pleasure of a visit.

"Pray tell the authoress that the water-nymphs of our valley will be happy to assist her next novel.

"My bookseller, Mr. Johnson, will not begin to print the *Temple of Nature* till the price of paper is fixed by Parliament. I suppose the present duty is paid * * * *"

At these words Dr. Darwin's pen stopped. What follows was written on the opposite side of the paper by another hand:—

"Sir,—

"This family is in the greatest affliction. I am truly grieved to inform you of the death of the invaluable Dr. Darwin. Dr. D. got up apparently in health; about eight o'clock he rang the library bell. The servant, who went, said he appeared fainting. He revived again; Mrs. Darwin was immediately called. The Doctor spoke often, but soon appeared fainting, and died about nine o'clock, P.M.

"P.S. This letter was begun this morning by Dr. Darwin himself."

It is not generally known that the views on the development of life, which have been made popular by Mr. Darwin's work on *The Origin of Species*, are entirely due to his grandfather, Dr. Darwin. For proof of this see *A Sketch of the Life and Works of Erasmus Darwin*, published by Lewis, 136, Gower Street. D.

COMTE DE ROYE (3rd S. ix. 390.)—The object of my query headed "Bath Cathedral" was to ascertain whether the Comte de Roye's gravestone was erected after the death of his son, the Earl of Lifford—in which case the "Lifford" title might have been inserted in the epitaph through misapprehension. I now observe, in the *Ellis Correspondence* (published by Lord Dover), a letter written from London, July 23, 1687, to John Ellis in Dublin, with a paragraph beginning: "The reason why the Comte de Roy is made an Irish Baron," &c. I conclude that the Count obtained the King's letter creating him Baron Lifford, but no patent followed. The epitaph was copied by Misson in or before 1698.

DAVID C. A. AGNEW.

Wigtown.

FORBURY (3rd S. x. 229, 277.)—Forbury, Forabury, Farrabury, Fotherbury,—the name of the smallest parish in Cornwall. Norden calls it—

"A mayor town, the meanest and poorest that can bear the name of a town, much less of an incorporation, for it consisteth but of two or three houses. It hath been of more importance, as appeareth by the ruins; but the fall

of Tintagel and Bothreux castles hath been the overthrow of this and many others upon the coast."

Davies Gilbert says:—

"It probably owes its existence to the monastic establishment in the adjoining parish of Minster, with which, as a benefice, it has long been consolidated."

Hals says its name is Saxon, signifying "the far off," or "the beautiful burying-place." This may assist Mr. J. B. DAVIES in arriving at a correct derivation of the word. TRETANE.

JOSEPH CAIN (3rd S. viii. 167, 228, 278.)—In my note on this subject, at the reference first given, I stated that the Secretary of State for War had directed the officer commanding the troops at Honduras to cause a strict investigation to be made into the identity of this person, and to endeavour to ascertain what is his true age; and I promised to communicate the result. Circumstances have prevented my doing so until now. I regret to state, that the result of the investigation is not so conclusive and satisfactory as I hoped it might have been. The officer commanding reports that there can be no doubt that the man now in receipt of the pension is the same soldier who was discharged the service on the disbanding of the 5th W. I. Regiment in 1817; and he supports this statement by the certificates of several officers and other persons who have known the man for various periods extending back to 1832. There is, however, no direct proof of age. The records of the War Office show him to have been fifty-seven years of age when discharged, which would make him now 106.

In the absence of more direct evidence, I have endeavoured to ascertain when he was first borne on the muster-rolls as a private. In this I have completely failed. There is not, in the archives of the War Office, any information whatever of a corps styled the "Guerriers du Nord;" and on referring, through the courtesy of Mr. Carter, to the returns of the corps engaged at the battle of Mirebalais, it is found that the "Guerriers du Nord" are not mentioned; but there is a corps described as the "Chasseurs de Noir," which was probably the corps to which Cain belonged. This corps is supposed to have been a local corps in the French service at St. Domingo. The rolls contain the names of the officers only, who all bear French names; and, consequently, the English military archives contain no information beyond what is stated on Joseph Cain's discharge paper as to his age. He still lives, and draws his pension. JOHN MACLEAN.

Hammersmith.

SIR JAMES CALTHORPE (3rd S. x. 289.)—See Burke's *Peerage*, under "Calthorpe," where it is stated, "Sir James Calthorpe was knighted by Cromwell in 1656; he married the daughter of Sir Robert Reynolds, Knight." H. P. D.

STEPNEY PARISH (3rd S. x. 291.)—By a fiction of law, acts done at sea are represented as done on the Royal Exchange in London. But no such fiction was needed in the case of a child born at sea, because it belonged to its father's parish, if legitimate; and if not, to the mother's. The prevalence of the saying doubtless originates in the great number of seamen who have their residence in Stepney.

T. J. BUCKTON.

TITLE OF MAJESTY (3rd S. vii. 37.)—Henry VIII. was the turning-point. If HISTORICUS will take up his Shakespeare, no indifferent authority on a historical question, he will find that, in Scene 4, Act I., of *Henry VIII.*, the Queen says, "Thank your Majesty"; a short time afterwards, Wolsey says, "Please your Highness." Again, in Scene 4, Act II., Wolsey himself says, "I know your Majesty has always loved her." HOWDEN.

Miscellaneous.

NOTES ON BOOKS, ETC.

Goethe's Letters to Leipzig Friends. Edited by Professor Otto Jahn. Translated by Robert Slater, Junr. With Three Lithographic Portraits. (Longman.)

Although not the object of quite so much hero-worship in England as in Germany, the admirers of the great poet of Weimar are very numerous in this country; and to such of them as are not masters of the tongue in which Goethe wrote, this little volume, which is a translation of the memorials of Goethe's early youth, which were given to the world on the occasion of the Festival held in his honour in 1849, will be very acceptable. It contains, in addition, some early correspondence which, from its character, can be more relied upon for accuracy than Goethe's own account as furnished in his autobiography written at a later period of his life, when time had blended somewhat indistinctly in his memory the incidents referred to.

Papers on the Authenticity of the Paston Letters communicated to the Society of Antiquaries. With the Report of a Committee appointed to collate Vol. V. with the Original MSS. (J. B. Nichols & Sons.)

If there be any doubts lurking in the minds of the most sceptical of historical critics as to the authenticity of the *Paston Letters*, they must assuredly be dispelled by the publication of these Papers. The first of them is a successful and exhaustive defence of their genuineness written by Mr. Bruce before the fortunate discovery of the originals, from which the fifth volume of them was printed. This is followed by the valuable evidence of Mr. Almack. We have then the Report of the Committee appointed by the Society of Antiquaries to collate the fifth volume with the original MSS., and who report that the original letters are unquestionably genuine, and that they remain undefaced, uninterpolated, and untampered with. Special collations from Messrs. Perceval, Bond, Bruce, Bart, Franks, Hamilton, Hardy, Merivale, Nichols, Walford, and Sir F. Madden conclude the book and confirm the Report. The whole proceeding is highly creditable to the Society of Antiquaries, who have done well, as the subject is one of general interest, to publish these Papers in a form accessible to the general public.

PERCY RELIQUES.—The valuable MS. of Early English Ballads and Romances from which the Bishop of

Dromore printed his popular volumes has long been a sealed book to students of our national poetry. We are happy to announce, however, that the Early English Text Society have at length obtained permission to make a transcript of it; so that we may shortly hope to see such an edition of the curious and interesting poems contained in it as may satisfy the requirements of modern scholarship.

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A. J. We are indebted to that practical philosopher, Captain Cuttle, whose share in the adventures of *Dombey & Son* are known, we presume, to most readers, for our motto "When found make a note of."

CARL B. The poem is by Thomas Campbell, entitled "The Turkish Lady." See his Poetical Works, ed. 1802, p. 112.

H. C. (Colchester.) The line is from Mrs. Hemans' poem "The Palm Tree," see antb. p. 109.

E. J. (Lampeter.) On the origin of the word *Fiasco*, meaning a flask, see "N. & Q." 3rd S. vi. 306.

C. The work inquired after is Dr. Conger Middleton's Letter from Rome, shewing an Exact Conformity between Popery and Paganism. Lond. 1741, 1824; Dublin, 1841. Consult also the Edinburgh Review of July, 1841, p. 246; and the Dublin Review (New Series), i. 307.

J. B. JELF (Sydenham.) Four articles appeared in our 1st S. vii. x. on the epitaph "Quod Fuit esse, quod est."

INGENIUM. A Biography of John Randolph of Roanoke, with a Selection from his Speeches by Lenuel Sawyer, New York, 1841, 8vo, is in the British Museum.

R. W. HACKWOOD. For the works published denying Shakespeare's claim to the authorship of the Plays bearing his name, see "N. & Q." 2nd S. ii. 267, 320, 369, 503, 584; 3rd S. ix. 135.

EMERSON. 3rd S. x. p. 264, col. i. line 48, for "coun'cle" read "cou'cle" (Covercle); col. ii. line 3, for "oisians" read "oisins"; line 53, for "tens" read "tens"; line 57, for "ie" read "is"; line 59, for "receucour" read "receutour."

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Notes.

"CYMBELINE."

"Queen. Yet I'll move him
To walk this way: I never do him wrong,
But he does buy my injuries, to be friends:
Pays dear for my offences."—Act I. Sc. 2.

At present these two clauses are more tautological than is usual with Shakespeare, but this objection may be removed, and a distinct meaning given to each by placing the colon after "injuries" instead of after "friends." She commences by saying, with direct reference to the present instance, that when she would do the king an ill turn, she so disguised it in kindness, that he took it not as an offence, but, with misplaced affection, bought it of her at its seeming value. The bringing together of Posthumus and Imogen, though contrary to his commands, would be put down to such kindness of disposition, and to such overfondness for all that was his, as overcame her remembrance of the wrong done to her son. The bringing of himself to view the interview would be but forgetfulness of everything in her pleasure in his society, and desire to withdraw him from the general throng of courtiers into the precincts of her own more private garden. Such simulations of love would be met, she says, with a greater lavish of love.

After this, however, she in her pride of craft completes the portraiture of an old and doting

husband ruled by a cunning woman, and goes on to say that when she quarrelled with him, or maliciously or craftily bouded with him, or gave him open offence, he, as though the offence and blame had been his own, would seek a reconciliation, and pay dear to be friends again. On examining the wording, it will be found that "injuries" (that is, wrongs) and "buys" in one clause, and "offences" and "pays" in the other, are specially chosen to make the difference in meaning more clear.

"Cymb. O disloyal thing
That should'st | repair | my youth; | thou heap'st | [✓] |
A years age on me."—Act I. Sc. 2.

How, if he used the word repair in its ordinary sense, could Cymbeline talk of repairing his youth when he had wholly lost his youth? and why should any one talk of repairing his youth instead of repairing his old age in a passage where youth's lustiness and heat are intended to be contrasted with a decaying old age? The true meaning of the word will, I think, be found on examination to be that, in the wished-for marriage, he had thought to see his youthful days re-equalled; and, in the happy contemplation of it, feel his days-spring renewed. A similar thought is found in Sonnet II.:

"This were to be new made when thou art old
And see thy blood warm when thou art cold."

And again in Sonnet III. we have:—

"Now is the time that face should form another
Whose fresh repair if now thou not renewest."

And from the wording of this, and from the phrase "repair my honour lost" (3 *Henry VI.*, Act III. Sc. 3), it seems clear that, in accordance with its derivation, Shakespeare sometimes used this word repair as equalling again and making anew, and not merely as patching or renovating.

It does not, however, seem probable to me that Shakespeare would have made Cymbeline use the phrase, "repair my youth," unless he had some antithetical conceit in view. Hence, and from a general review of the passage, I hold that "thy years' age"—that is, the age or number of thy years—is a certain part of any emendation; and if any one will compare this with Hamlet's "Many a year's age," it will be seen how definite the "thy" makes an otherwise indefinite and indifferently passage, and how much it recovers of our author's style. Imogen's age added to Cymbeline's would be death or an old age—"sans eyes, sans teeth, sans everything."

What else may be required is more doubtful. Some might think that the safest restoration of the sense and metre would be—Thou heapest thy | Years' age [up] on me. Or we might read, heapest up | Thy years' age on me; but this is hardly accordant with Shakespeare's usage in regard to heap. For myself, however, I prefer thinking that the "heap'st" of the folio is right.

and that the original reading was, or was nearly, as follows:—

"thou heap'st [more than]
Thy years' age on me."

What, looking at it by the light of the sonnets, is the plain meaning of Imogen's repairing his youth, but that by this marriage of obedience she would present him with a grandson, the loved image of his grandfather. By so much then as his youth would have been repaired, by the same amount is he now aged—namely, by his own age plus Imogen's, plus the grandson's, that is by more than Imogen's.

B. NICHOLSON.

EXCAVATIONS AT MONKWEARMOUTH.

During the month of September investigations of the highest interest have been prosecuted at one of the sister monasteries in the county of Durham which furnished the abbots immortalised by Bede. The works have been conducted by the churchwardens of Monkwearmouth, under the direction of a special committee of the Architectural and Archaeological Society of Durham and Northumberland. We are the more anxious to call general attention to the subject, as we have reason to believe that a premature account of the proceedings in some local newspapers is not official, and that it does not represent the precise views of the committee.

We would, therefore, caution our readers and London contemporaries in this respect, and believe that the following information, pending the report of the committee, will be found trustworthy. It must be premised that the northern antiquaries, who have given the subject of Saxon architecture their close attention for some years, differ from Mr. Parker's views, which they consider to be irreconcilable with documents and existing remains.

The discoveries, then, as we understand them, are these. The western gable of the church of Wearmouth is slightly older than any portion of the tower. The lower stories of that tower are the *porticus ingressus* of Bede, erected during the lifetime of Benedict Biscop the founder, resembling the gable of the church in masonry, but not bonded into it. The original entrance of this porch has been opened, disclosing an arch of delicate detail, resting on two lathe-turned balusters on each side, which again rest on large squarish stones sculptured with interlacing bird-headed serpents, whose beaks interlace, and whose bodies form a sort of roll moulding on the edges of the stones, turning at the foot, and arising in knots to the crossing beaks. The weird uniqueness of the whole work is described as most striking. Below the tower, in connection with a receptacle of bones, has been found a noble tombstone of

Hereberht, presbyter, who is perhaps the person of that name and degree commemorated among anchorites and abbots, or both, in the original entries of the Lindisfarne Liber Vitæ, which comprise other persons connected with Wearmouth. The bones, which comprised about a dozen skulls, filled nearly the whole of a cist, there being only a thin layer of shale-like coal, and broken sea-shells between them and Hereberht's monument, and other superincumbent stones. The excavations have reached the native sand. In their continuation westward two walls leading to the church have been discovered, but they seem to be hardly more than portions of a way of approach.

The *porticus ingressus*, like that at Brixworth, has doorways on its four sides, and was gabled; and above it arises a tower of a later date, but still one, according to the views of the northern archaeologists, previous to 867. This tower blocks up two windows in the gable of the basilica or church.

We believe that the doorway now opened is the only example *in situ* of the early delicate balusters found at Jarrow, Wearmouth, and Dover. We understand that in the north much Saxon work exists very distinct in character from the later work of the south. The existing illustrations of the remains at Jarrow and Wearmouth have hitherto unfortunately been mere burlesques.

The report will of course go to some extent into the whole question of Saxon architecture, and for its issue we must wait. Everyone will agree that the churchwardens, who insisted upon having its advice before cogitating any change of their fabric, will stand well with posterity. The exhumed doorway is carefully protected, and the tower is being cleared of the surrounding accumulations of earth.

J. M.L.

QUEEN ELEANOR'S PURCHASES.*

"Pour vne pipe de vin e les co', lxxij^s vjd.

[This entry is partially crossed out.]

Pour leur despens fet au Crotoi le Jour di prochain deuant Lapasq' en lan lxxix, lxxij^s vjd.

Pour aueine q' len leur troua au Gart auoec leur Cheuaus, cxv^s.

Pour aueine mence au Gart pour leur Cheuaus p'ne a Johan Lengleis, lx^s.

Pour la Cheualerie Sire Hues de Faumechon le quele ma dame manda par letre e p. Sire Johan de Greli com le feist fere Cheualier. Si com il apiert es parcees de la conte le recevoir, lxx^s xvjd.

It. pour le Paleffroi que li dis Sire Hues ot quant il fu fet Cheualiers. E de ceste Cheualie par la li Seneschal a n're Seignour le roi e li respondi q' il voloit q' tout fust aloec, xvij^s x^s.

Pour xxv. moutons envoies en Engleterre du comandament ma dame p. letres, lxx^s xvij^s vjd.

Pour le loier dun vallet qui mena ces moutons dabeuille de ci a la mer, xv^s.

* Concluded from page 364.

Pour pomes de blanc'urel par la letre ma dame envoies en Engleterre, xxxij^e vj^d.

Pour j vallet menant ces pomes en Engleterre, xvj^e.

Pour la sostenance Costance l'espaignoise du com^{and}andament ma dame p letre, vij^{ll}.

Sin par lettres, clxvij^{ll} v^e x^d.

As freres menuz dabeulle de la grace n're seigneur le roi noucie par dant Renaud repairant dengleterre, vj^{ll} x^e.

Pour le despens de ij Coursiers venanz despaigne . alanz en Engleterre . e pour le despens dun vallet qui les garda a abeulle en la maiso Gobert mestre de la monoie par v. semaines . les qus Coursiers Goncaluo Martinez amena, c^e.

Pour le despens de ij valles menanz les Coursiers en Engleterre a n're Seigneur Le roi, lxxiv^e iij^d.

A Guillot du vergier venant en Pontiff a message n're Seigneur Le roi pour le loier dun Cheual de Waben qui tint en lestel Le seneschal par vj semaines, lx^e.

It. au dit Guillot a vne uoie q' vint alescheq^{er} de Roem pour s^o retourner en Engleterre, xliij^e iij^d.

It. a celui Guillot pour s^o retourner du parlemet de la touz senis alant en engleterre, iij^{ll} xv^d.

It. a celui Guillot alant au plet de fflandres, vj^{ll}.

Pour le despens Sire Henri de Gransson et Sire franceis demorant p vne nuit au Gart quant il vindrent en Pontiff, pour le plet Johan de Pontiff, lij^e.

Pour ij tomans de vin . de la rochele envoies en Engleterre p le comandament ma dame p Guillot du v^gier.

Pour carriages e pour le fret de la Neff qui ces vins mena en Engleterre, vij^{ll}.

A flippe popiot alant en fflandres pour flaucons achat' aloes ma dame pour son despens, vij^{ll}.

A Tomas le barbier alant auoeq^s flippe portant en Engleterre faucons quil achata en fflandres, xl^e.

Pour iij pipes de Cerises fetes p le comandament ma dame p Guillot du vergier dont les ij sont a Cressi . encorres . e la tierce en voie en Engleterre, xxij^e iij^d.

Pour pomes poires et fourrages envoies en Engleterre auoeq^s la Cerise du com^{and}andament ma dame p Guillot, xxvij^e.

Pour le carriage du fruit e des fourrages . e pour le despens de ceaus qui les menerent, iij^{ll} xvij^e.

Pour la voiture de la Charrete qui mena la pipe de Cerise desq^s a Wissant e pour le despens dun vallet, lvij^e.

Pour le cheual dant Renant qui assola en alant a Paris au Parlement, xiv^{ll}.

Pour le despens le Seneschal alant En Engleterre contre lagent dabeulle.

demorant par xxvij^e jours dont il demor^e vij^e jours a Wissant auant quil poust passer, lxx^{ll} xvj^e iij^d.

Sin ccx^{ll} xvij^e, vij^d.

Sin toutale, cccxxvij^{ll} iij^e vj^d.

Ce sont les despens li queus li Seneschal a mis en les psones de sus dites pour les besoignes de Pontiff dont il p'e aloance . se auoir les doit par raison . Tout p'mierement.

Pour le despens le Euesq^e damiens venant a cressi . e a abeulle par ij foiz pour le cont^ent dabeulle.

Et en ces venues demoura p v. jours li dis Euesques a abeulle a ses ppres coustages, xxvij^{ll} iij^e vj^d.

It. pour le despens sire Johan de greilli demorant a abeulle . le jour com le fist les cleims e les demandes sour le gent dabeulle, xix^{ll} xiv^e ix^d.

Et fet assuoir q' li dis sire Johans demora a cele voie a abeulle p iij Jours a ses ppres coustages.

Remembrance du Bailliff damiens, c e xij^e.

It. du Cheual Johan le Clerc qui tua en alant en Gascoigne besoignier au Roi de ffrance du pris de vij^{ll}.

De rechief le Seneschal nos prie q' vos souleigne de ses gages . li queus sont petit."

HERMENTRUDE.

EPIGRAM ON SAVAGE AND JONES, TWO RIVAL HISTORIANS OF THE TURKS.—I have not seen the following epigram in print, and it may perhaps deserve preservation in your pages. It appears to have been written on the occasion of the appearance, almost simultaneously in the year 1701, of two histories of the Turks, each in two volumes, 8vo, by different compilers. One was printed for "Cleave, Roper, &c.," and bears on its title-page the name of Mr. Savage, a well-known author of histories and abridgements in that day; and is stated to have been "revised and approved by the late Sir Paul Rycaut"—a statement which, however, appears to be very questionable. The other, printed for "Bell & Harris," has no author's name on the title-page, but the dedication to John Lord Cutts is subscribed by D(avid) Jones, who published *The Secret History of Whitehall*, in 2 vols. 12mo (the last edition of which appeared in 1717), and several other works.

"Lines on two Turkish Historians.

"Mr. Savage, amongst his voluminous works,
Had published, it seems, an account of the Turks;
But, upon its appearing, straight came on its bones
A new Turkish History, written by Jones.
The former remonstrates in high indignation—
'My book has had Rycaut's express approbation,
And shall then my labors be weighed in the scales
With the trash of this pitiful scribbler from Wales?'
Says Jones, 'For your Rycauts I care not at all,
Your diploma's from Grub Street, and mine from
Whitehall;

And tho', as good Christians, the Turks we may hate,
To have you their historian's too dreadful a fate.'
The public were puzzled which author to back,
For each was well known as a bookseller's hack;
And the works were so like, when examin'd together,
In dulness, in blunders, in look, and in leather,
That they've left the hard task, future ages, to you
To decide which performance is worst of the two."

JAS. CROSSLEY.

A LONG SENTENCE.—The most astonishing sentence in the English language, at least for its great length, is probably the seventh section of the Foreign Enlistment Act, which is composed of a single sentence containing very nearly six hundred words.

H. LOFTUS TOTTENHAM.

ARISTOPHANES: DR. WATTS.—

"Aristophanes—that scoffs at excellence, that contemner of virtue—whilst in his *Lysistratus* he affirms that there is no living with woman, palpably because of her caprices, adds, with unwonted candour, that there is no living without her,—plainly because of her charms."—*Cornhill Magazine*, Sept. 1866, p. 338, art. "Good Looks."

I cannot infer from what I have read of and about Aristophanes, that he deserves to be treated with such hard words. I do not complain of these, but of the want of reference to them. In learned articles passages from authors not in the ordinary course of school or college reading, should be accompanied by the original, or, at least, a precise

reference to where it may be found. Not having diligently searched the play, I cannot say positively which part is cited, but the following seems likely:—

Ἀλλὰ μὴ ὦραο' ἰκοισθ' ὡς ἐστὲ θωπικαὶ φύσει
Κἄστ' ἐκείνο τοῦπος ὀρθῶς καὶ κακῶς εἰρημένον,
Οὐτὲ σὺν πανυλῆθροισιν οὐτ' ἔνευ πανυλῆθρον.

Lysistrata, v. 1037-9.

The paraphrase is very wide, and a proverb quoted as such in a chorus is hardly to be taken as the "affirmation" of Aristophanes.

In the same article is,—

"When Job Ben Solomon, an African chief, was in England, he visited Dr. Watts, who, with more curiosity than politeness, inquired how it was that he and his countrymen were black, when, in common with Europeans, they were descended from Adam, a white man. The retort was immediate and incisive. 'Adam white! How know you Adam white? We tink Adam black; how came you white?'"—P. 337.

"Job Ben Solomon" is an unusual name for a negro chief. Dr. Watts was a man of sense, and a gentleman. He may have behaved as is stated, but for such a statement very good authority should be given. Can it? FITZHOPEKINS.
Paris.

QUOTATION FROM PINDAR.—At page 321 of the present volume I see an interesting quotation from Cicero's *Orations*, and one which those in high and responsible position may do well to remember and apply. A similar sentiment and warning seems contained in a grand and most condensed saying of Pindar. Counselling Hiero, as it were with prophetic and inspired voice, and in the same spirit as Solomon, telling that a dead fly will make the whole vase of ointment to stink (*Ecc. x. 1*), the poet thus speaks:—

εἰ τι καὶ φλαῖρον παραβύσσει, μέγα τοι φέρεται]
πῶρ σίθεν, πολλῶν ταύλας ἐσσί' πολλοὶ μάρτυρες
ἀμφοτέροις πιστοί.—*Pyth.*, C. 1. 169.

There is such an amount of wisdom and moral grandeur in the sentiment, that I should not wish even any of the English readers of "N. & Q." to lose it, and therefore venture to give a very inadequate translation:—

"Should any ill word chance to fall from thee (see *Lid.* and Scott on the very rare word παραβύσσει), it is of much account, as coming from thee. Thou art the steward of many. Many are the faithful witnesses of your conduct, whether it be good or bad."

While thus engaged may I offer another quotation. It is one well worthy of note, though I do not think that it has got much into use, conveying as it does the same important truth as the very well known adage, "ne sutor ultra crepidam." In his fifth Satire, l. 102, Persius writes,—

"Navem si poscat sibi peronatus arator
Luciferi radis, exclamet Melicerta perisse
Frontem de rebus."

Which again I venture to translate:—

"Should the gaunterd ploughman, ignorant of Lucifer (as a naval sign), ask the command of a ship, Melicerta would cry out that all shame had gone out of the world," Melicerta being the typical name for a pilot.

FRANCIS TRENCH.

Islip, near Oxford.

COLLAR OF SS.—Much has appeared in "N. & Q." about this collar, but the following passage from Mr. King's learned work on the Gnostics has not been quoted. I am by no means prepared at the present time to assent to that gentleman's conclusions; but there is quite sufficient evidence for the truth of his conjecture to make it an interesting subject of speculation and inquiry:—

"The symbol already noticed, the triple S upon a bar, must have been an essential part of a Chnuphis amulet, seeing that it always occupies the reverse. What it represents and what its purpose has never been explained. It formerly, however, struck me that it may have been a letter of the Assyrian cuneiform alphabet, to one of which it bears a strong resemblance; but now I am more inclined to suspect that this device has the same origin as the serpent-entwined club of Esculapius itself, so hard to account for. In many examples, the SSS take the form of a spiral winding thrice around the rod in their middle. The medical potency ascribed to the latter symbol of itself points out an analogy in signification to the distinctive attribute of the god of the healing art. Thus, in the age of Marcellus Empiricus, the fourth century, it had obtained a place in the pharmacopeia . . . for he recommends the physician to engrave this sigil on cerulean jasper, and hang it around the neck of any one suffering from pleurisy, adding, 'You will obtain marvellous results.' Whether this promise be true or not, marvellous has been the vitality of the symbol; for, reduced to a double S thus traversed by a bar, it became a favourite device in the times of chivalry, being received as the rebus of the word *Fernesse* (SS fermés), that is, the emblem of constancy. Here, then, in this Gnostic sigil is to be found the true origin of the SS in the Collar of the Garter, formerly styled the 'Collar of SS,' rather than in the popular explanation that the letters are but the initials of Edward IV.'s motto, 'Souerayne,' a prince posterior by a whole century to the institution of the order and its insignia."—Pp. 76, 77.

A. O. V. P.

HEAD OF CARDINAL RICHELIEU.—

"The Paris correspondent of *The Star* states that the head of Cardinal Richelieu, which was preserved apart from his body, has been discovered in the possession of an ancient family of Bretagne. It appears to be in a wonderful state of preservation. The Emperor is said to have taken great interest in its recovery, and it is now deposited with the Minister of Public Instruction."—*The Gainsbro' News*, Oct. 13, 1866.

A. O. V. P.

OBLITERATED COINS.—The following receipt, from a newspaper cutting of 1825, deserves preservation in "N. & Q.":—

"If you have a silver coin, the inscription of which by much wear is become wholly obliterated, put the poker in the fire: when red-hot, place the coin upon it, when the inscription will plainly appear, of a greenish hue, but will disappear as the coin cools. This method was prac-

tised at the Mint to discover the genuine coin when the silver was last called in."

CYRIL.

TERMS FORMERLY USED AT THE MINT.—In that curious work, Chamberlayne's *Magna Britannia Notitia* (1708), is the following passage:—

"The Moneyers Divide the Pound Weight into Twelve Ounces Troy:—

The Ounce . . . into . . .	20 Pennyweights.
" Pennyweight . . .	24 Grains.
" Grain . . .	20 Mites.
" Mite . . .	24 Droites.
" Droite . . .	20 Perits.
" Perit . . .	24 Blanks."

Can this be correct? The blank must have been the one-billionth 327 millionth part of the pound—a quantity surely impossible to appreciate. Is any system like this in use at present in the Mint? A. A.

Poets' Corner.

REGISTER HOUSE, EDINBURGH.—The collection of deeds, papers, and wills contained in the Registry Office at Edinburgh is one of the noblest treasures ever possessed by a nation. The series of papers is so remarkable in its perfection, and the documents are so well preserved, that it is very desirable the collection should be more accessible than it is. It is true the officials are courteous, and, for literary purposes, no fees may be payable; but you must be sure of game before you obtain leave to see it. When, however, documents have attained a certain age every facility should be given to the public to know what has been preserved. What is needed is, that there should be printed indexes to the different collections, and that each index should comprise from ten to twenty years and no more. Such indexes need not be printed grandly; and there are some office-printed indexes at present which are a model of their kind. A moderate annual grant of money would enable these indexes to be issued annually until brought within a certain limit of time. The results would soon show the use of our being possessed of so grand a collection of documents. The printing of some three hundred copies, and dispersing them in public libraries, would be enough. At present the value of the collection is reduced to its lowest point.

F.

Queries.

ALPHABET ON BELLS, ETC.—The whole alphabet, or a portion of it, is not infrequently met with as a bell inscription, from the fourteenth or fifteenth to the seventeenth century. The letters are often in reversed order, or otherwise misplaced. Encaustic tiles with the alphabet are also found, and I have seen a "christening-bowl" of coarse pottery, dated 1718, with the alphabet as far as P.

A letter on this subject, in the *Gent. Mag.*, May, 1864, elicited no reply; and I now address myself to the readers of "N. & Q.," in the hope of finding out something to explain the uses of the alphabet. I contemplate the publication of something on this subject, with illustrations, so soon as I shall be able to collect the requisite materials.

Of the alphabet bells at the following places, I have seen casts or rubbings, if not the originals: Side, Gloucestershire; Bemerton, Wilts; Patrington, Yorkshire; Barnethy, Burton Stather, S. Ferriby, and Horkstow, Lincolnshire. The following are given in Lukis's book, but with no particulars respecting the kind of letters used: Hoby, Leicestershire; Elford, Staffordshire; Leighton Bromswold, Hunts (three). The *Manual of Eng. Ecclesiology* mentions one at Eltisley, Cambridgeshire; but does not give the letters at all. Any particulars respecting these latter, or any additional instances, would be acceptable. I know of alphabet tiles at Holy Trinity, Hull; Laund, Leicestershire; and one formerly at St. Nicholas's Chapel, York Minster.

There are two or three alphabet bowls in private collections in Sussex.

I think it is not at all improbable that some of your correspondents will be able to refer to additional instances, and to do something towards clearing up the mystery of this A-B-C puzzle. I dare say there will be additional instances of bells in the forthcoming publications of Mr. L'Estrange and Mr. Ellacombe.

J. T. F.

The College, Hurstpierpoint.

THE ACT OF BURIAL.—

"Then while the earth shall be cast upon the body by some standing by, the Priest shall say," &c.—Burial Service, *Book of Common Prayer*.

This act of burial was formerly directed to be performed as follows:—

"Executor officii terram super corpus admodum crucis ponat et corpus thurificet, et aqua benedicta aspergat."—*Man. Sar. Inhumatio Defuncti*. Maskell, *Mon. Rit.* i. p. 124, quoted by Procter, *History of Prayer-book*.

In the office of 1549 occurs this rubric:—

"Then the Priest, casting earth upon the corpse, shall say," &c.

At some funerals which I attended at Père-la-Chaise, I do not remember the casting of the earth, but I think the nearest relation (in conformity with Roman antiquity) first sprinkled the holy water.

I should be glad to know in what parishes in England the earth is cast by any (and what) other person than the clerk or sexton? W. H. S.

PASSAGES IN BACON.—Can any of your deeply-read correspondents point out any passages in Lord Bacon's works which resemble in sense or expression the following statements that have been attributed to him?—"Not one man in a

thousand dies a natural death, and most diseases have their rise from intemperance." And, "No single crime on earth destroys so many of the human race, nor [?] alienates so much property as drunkenness." If not contained in his works, on what authority have these sayings been ascribed to him? A. B. C.

TO BEAT HOLLOW.—Can any English philologist give me an explanation of the very common phrase, "to beat a person, or thing, *hollow*," used to express great superiority? HOWDEN.

THE BOOK OF DEER.—Has the fragment been published of an old Gaelic liturgy, said to be of the ninth century, and discovered by some relic-hunting antiquary at Cambridge? Why is it called the Book of Deer? SCOTUS.

COLONIAL TITLES.—The colonial authorities give the title of Honourable to the members of the Legislative Council, and add Esquire after the name thus: "The Honourable Arthur K—, Esq., M.L.C., Hobart Town": and argue that the prefix alone belongs only to the younger sons of earls; and that the colonial title, although conferred by Her Majesty's authority, is only parliamentary during the term of office. I shall be obliged by reference to any authority as to the correctness of the above statement.

WILLIAM WILLIAMS.

CONTINENTAL MONEY.—I have vainly sought for any work containing an account of the moneys current on the Continent, especially in France, Spain, and Italy during the sixteenth century, and their equivalent in English money of that time and the present.† Will you or your readers come to the help of your obedient servant.

IGNORAMUS?

PORTRAIT OF COWPER.—I am anxious to learn the whereabouts of a portrait of the poet Cowper, which is, I am told, in the possession of a gentleman in [or of?] Norfolk. Can any reader of "N. & Q." help me? JAMES BECK.

Storrington, Sussex.

FIVE-POUND PIECE OF GEORGE III.—In Timbs's *Things not generally Known*, 2nd Series, 4th edition, p. 113, in a note, it is stated that at a sale of the effects of the late S. Alchome, Esq., a five-pound piece of George III., dated 1820, sold for thirty-one pounds. If this is a fact, and in no way a clerical error, will some numismatic correspondent of "N. & Q." kindly inform me whether five-guinea pieces of Charles II., 1668, and James II., 1687 and 1688 (all in good preservation), are of greater or less value than the five-pound piece of George III.? or whether the great value at-

tached to the latter coin arises from its being the last year of the king's reign, when perhaps only a few were coined? In fact I never saw a five-pound piece; for, until recent years, the gold coinage was in one, two, or five *guineas*, and not in *pounds*.

J. SPEED D.

Sewardstone.

LITERATURE OF THE FRENCH REVOLUTION.—Can any one tell me of any place where one would be likely to pick up cheaply some of the pamphlets, broadsheets, &c. of the 1793 epoch, or the Jacobin papers of the time? A HAMPSHIRE READER.

GAZEBO.—At Harpswell, co. Lincoln, there was until the latter half of the last century a residence of the Whichcote family. It was then pulled down, and scarcely anything now remains beyond traces of the foundations and some garden walls. There is, however, on the north-western side of the grounds an artificial mound, some twelve or fifteen feet in height, and about fifteen or twenty yards in circumference, which goes by the name of "The Gazebo." There have been terraced walks round it, and it has evidently been planted with ornamental shrubs, there being some very fine yew trees still remaining upon and around it. The tradition in the village is, that "The Gazebo" was a place for outdoor musical entertainments. My query is: What is a Gazebo? W. E. HOWLETT.

Kirton in Lindsey.

AMATEUR HOP-PICKERS.—In a police report of last Tuesday, I find a witness stating that himself, his wife, and children, had been down to Wateringbury hop-picking; "not for any pecuniary gain, but to benefit her (his wife's) health." The witness being a respectable man, the magistrate "thought it strange that a man in his position should send his wife into the country hop-picking. It must have been to earn money." Witness persisted that it was not, saying that many independent persons went hop-picking for the benefit of their health.

Can any of your correspondents corroborate the latter part of this statement? and if so, say what benefit is supposed to be specially derived by persons becoming amateur hop-pickers, beyond such as would result from any out-door occupation in good air?

I fancy that some throat and chest complaints are benefited at times by the direct use of the hop.

R. W. HACKWOOD.

LOUIS XV.—A relative of mine has left me a tortoise-shell snuff-box, with the head of Louis XV. of France embossed in silver on the lid. This box, it is said, was given by the king to one of his attendants, an ancestor of my relative, as a mark of gratitude for saving his life while hunting. Can any of your correspondents inform me

[* So named probably from the Book having been written by a monk of the abbey in the parish of Old Deer, in Aberdeenshire.—Ed.]

[† See *postea*, p. 361.]

whether this incident has ever been mentioned in any of the various memoirs or works relating to that period of French history? J. R. C.

ANCIENT MEDICAL WRITER.—In a communication to a medical journal (of date 1800) I met with the following observation:—

"If an ancient writer supposed that the affections of the human heart could be changed by aliment, it might also be possible to determine this influence on the physical state of nations."

Wanted, the name of the writer alluded to, and the subject on which he was engaged. If any of your learned readers would refer me to the same, it would confer an obligation. C. J.

MARQUIS DE MONTANDRE.—Who was the Marquis de Montandre? Was he a British peer, and who are his descendants? I find that in the year 1737 his name figures in the Army List as a General Officer, Master of the Ordnance, and Governor of Guernsey.* The title does not appear in Burke's *Dictionary of Peerages Extinct, Dormant, and in Abeyance*. C.

NEWENHAM CHURCH, HERTFORDSHIRE.—In Clutterbuck's *History of Hertfordshire* mention is made of a brass, dated 1607, in memory of Joane Dowman, or Dolman, wife of James Dowman, or Dolman. Will any of your readers tell me whether this brass is still in existence?

M. DOLMAN.

NUMISMATIC.—I have a copper coin, rather smaller than a sixpence (present date). *Obv.* Leg., CAROLVS . II . D . G . M . N. Field, two sceptres in saltire through a crown. *Rev.* Leg., FRA . ET . HIB . REX . Mint-mark, fleur-de-lis (?) Field, harp crowned. Is this one of the farthing tokens described in Ruding (vol. ii. p. 2, 3rd edit., 1840), where he says:—

"On the 14th Dec. 1660, the King granted to Sir Thomas Armstrong, Knt., by patent, power to coin farthing tokens of copper for Ireland."

My coin agrees with Ruding's description of these tokens; but he adds in a note:—

"It is probable that not one of these was uttered: for, in 1680, the son of Sir Thos. Armstrong stated, in a petition to the King, that neither his father nor himself were ever admitted to make use of this grant, nor to obtain allowance from the chief governor of Ireland to issue the said tokens."—*Simon*, Appendix, No. xxviii.

Is this coin rare; and can I find it described elsewhere? W. S. J.

A CURIOUS PICTURE.—A picture which I have lately purchased represents a scene of which I am unable to decipher the meaning. Can any reader of "N. & Q." help me? It consists of a group of dancers; with his back toward the spectator is

[* The Marquis was also appointed Master-General of the Ordnance in Ireland in 1738. See "N. & Q." 2nd S. iv. 268.—Ed.]

a king with his crown on; next to him, hand in hand, is a beggar-woman, then a nun, and after her a young lady, dressed after the mode of the Commonwealth—I fancy in a brown stomacher and white tippet; and lastly, a beggar (who to my mind looks like a foreigner), in very tattered garments, and with a wooden leg. The locale is a glade in a wood.

Opinions differ as to whether the picture is or is not what would be called well painted, and perhaps is only part of a larger picture from which it has been cut out. Still there must have been some idea that set the painter to work. What is that? Is it political, religious, or social? In a word, what is its meaning? May it mean this? The king (whose crown as seen is only half a crown) joins hands with beggars. King Charles II. found many of his old friends in beggary; and while they looked to him, he looked, as he does in my picture, to the young ladies. But what the nun means I don't know. I fancy the date of the painting is about George I.'s time.

RALPH DE PEVEREL.

EDMOND PLOWDEN.—At Pensax Court, Worcestershire, is a MS. with the following title:—

"A Treatise of Succession written in the lifetime of the most virtuous and renowned Lady Mary, late Queen of Scots. Wherein is sufficiently proved that neither his foreign birth, nor the last will and testament of King Henry 8th could debar her from her true and lawful title to the Crown of England. Written by Edward [Edmond] Plowden, of the Middle Temple, an apprentice in the same."

The dedication to King James I. is signed by Francis Plowden. The MS. contains 160 pages in folio, and is very carefully written in the style of the period, with ornamental capital letters, &c. I do not find this work of Edward [Edmond?] Plowden noticed in either Watt or Lowndes, and probably it has never been printed. Does the British Museum or any other public library contain a copy? THOMAS E. WINNINGTON.

PROTECTOR.—Was there a Protector before the Dukes of Bedford and Gloucester, and what were the associations connected with the title?

A. O.

QUEENBOROUGH CASTLE, IN KENT.—Can you refer me to any account of this castle in the time of Richard III.? There is a picture, of which I wish to obtain some explanation, in the possession of a descendant of Christopher Collins, who was constable of the castle in the time of Richard III.; and in this picture there is a portrait of Collins, with a fool on each side of him. The three are represented as standing in the gateway of a tower. In the upper part of the tower are two small windows, and in one of them is the portrait of a queen, and in the other that of a priest. The top

is castellated, and there are men fighting on it. It is painted on a wooden panel.

A LADY READER OF "N. & Q."

REGISTRY OF SASINES: COMMISSARIAT OF GLASGOW.—Is there any printed Index to the above Scottish Records? If not, perhaps some of your North British contributors can put me into the way of consulting them. What permission, fees, &c., are necessary for admission to the Record Office in Edinburgh, where I believe they are now kept?

X. C.

REYNOLDS'S PORTRAIT OF DR. BEATTIE.—In the *Life and Times of Sir Joshua Reynolds*, by C. R. Leslie and T. Taylor, vol. ii. p. 33, a statement is made which seems to me so exceedingly strange as regards the great portrait-painter's usual practice, that I should be glad if any of your correspondents can throw light upon the matter.

Sir Joshua had been painting a portrait of Dr. Beattie; and the doctor, in his Diary, had expressed his satisfaction at the striking likeness (of himself), and its masterly execution. "Though I sat five hours," he says in his Diary, "I was not in the least fatigued; for by placing a large mirror opposite to my face, Sir Joshua Reynolds put it in my power to see every stroke of his pencil, &c." Then the biographer says: "In reality, Sir Joshua was painting from the reflection in the glass—his usual practice."

Now I cannot believe that any great portrait-painter, as I suppose Sir J. Reynolds undoubtedly was, can have usually adopted the practice of painting from his subject's reflection in a mirror. If he did so, I can understand certainly that he might have satisfied his sitters, inasmuch as they saw their portrait as they saw themselves in a glass; but the portrait could surely not have satisfied any one else who knew the original. In a glass we do not see ourselves as others see us; for in a glass, left becomes right, and right left. The likeness, if so it may be called, in a mirror is a left-handed and awkward misrepresentation. A dimple or mark on the right cheek appears in the glass as on the left. And it seems to me most strange that an eminent and fashionable portrait-painter should have habitually so misrepresented every feature and limb and action of those who sat to him.

T. S. N.

THE ORDER OF ST. MICHAEL: "PAMELA."—In vol. iii. Letter 29 of *Pamela*, it states:—

"The rich citizens, who used to be satisfied with the title of Knight, till they made it so common that it is brought into as great contempt as that of the French Knights of St. Michael." "This order was become so scandalously common in France that, in order to suppress it, the hangman was vested with the ensigns of it, which effectually abolished it."

Where can I find a confirmation of this statement?

I would also take this opportunity of asking whether *Pamela* may be considered a true picture of the social life of England at the time it was written? The "great moralist" preferred Richardson to Fielding; and in Boswell he is made to say "that there is more knowledge of the heart in one letter of Richardson's than in all *Tom Jones*." Croker appends a note of Miss Burney's which approves this, and concludes: "Who would read one of Fielding's novels to a modest woman?" I ask, who would now dare to read *Pamela* to a modest woman? The details of her "trials" were, it is said, made the subject of the only conversation over the dinner-table; and the author makes them communicated without reserve to a young unmarried girl, who replies with an unctious and freedom that shows that she has not required much teaching from her virtuous friend.

CLARRY.

TEMPLARS.—Mr. King states, in his work on the *Gnostics and their Remains* (p. 178), that it is said that Francis I. of France burnt in a fiery bath four persons convicted of being Templars. This statement was communicated to Mr. King by a "brother" Templar, as one branch of the French Freemasons is called. No other authority is given. Can any of your correspondents throw light on the matter?

A. O. V. P.

JAMES SCOTT WALKER.—In Evans's *Authors and Orators of Lancashire*, 1850, there is a biographic notice of this gentleman. He was author of a volume of *Poems*, 1816, and was for many years connected with the press of Liverpool and Preston. In the memoir referred to, Mr. W. is said to be author of a tragedy acted at Preston and Belfast, but the name of the piece is not given. What was the title and date of this play, and is it in print? Is Mr. Walker (who was born Dec. 25, 1793) still living?

R. I.

Queries with Answers.

THE SCREW-PROPELLER.

In *The Standard* of the 13th Oct. there is a letter signed "An Old Naval Engineer," and dated from Portsmouth, in which the writer, after expressing gratification at the well-earned honours which have been conferred on those who contributed towards the accomplishment of the great work of laying the Atlantic Cables, asks that justice may be done to the successful introducer of the screw-propeller, Mr. Francis Pettit Smith, who in 1840 experimented at Portsmouth with "the first screw-ship, the *Archimedes*."

Was this the first screw-ship? I think not. In a paper read by Mr. John Macgregor at the Society of Arts, April 14, 1858, that gentleman stated that the screw had probably been used

in China in very ancient times; and that the first distinct description of the screw-propeller, to be turned by machinery inside a vessel, seems to have been by Dr. Jernouilli of Groningen in 1758, whose plans were sufficiently matured, to comprise the use of oblique vanes at the bow, sides, and stern, turned by a steam-engine, and capable of being hoisted out of the water. In 1770, Watt suggested the trial of a screw-propeller, and Bramah in 1785 first patented a rotary engine for this purpose. He stated further, that the first screw-steamer appeared to have been tried by Stevens in America in 1804, and that in 1825 Brown used one on the Thames.

Besides this, I find in the following paragraph from the *Courier du Havre* of Sept. 1857, another claimant:—

"Frederick Sauvage, who was the first to conceive the idea of applying the screw as an auxiliary of steam, died a few days ago in a maison de santé, of the Rue Piepus, to which place he had been removed about two years ago when his reason left him in consequence of chagrins of different kinds. His fortune and health had been ruined by his labours in scientific discoveries. His discovery of the system of screw navigation may be disputed; but no one can deny that the union of the two systems was his entire work. He long resided at La Perrey, near Havre, and it was there that he made the first experiments of the screw. He had constructed a small boat, which he navigated in a large tub which he had sunk in his garden. The Emperor more than once gave him assistance in money, and, when Sauvage's state of mind required that he should be placed in a maison de santé, it was his majesty who took upon himself the payment of the expense."

R. W. HACKWOOD.

P.S. I see recorded in the papers of October 17 the death of Mr. James Lowe, engineer, aged sixty-nine years, the inventor of the screw-propeller⁽²⁾, who was accidentally run over near the Elephant and Castle on the 12th, and on whom an inquest was held at Guy's Hospital on Monday.

[It is now difficult to say who was the inventor of the screw-propeller, for the principle is nearly as old as the windmill. It was shown by Robert Hooke in 1680, and since by Du Quet in 1731; Bernouilli in 1752; Paucton in 1768; Joseph Bramah in 1784; Wm. Lyttelton in 1794; Edward Shorter in 1799; Dallery in 1803; O'Reilly in 1805; Delisle in 1823; Bourdon and Dollman in 1824; and Salicrón in 1831. It is right to mention that James Watt at a very early period originated the idea of a screw instead of paddle-wheels. This is noticed in a letter of Watt, dated Sept. 30, 1770 (*Life and Correspondence of Watt*, by Muirhead). All these, and numerous other projects, failed of success until Mr. F. P. Smith, a farmer at Hendon, obtained a patent for a screw-propeller, May 31, 1836. During a debate in the House of Commons in May, 1855, on the grant of 20,000*l.* for rewarding the inventors of the steam screw-propeller, it was stated that there were no fewer than forty-four claimants for the reward, and when the list was reduced by the committee to five, an arrangement was effected for dividing the

money. The honour of the invention was asserted for Mr. Smith, by whose consent others, who had suggested alterations or improvements in his idea, shared the parliamentary reward. The Admiralty, wishing Mr. Smith's invention to be tested on a large scale, built the *Archimedes* of 237 tons burden, which was launched Oct. 18, 1838, and made her first trip in 1839.]

"YORK, YOU'RE WANTED."—This phrase is commonly used on board a man-of-war when something goes wrong by reason of the absence of "the right man" from the "right place." What is the origin of the phrase? GEORGE LLOYD, Darlington.

[The phrase occurs in *The Slave*, a Musical Drama in Three Acts by Thomas Morton. 8vo, 1816.

"Enter Fogrum and two Sailors.

Fogrum (to Sailors). I tell you, it won't do; I that know every fare from the bridges down to Limehouse-hole—What, you won't go? Halloo, York, you're wanted."

Again,—

"*Miss Von Frump*. Well, nephew, have you been looking out a tomb for me?

Fogrum. No, dear Aunt, but I've been looking out a husband for you—my dear York, you're wanted."—Act II. Sc. 4.

And again in the "Finale:—"

"*Fogrum*. Your own dear Cockney do not flout—

Remove each anxious dread and doubt!

I fear this night—

No—that's not right,—

Here, York, you're wanted,—I am out!"

There is also a comic song written by P. P. Phillips, entitled "York, you're Wanted," and was sung by Mr. Stebbing at the Sans Pareil Theatre. It commences—

"From York I com'd to get a place, and travell'd to this town, Sir;

In Holborn I an office found, of credit and renown, Sir.

Says I, Pray Sir get me a place; says he, Your prayer is granted,

And when I meet with one that suits, I'll tell you, York, you're Wanted," &c.

This phrase was in great request in 1832 among the creditors of the late Duke of York.]

DAVID LLOYD, LL.D., of All Souls' College, Oxon, Chaplain to the Earl of Derby, Rector of Llanvain, and Warden of Ruthin, from which he was ejected in the time of the Commonwealth, and to which he was restored and promoted to the deanery of St. Asaph in 1660 (see Willis's *Survey*, p. 105), is described in another account (Williams's *Biographical Sketches of the most Eminent Welshmen*) as "an ingenious man, and a good poet: he published several pieces which were prized for their wit." He died at Ruthin, 1663. In a note, Willis refers to "Ex. Coll. MSS., A. Wood ut Antea, et Epistolæ Amicæ."

simi Babingtonii." Any additional information regarding his works will greatly oblige H.

[There is a long account of Dr. David Lloyd in Wood's *Athena Oxon.*, by Bliss, iii. 652, and which also contains a notice of Dean Lloyd's witty production, *The Legend of Captain Jones*, first published in 1636: consult also "N. & Q.," 1st S. xii. 30, 74. Wood speaks of "Songs, Sonnets, Elegies, &c., some of which are printed in several books."]

Am's Ace.—What is it? —

"I can no sooner shut my eyes, but methinks my evil genius flings Am's Ace before me."—Centlivre's *Gamester*, Act I. Sc. 1.

C. PAINE.

[Ames-ace, or Ambs-ace, N. Fr. *ambezartz*, from Lat. *ambo asses*. Two aces: the lowest cast on the dice, and hence often used figuratively for bad luck. The expression was current in Chaucer's time: —

"O noble, O prudent folk, as in this cas
Your bagges ben not filled with *ambes as*,
But with *sis cink*, that renneth for your chance,"
Man of Lawes Tale, l. 25.

It is also used by Shakespeare: —

"I had rather be in this choice, than throw *ames-ace* for my life."

All's Well that Ends Well, Act II. Sc. 3.

Howell, p. 19, tells us, that when this throw was made, the dice in London would say, "ambling annes and trotting Joan."]

PENAL LAWS AGAINST ROMAN CATHOLICS.—What are the best authorities to consult on all sides of the question, for one who wishes to follow the progress of the penal laws against Roman Catholics from the Reformation downwards? Is there any fairly accurate list of the Roman Catholics who have suffered death for their religion in this country? A. O. V. P.

[Consult the "Memoirs of Missionary Priests, and other Catholics of both Sexes, that have suffered Death in England on religious Accounts, from the Year 1577 to 1684. By Bishop Challoner, V.A.L. 2 vols. Manchester, 1803," 8vo. This work was subsequently included in the following: "Modern British Martyrology, commencing with the Reformation, A.D. 1535, 26th Henry VIII. to A.D. 1684, 24th Charles II. In Three Parts. To which are added the Penal Laws passed in the Reign of Queen Elizabeth, and other important documents. Lond. 1836," 8vo.]

QUOTATION.—Who is the author of the hymn, beginning —

"I bow me to Thy will, O God,
And all Thy ways adore."

L. C. R.

[By St. Francis Xavier, the Indian Missionary.]

GREEK TESTAMENT.—Will you kindly inform me what is the account to be given of a little

volume, 12mo, bearing in the title-page as follows:—"Τῆς καινῆς διαθήκης ἅπαντα. Novi Testamenti omnia. Basilee, Joan. Valderus. xxxvi." It has for preface, passages from SS. Chrysostom and Gregory Nazianzen. C. P. E.

[This elegant edition of the Greek New Testament, which follows that of Erasmus, is usually bound in two volumes—the Epistle to the Romans commencing with new paginal figures. It is difficult to account for the omission of M.D. in the date on the title-page, viz. [M.D.]XXXVI. It appears rare, and the price marked in the British Museum copy is 7l. 7s. The late Duke of Sussex possessed a copy bound in two volumes.]

Replies.

AN ABBOT'S CROZIER, OR PASTORAL STAFF,
HOW CARRIED.

(3rd S. viii. 329.)

A good deal of discussion has arisen lately on this subject, because Mr. Scott, in restoring the cross at Winchester, placed the pastoral staff in the right hand of a figure of William of Wykeham. I think this was correct, for the following reasons:—A bishop is generally represented in the act of benediction, i.e. with the right hand raised. In that case, of course, he holds the staff in his left; but when he is not represented in the act of blessing, it seems reasonable (as in the Winchester instance) to place it in his right, this being more in accordance with the symbolic nature of the staff, as a *shepherd*, unless left-handed, would not carry it in his left hand for use among his flock. In the east window of Winchester Cathedral William of Wykeham himself, vested in chasuble, and St. Swithin, hold their staves in the right hand. Let us note, *en passant*, that the term crozier can be applied only to the staves of archbishops, which are surmounted by a cross.

I have not seen Mr. Scott's list of examples of bishops and abbots with staves in the right hand, but the following are instances not mentioned by your correspondent F. C. H.:—

An altar-piece in the Louvre, representing the coronation of the Virgin Mary by her son the Redeemer—the work of Fra Angelico Fiesole (born 1387, died 1455)—has a bishop with staff so represented. (Mrs. Jameson's *Early Italian Painters*, p. 75.)

Drawing of a Benedictine abbot in the *Catalogus Benefactorum* of St. Albans Abbey.

St. Benedict (three examples), St. Bennet, St. Bernard, St. Louis, and St. Bonaventura, in Mrs. Jameson's *Legends of the Monastic Orders*, 3rd edition.

Monastic Seals.—Thomas Tysbet (P), Abbot of Tilney Abbey, Essex; John Multon, Abbot of

Thorney; John Saulscot, Abbot of Hyde, Battle Abbey; St. Werburgh, Chester.

Recurrent Effigies.—Andrew, Abbot of Peterborough, 1199, Peterborough Cathedral; one of the early abbots of Westminster, Cloister, Westminster Abbey; Bishop Kilkenny (1255-1256), Ely Cathedral; figure in a niche of the tomb of Bishop Northwold (1229-1254), Ely.

Stained Glass.—Figures of William of Wykeham and St. Swithin, in Winchester Cathedral quoted above, and nine figures in the transept windows of New College, Oxford.

Figure in stone of St. Augustine at the door of the chapter-house, Rochester Cathedral. (Knight's *Old England*.)

At Welbeck Priory, Notts, is a stone of the eleventh century, with pastoral staff of curious form, grasped by a right hand. (Cutt's *Manual of Sepulchral Slabs*.)

Abbots generally have the crook turned inwards to signify that their jurisdiction was confined to their own monasteries. JOHN PIGGOT, JUNR.

CRANMER'S BIBLE, AND MRS. CONANT'S QUOTATION FROM BAXTER'S *HEXAPLA*.

(3rd S. x. 311.)

In reply to A CONSTANT READER, I beg leave to offer a few remarks with the information which my collection of the editions of Cranmer's version will supply.

I cannot explain the note; perhaps the authoress will favour you with some explanation of it. I think I can give the facts as they exist, and then it will be evident that the note quoted contains errors which have arisen no doubt through inadvertence, or probably from some oversight as to the editions.

The passage quoted by Mrs. Conant from the *Hexapla* is, as stated in the query, incorrect, "the" being placed by her before priesthood, where, as in the *Hexapla*, it is before "authority." Baxter has given the passage correctly from the Great Bible of 1539. The best authorities who have written on the subject are of the opinion that the Great Bible of 1539 is to be attributed to Lord Cromwell and Myles Coverdale; as there is no evidence that Archbishop Cranmer had any part in settling the text of it, or in its publication; which view I have taken in the work lately published—

"A Description of the Great Bible, 1539, and the six Editions of Cranmer's Bible, 1540 and 1541; also the editions in large folio of the Authorised Version of 1611, 1613, 1617, 1634, 1640, &c., by F. Fry, F.S.A., with 51 plates."

The first, or original edition of Cranmer's Version is that of April 1540. On the last leaf of it the imprint is thus, "The ende of the newe Testament: and of the whole Byble, Fynished in Apryll, Anno M.CCCC.XL."

This is the first Bible in which the Archbishop's celebrated Prologue appeared, and also the first which has his name on the title-page. On the title we read "with a prologe therinto, made by the reuerende father in God, Thomas archbysshop of Cantorbury," and "Prynted by Edward whytchurche." In this very interesting Bible the text quoted from 1 Tim. iv. 14 reads exactly as the Bible of 1539; therefore Mrs. Conant is in error as to the Bible before her being the original Cranmer, even if the date "1640" is a misprint for 1540. There are six large folio editions of Cranmer's version, three of which were printed in the year 1540 and three in 1541, and two editions of these contain many reprinted leaves. Thus with the Great Bible and the two editions with reprints there are nine folios. I have them all perfect: in all these the text reads as quoted in the *Hexapla*. I have also other editions of Cranmer's version. Of the New Testament; Whitechurch, 1547; Cope-land, 1550; Oswen Worcester, 1550. Of the Bible, Berthelet, 1540; Whitechurch, 1549 and 1553; Grafton, 1550 and 1553; also editions by Cawood, Harrison, and others; more than twenty-one different editions ranging from the first to that of 1566.

The Cranmer's Bible, printed on vellum, in the British Museum, is the edition of April 1540, therefore the first of the Archbishop's version. A friend of mine has examined it for me, and writes me that it reads as all my copies. I state this as the reading from so well known a volume may be considered conclusive.

Thus all the editions to which I have been able to refer read as the text is quoted in the *Hexapla*; therefore no change has been made in the rendering, "by the authority of Priesthood," as first published by Cranmer himself, so far as I am able to discover.

FRANCIS FRY.

Cotham, Bristol.

MAY FAIR.

(3rd S. x. 291.)

This saturnalia was held by a grant of the Abbot of Westminster, "with revelry for fourteen days." It took place annually, commencing on the first of May. The locality was anciently called Brook Field, the site of which is now covered with Curzon Street, Hertford Street, and Chesterfield House. Frequent allusions to the fair are found in plays and pamphlets of Charles II.'s time, and hand-bills and advertisements of the reign of James II. and his successors are in existence. The following advertisement, extracted from the *Postman* for April 6, 1699 (No. 597) is curious:

"These are to give notice, that on the first day of May next will begin the Fair at the east end of Hyde Park, near Bartlet House, and continue for fifteen days after. The two first days of which will be for the sale of ~~Leathes~~ and live Cattle; and care is and will be taken to make

the ways leading to it, as well as the ground on which it is kept, much more convenient than formerly for persons of quality that are pleased to resort thither."

May Fair was granted by James II., in the fourth year of his reign, to Sir John Coell and his heirs for ever, in trust for Henry Lord Dover and his heirs for ever. Before 1704 the ground became much built upon, as we learn from the old rate-books; and in November, 1708, the gentlemen of the grand jury for the county of Middlesex and the city of Westminster made presentment of the fair in terms of abhorrence, as "a vile and riotous assembly." The queen listened to a petition from the bench of justices for Middlesex, and a royal proclamation, dated April 23, 1709, prohibiting the fair (at least as far as the amusements were concerned) was the result. It was, however, soon revived, "as of old," and, we are told, was much patronised "by the nobility and gentry." It had also its attractions for the ruder class of holiday-makers, as we learn from the following copy of a hand-bill formerly in the Upcott Collection, dated 1748:—

"MAY FAIR.—At the Ducking Pond, on Monday next, the 27th inst., Mr. Hooton's Dog Nero (ten years old, with hardly a tooth in his head to hold a duck, but well known for his goodness to all that have seen him hunt) hunts six ducks for a guinea, against the bitch called the Flying Spaniel, from the Ducking Pond on the other side of the water, which has beat all she has hunted against, excepting Mr. Hooton's Good-Blood. To begin at two o'clock.

"Mr. Hooton begs his customers won't take it amiss to pay Twopence admittance at the gate, and take a ticket, which will be allowed as Cash in their reckoning. No person admitted without a ticket, that such as are not liked may be kept out.

"NOTE. Right Lincoln Ale."

The late Mr. John Thomas Smith notices this Ducking Pond in the following passage extracted from his amusing *Streets of London*:—

"The ground behind the opposite houses, between the back of Lord Coventry's, No. 106, and the south side wall of the Earl of Chesterfield's garden in Curzon Street, was in 1722 an irregular space; 'May-fair Row,' and 'Hay-hill Row,' being at that time the only regular buildings. There was, within memory, on the western portion, partly on the site of Hertford-street, an old wooden public-house, one of the original signs of the 'Dog and Duck,' behind which, towards the north, was a sheet of clear water, nearly two hundred feet square, surrounded by a gravel walk of about ten feet in width, boarded up knee high, and shaded all round by willows. This pond was notorious for that cruel sport called 'Duck Hunting,' so long the delight of the English butchers. The ground upon which Hertford Street, Curzon Street, Shepherd's Market, &c. stand, was annually for many years covered with booths during the period of May Fair."

Mr. Morley, in his *History of Bartholomew Fair* (p. 103), after noticing the presentment of the grand jury in 1708, and the prohibition of May Fair, adds: the fair was revived, and "finally abolished in the reign of George the Second, after a peace officer had been killed in the attempt to

quell a riot." The statement, however, of the fair having been finally abolished in the reign of George II. is perfectly gratuitous on the part of the historian of "Bartlemy," as it existed until near the end of another reign. Carter, the antiquary, wrote an account of it in 1816, and he says that, a few years previously, it was much in the same state as it had been for fifty years. This description, full of curious interest, was communicated to the *Gentleman's Magazine* for March 1816. It has since been reprinted in Hone's *Every Day Book*, i. 572, Soane's *New Curiosities of Literature*, i. 250, &c. The last paragraph is pertinent to the subject:—

"Lord Coventry occupied the house at the corner of Engine Street, Piccadilly (built by Sir Henry Hunlocke, Bart., on the site of a large ancient inn, called the *Greyhound*); he being annoyed with the unceasing uproar night and day during the fair—the whole month of May—procured, I know not now by what means, the entire abolition of this festival of misrule and disorder."

EDWARD F. RIMEAULT.

"DATE OBOLUM BELISARIO."

(3rd S. x. 331.)

The song, though the two verses were not quite correctly transcribed, was written by John Collins, and will be found in his *Scriptscrapologia*, at p. 56. He adds, in a note to it, that—

"We are free to confess that the word 'Sir' has an awkward appearance at the end of so many lines in this song: but the plain truth is, that the TUNE requires it; and as we cannot fill up its MEASURE without it, we must acknowledge that, like Master Stephen's appeal to St. Peter, it is introduced merely 'TO MAKE UP THE METRE.'"

This notice of Collins affords me a peg to hang a note or two on, which I have acquired since I last noticed him in these columns. He first went to Ireland as an actor in 1764, and is thus mentioned by Hitchcock in his *Historical View of the Irish Stage* (Dublin, 1794):—

"Mr. Collins, whom the public have lately beheld with infinite pleasure, entertaining an audience for three hours,* entirely by the force of genuine humour and native comic talents, made his first appearance on the boards of Smock-Alley in Young Mirabel, in the *Inconstant*, and proved a very respectable addition to the Irish stage. I find his name afterwards for Justice Woodcock, Dick in the *Confederacy*, Peachum, Sir Francis Wronghead, Bastard in *Lear*, Angelo, Gibby," &c.

Early in 1776 Mr. Collins was in Belfast on his way to Dublin, where he gave his entertainment then called *The Elements of Modern Oratory* for the first time in Ireland. This, it will be seen, was the first name which he gave to it, for the *Evening Brush* was of an exactly similar description. And here is an exact copy of his advertisement, in the true Scriptscrapological style, ex-

* Alluding to the *Evening Brush*.

tracted from the *Belfast Newsletter* of January 19, 1776:—

"An Attic Evening's Entertainment.

At Mr. McKane's Assembly Room * in Belfast,
On Saturday Evening, Jan. 20th, 1776, will be presented
for the first Time

A Humorous, Satirical, Critical, & Mimical
EXHIBITION, call'd The ELEMENTS of
MODERN ORATORY.

In which will be displayed,
The most forcible & striking Examples which this
prolific age affords of the

Great USE & ABUSE of SPEECH,

Particularly in the following Characters, the

Schoolmaster,	Ranter,	Pedant,
Schoolboy,	Whiner,	Scotch Orator,
Public Reader,	Droner,	Welsh Orator,
Public Speaker,	Sneaker,	Irish Orator,
Monotonist,	Mouthier,	And
Jingler,	Stammerer,	The Northern
Bellower,	Lisper,	And Southern
Growler,	Snaffler,	English Provincials.

The whole interspersed with original strictures on
the Modulation, Variation & Inflection of

The VOICE in READING and in SPEAKING!

The ludicrous and risible Effects of false Accent,
Emphasis, and Pronunciation!

The Distortion, Reversion, Maiming, Mangling, and
Misapplying of WORDS!

The general Abuse of the English Language!

And the present state of Oratory contrasted in the three
Departments of the PULPIT, the BAR, and the STAGE.

By the Author, J. Collins.

"Whose Stay cannot possibly exceed a Night or two,
as he is on his Journey from London to Dublin, where he
is under Engagements to open by the first of February.

"To begin exactly at seven, and the Doors to be
opened at six o'Clock.—Admittance two Shillings, Eng-
lish.

"Tickets to be had at the Donegall Arms, and at the
Printer's hereof.

"As this Exhibition was repeated forty-two suc-
cessive Nights in London, and also several Times with
equal Success at the Universities of Oxford and Cam-
bridge, the Author declines the fulsome (tho' too common)
Practice of self Encomium; chusing much rather to sub-
mit the Decision of its Merits to the well-known Candour
and Judgement of an Irish Audience."

Mr. Collins states in his bill that he was en-
gaged at Dublin on the first of February; but such
was the difficulty of travelling at that time, that
we find him still in Belfast on the second of Fe-
bruary, by the following advertisement:—

"THEATRE, BELFAST.

"This present evening, being the 2nd of February,
1776, will be performed a COMEDY, call'd
THE WEST INDIAN.

The Part of Major O'Flaherty, by MR. COLLINS,
(For his Amusement.)

After the Play (for this Night only) Mr. Collins
will deliver his Lecture upon

ORATORY, and the Use and Abuse of SPEECH."

Again, I find that on the seventh of February,

* The Donegall Arms Inn.

Mr. Collins played the part of Sir John Falstaff
"for his amusement."

In a former paper on Collins, I stated, on the
authority of John Williams (Anthony Pasquin)
that he, Collins, had been a miniature-painter, and
thus had probably derived the name given to his
monologue, the *Evening Brush*. But I find that
Williams was mistaken; the paintings appear to
have been of a mere mechanical description, and
were sold by Mrs. Collins alone. They are ad-
vertised in 1781, as follows:—

"Mrs. Collins' Royal Patent Likenesses in painted pro-
file, half a guinea, frame and glass included."

At the same time Collins played Colin Macleod
in the *Fashionable Lover*, and at the joint request
of several friends delivered his comic lecture,
"MODERN ORATORY, all the characters dressed in
propriis personis," at the theatre, Belfast.

Strange to say, John Williams was in Belfast,
following the profession of a travelling portrait-
painter at the very same time, and a picture
painted by Williams is still to be seen in Belfast.

I also stated that I had an original MS. of the
Evening Brush, which, "from its dirty condition,
many crease and thumb marks, its general shrink-
ing and flavour of lamp oil, seems to have been
the copy which its eccentric author used when
giving his entertainments," and said, to the best
of my knowledge and belief, it had never been
printed. I have since, however, seen a printed
copy, through the politeness of Mr. THOMS. It
was printed at Newcastle in 1800, and differs very
slightly from my manuscript.

I may just add, that a nobleman, of acknow-
ledged literary tastes and no mean poet himself,
has pointed out to me, at page 38 of *Scriptura-
logia*, a short poem of five verses, entitled "TO
BE OR NOT TO BE. A Vocal Paraphrase of Ham-
let's Soliloquy." This I think is much superior
to the song of *To-morrow*, and can boast of an
originality which I think, as I showed (3rd S. v.
461), the song does not really possess.

WILLIAM PINKERTON.

STRIPES FORTY SAVE ONE (3rd S. vii. 186.)—
SIR J. E. TENNENT mentions the fact that in some
parts of India the number of thirty-nine blows
are inflicted for certain offences. I had a singular
corroboration of how general in Oriental practice
this is, extending far beyond India Proper. Many
years ago I met at Malta with the eccentric but
very erudite, courageous, and honest Mr. Wolff,
who had begun by being a rabbi, had been after-
wards a student in the College of the Propaganda
at Rome, and died rector of a Protestant parish in
Somersetshire. At the time I speak he had just
returned from a missionary journey in Mesopota-
mia, in search of a tribe who are said to worship
the devil. I was, before this, very intimate in

Syria with Mr. Wolff, who had been the indiscreet but involuntary cause of our both being very nearly shot by one of Lady Hester Stanhope's Albanian body-guard. On meeting me casually in the streets of Valletta he rushed up to me, and, without a question about my health or his own, exclaimed rapturously, "Only think, my dear friend, Colonel C., I have received 'forty stripes save one,' since I saw you." He was thinking of his prototype, St. Paul, to whom, in truth, he bore a considerable moral and mental resemblance.

HOWDEN.

MEMORIAL WINDOWS (3rd S. x. 312).—In one of the north aisle windows of York Minster are six most interesting historical groups. The three upper ones represent ecclesiastical processions. In one an archbishop is riding on horseback over a bridge, his crozier being borne before him; another appears to be in the cathedral; and another out of doors. The three lower ones represent the casting, tuning, and dedication by the archbishop, of a bell. Bells are introduced in great numbers as subordinate decorations, and in the border of the centre light are apes performing on various musical instruments. It appears to be of the Early Decorated period.

J. T. F.

The west window of the parish church of Watford was set up to commemorate the marriage of the Prince and Princess of Wales. It is of four lights, in the Perpendicular style. The subject is the Marriage at Cana. In it the miracle of the water turned into wine is shown. Below are four small subjects, namely, the marriages (respectively) of Adam and Eve; Isaac and Rebecca (?); Boaz and Ruth (?); the Blessed Virgin and St. Joseph. Above, in the tracery, in the dexter side, is the shield of the Prince; in the sinister, that of the Princess; and in the centre, both impaled. I write with Messrs. Heaton and Butler's engraving of the window before me. May I be allowed to suggest that the various stained-glass artists could give F. S. the best information on the subject of his query?

WM. CHANDLER HEALD.

The following cutting from the *Londonderry Guardian*, October 18, 1866, may perhaps be acceptable to F. S.:—

"WEDDING WINDOWS.—A stained-glass window has been placed in Yazor church to commemorate the marriage of Mr. J. H. Arkwright. In memory of a similar event, Mr. Jackson has put a window by Heaton, Butler, and Bayne, in the collegiate church, Wolverhampton. The subjects are taken from the life of Jacob. At the bottom of the window is inscribed, 'A good wife is from the Lord.' The remainder of the window is filled with light glass, as best adapted to a north aspect. The sexton says it is delightful to find people with such strong faith in the future."

ABHBA.

BUMBLEPUFFY (3rd S. x. 207, 238, 275).—The game of cards which J. C. J. refers to under the

name of Bumblepuppy is popularly and correctly known at Quebec where it originated amongst the garrison in the time of the American war with England.

In the days of the defunct Ancient Concerts, held at the Hanover Square Rooms, I used to take my place in the orchestra; and, as we were never provided with any refreshments on those nights, the majority of the band and chorus used to rush over between the parts to the nearest public-house for their bread and cheese and beer, or such other reviver as their exhaustion required. This hostelry rejoiced in the sign of "The Lion and French Horn," and is "situate, lying and being," in a narrow little street called Pollen Street, turning out of Hanover Street, Regent Street, and communicating with Maddox Street. The house in question was on concert nights a favourite rendezvous for the gentlemen's servants who attended their masters' carriages to "the rooms." The host knowing that "Jeames" had a weakness for dissipation and gambling, and that he has ever been accounted great at Bumblepuppy, had his back room fitted up for their use. In the middle of the floor, with four sloping wooden sides, was an iron plate having nine cups or holes in it. At the end of a wide gradually-slanting kind of way or groove stood the players, provided with iron balls, which they rolled, by hand, down this incline with the object of filling the cups, and obtaining a number of points, each cup counting for a certain number as in bagatelle, the highest scorer winning the game.

Whilst taking my ten minutes between the parts I frequently used to look on when the game was being played; but, as I was only a youngster, I never attempted to try "my prentice han" at it, and therefore know not if the game had laws, or if it has, what those laws are.

Passing by the spot some six or seven years ago, I went in for the purpose of seeing if the game was still in existence, but I went at an hour when "Jeames" was not usually abroad; and so, although I saw no game of Bumblepuppy in actual progress, I found it was an existing pastime, and so may be yet for all that is known to the contrary by

M. C.

SIGN-BOARDS (3rd S. x. 305).—Small errors in CUTHBERT BEDE's notice of "The Stewpony":—It is in Kinner parish, and therefore not in Worcestershire but Staffordshire. "The Beecher (not Beecher) Club" flourishes as much as ever, and still meets there. It is not a county club, but belongs to the district twelve miles round the inn. The inn is much nearer to Kinner than to Stourbridge. The "road connecting the castle with the inn" is simply the Stourbridge and Bridge-north turnpike-road, which goes by both places. I should be glad if BEDE could further verify the

derivation of "Stewpony" from Stourpont. I believe it to be the most likely one.

"The Mitre Oak Inn" at Hartlebury is named after a most ancient decayed oak, many centuries old, between the inn and turnpike.

LYTTELTON.

In my note under this heading, I did not mention the following signs that have been omitted in Mr. Hotten's book:—

"The Abraham's Bosom," near Knighton-on-Peme, Worcestershire. I made a note on this singular sign in this journal (3rd S. iii. 188), and at p. 399 of the same volume a correspondent offered a probable solution of the phrase as applied to the public-house in question.

"The Sea Horse" Inn, Buck Street, Birmingham. I presume that this is an important and old-established inn, as the fifty-fifth anniversary of the annual "Baron of Beef" dinner was held there on Oct. 31, 1866, under the presidency of the Mayor of Birmingham.

"The Red Horse" is also another Birmingham public-house which may here be mentioned, as, although it is given in Mr. Hotten's book (p. 171), it is said to be "now almost extinct."

"The George and Cannon." It was stated in the introduction (p. 42) of Mr. Hotten's *Slang Dictionary* (1864) that this was an inn sign, and was a corruption of "George Canning;" but it has not gained admittance in the *History of Sign Boards*.

CUTHBERT BEDE.

COPPER COINS (3rd S. x. 292.)—E. F. ELLISON will find the names, and in most cases the weights of the copper coins of all countries, in the Tables at the end of Nelkenbrecher's *Allgemeines Taschenbuch der Münz-, Maass-, und Gewichtskunde*, &c., published by George Reimer at Berlin. It may be obtained of Williams & Norgate. The names and values of those of many countries are also given in *The Money, Weights, and Measures of the Chief Commercial Nations in the World, with the British Equivalents*, by W. A. Browne, LL.D. (Stanford, Charing Cross, 1s.) I do not know whether the same author's larger work, *The Merchant's Hand-book*, alluded to as "in the press" in the preface to the above, is yet published.

EDWARD THELWALL.

GLASGOW (3rd S. x. 330.)—The etymologies of the word *Glasgow* adduced by the correspondent of the *Daily Telegraph* are both palpably absurd; though the one quoted by MR. COMBE is the least objectionable. The name may be derived either from the Gaelic or Welsh; but rather in my opinion from the latter, as Lanarkshire in ancient times formed part of the British kingdom of Strathclyde, whose inhabitants must have spoken the Welsh language, or at least a closely approximating dialect. Resolved into its British elements, Glasgow is *Glas-cau*, pronounced very nearly as

Glasgow, and signifying the *grey hollow*: from *glas*, grey; and *cau*, a hollow or vacuum. This thoroughly corresponds with the site of the original nucleus of the town in the ravine, where St. Mungo's cathedral now stands. If, on the other hand, we assume a Gaelic or Scoto-Celtic origin for the name, we find it in *Glas-chow*, *Glas-chou*, and *Glas-chu* (for all these three forms are correct, as I am informed by a Highland friend), meaning the grey cleft in the hill: from *glas*, grey; and *cau*, a cleft—which, in composition, takes the forms I have above mentioned. I am further informed that the strict meaning of *cau* is a cleft or ravine, gradually opening out into a wider valley. I should also state that there is another, and indeed the most common derivation, from *Clais-dhu*, or the dark ravine: from *clais*, a ravine; and *dhu*, black or dark. A great and almost insuperable objection to this etymology is the extreme unlikelihood, or impossibility, of transposing the *dh* into *g*; whilst the other explanation above indicated of the term in question, seems to be equally satisfactory in a philological as in a topographical point of view.

The remarks of the correspondent of the *Daily Telegraph*, on a matter of Scottish etymology, may be amusingly contrasted with the *Hecklebirnie* controversy as provoked this week between George Vere Irving, Esq., and *The Times*. D. B.

Maida Vale, London.

SONG BY PROF. E. FORBES (3rd S. x. 207.)—"Fill ye up a Brimming Glass." A student's chorus, composed and arranged by J. H. Bennett. The words by Edward Forbes, and dedicated by them to the Brothers in O. E. M. Edin. Published by Wood & Co., Waterloo Place, and Cramer, Addison, and Beale, London. Price 2s.

J. H. Bennett, M.D., is now one of the distinguished professors of the University of Edinburgh. A.

The song enquired after by MR. PARKE was published in Edinburgh by Wood & Co., and in London by Cramer & Co., under the title of "Fill ye up a brimming Glass," the first verse of which is—

"Fill ye up a brimming glass,
Jolly brother students,
Ere you let the bottle pass,
Jolly brother students."

The dedication was to the members of a club founded by Prof. Forbes and others in Edinburgh in 1835, with the Greek triad—wine, love, learning—as their watchword. Prof. Forbes wrote numerous songs, some of which have appeared in various publications. Should MR. PARKE not be able to meet with a copy of the song in question, the writer will be happy to forward him the words.

WILLIAM HARRISON.

Rock Mount, Isle of Man.

ALOTA (3rd S. x. 267.)—This is by no means an uncommon mediæval name. It is equivalent to the French *Arlotte* or *Harlotta*, from which the English word *harlot* has been absurdly thought to have its origin. See Skinner (*Etymologicon Lingue Anglica*, sub voc.), who however gives also the true derivation of this unhappy word.

K. P. D. E.

THE ASPEN-TREE (3rd S. x. 266.)—*Populus tremula* is undoubtedly the Linnæan name of the aspen; but this, I venture to submit, scarcely proves Mr. Drury wrong in rendering it by *Populus alba*. It is allowed, I believe, that modern Latin writers may, but are not bound to, use Linnæan names which have not classical authority. No ancient author, as far as I am aware, has *Populus tremula*. Pliny notes it as a peculiarity of the poplar species in general that the leaves tremble, but he mentions only three kinds: "Populi tria genera: alba, ac nigra, et que Libyca appellatur." (lib. xvi. 23.) Modern botanists enumerate eight or ten different kinds, but some of these are only varieties of those mentioned by Pliny. Your correspondent may be able to state whether *Populus tremula* is a separate species or a variety. If the latter, the question will be whether Mr. Drury was right in using *Populus alba* rather than *Populus nigra* or *Populus Libyca*. Martyn, in his notes on Virgil (*Geor.* ii. 13), says: "This no doubt is the poplar, of which, according to Pliny, there are three sorts; the white, the black, and the Libyan, which is our asp." If this be correct, the classical rendering of aspen would be *Populus Libyca*.

The following beautiful Greek tradition may take its place by the side of the one mentioned by W. D. I quote from *The Unseen World*, a volume published anonymously, but said to be by the late Dr. Neale:—

"When Adam was dying, he sent his son to the garden of Eden, to request that the angel who kept the way thereto would send him some of the fruit of the Tree of Life, that he might taste and live. The angel denied the request, but gave to the son of Adam three seeds. 'Place them,' said he, 'in thy father's mouth; and when they shall have grown into trees, he shall be freed from his sickness.' The son returned, and found that Adam had already expired. Taking the three grains, he placed them in his father's mouth, and buried him thus. From these grains, in process of time, sprang three trees, of which the wood of the cross was made."

H. P. D.

CHESHIRE LOCAL WORDS (3rd S. x. 289.)—Presuming "dunge" to refer to Derbyshire rather than to Cheshire, I may answer the rest of this query, as a Cheshire man, by saying that "Low" is the common, but very ancient name for "hill," and that "Within Leech" is only another name for "willow plot," i.e. the low wet lands where willows "most do congregate." T. HUGHES.

Chester.

FISHER HARDING (3rd S. x. 127, 256.)—I am afraid that A. C. M.'s relative must have confused the two names of Shish and Harding together, because the following is the inscription on the monument to the latter-named gentleman:—

"In Memory of
Fisher Harding, Esq.,
Sometime Master Shipwright
of her Majesty Queen Ann's Yard
at Harwich.
And Lionel his Son, an infant.
Put up by the Direction of
his loving Wife Catherine,
Daughter of Sir Lionel Walden,
of Huntingdonshire."

And Evelyn, in his *Diary*, 1668, March 3, says that the "Charles," 110 brass guns, was built at Deptford by old Shish, whose family had been ship carpenters in that yard for above 100 years. There is a monument to the Shish referred to—whose name was Jonas, and who died in 1680—closely adjoining that to Harding. ESTEFORT.

ROGER ACHERLEY (3rd S. x. 292.)—Many thanks to the Editor for his information. I find I did not make my first difficulty clear. Given—Acherley, of the Inner Temple, what evidence is there that he was the Acherley who was brother-in-law of Vernon? There is a possibility of there having been two of the same name; and I think it very important, if possible, to avoid a ridiculous confusion of persons. RALPH THOMAS.

FLASHMEN (3rd S. x. 288.)—The word flash is common in Lincolnshire and elsewhere to indicate a small lakelet or piece of shining water. The waters that lodge in wet seasons on Brumby West-common are called flashes. Shawn Dyke, on the same common, is frequently spoken of as 'a flash. Ferry Flash is a large sheet of water near Hardwicke Hill, in the parish of Scotton.

EDWARD PEACOCK.

From forty to seventy years ago a notorious family of forgers of bank notes lived some ten miles from Flash, on the road between Ashbourne and Leek, and several members of this family came in consequence to an untimely end at Stafford. A forged bank-note has commonly been called a flash note within my recollection, and I have long been impressed with the opinion that this designation was derived from the place, Flash. The flashmen who hawked the buttons about the country were very likely to be some of them connected with the gang of forgers, and their avocation afforded them a ready means of disposing of the notes about the country. Is my supposition right or wrong? C. S. G.

MEMORIAL VERSES (3rd S. x. 287.)—There are several variations in Fitzherbert's verses, as given by A. A., from the version in the reprint of 1767. The title is, "A Lesson made in English Verses,

to teach a Gentleman's Servant to say at any Time when he taketh his Horse, for his Remembrance, that he shall not forget his Gear in his inn behind him." I give the names first from the copy of 1767, followed by those as copied from Feinagle. "Male" (i.e. trunk or portmanteau); nails, "with the horse comb;" withy, &c. "Leishe" (i.e. the thong or string by which two or more dogs were led together), brush. "Thou remember," then, &c. "Se he be showed well" (i.e. shod or shod); stowed. As I have no access to the original edition of Fitzherbert, of 1523, I cannot say which version is in reality most correct on the whole; but I incline against that of Feinagle. The "Boke of Husbandry" is full of things curious, and good withal. Fitzherbert recommends to a young gentleman practising husbandry, as aids to memory, "to have in his purse a pair of tables [tablets], and when he seeth anything that would [should] be amended, to write it in his tables. . . . This used I to do ten or twelve years and more. . . . And if he cannot write, let him nick the defaults upon a stick, and to shew his bailiff," &c. Fitzherbert's enumeration of "what works a wife should do in general," is a very interesting picture of the daily labours of an English farmer's wife in the fifteenth century. CRUX.

The word *poms* in the fourth line, occurring as it does among implements for writing, must surely mean pounce, the powder used to make parchment or paper bear ink. EDWARD PEACOCK.

MAZES (3rd S. x. 283.)—The best account of mazes with which I am acquainted is an article by the Rev. Edward Trollope, F.S.A., in the volume for 1858 of the *Reports and Papers of the Architectural Societies of York, Lincoln, Northampton, Bedford, Worcester, and Leicester*, pp. 251-268. It is richly illustrated, but neither of the mazes mentioned by Mr. BARKLEY are figured. If these mazes have not already been published, it is much to be wished that some antiquary would at once proceed to sketch them. Some of our illustrated periodicals would, I am sure, find room for them.

EDWARD PEACOCK.

Bottesford Manor, Brig.

WHY HAVE CONGREVE ROCKETS FALLEN INTO COMPARATIVE DISUSE? (3rd S. vii. 189.)—I believe the simple reason to be this, and I have seen them used: You never were completely master of them. You never were quite sure what they would do, and where they would go. Sometimes (rarely, it is true, but still sometimes,) they would go backwards instead of forwards, and produce very disagreeable results quite unintended. HOWDEN.

WASHINGTON AN INFIDEL (3rd S. viii. 377, &c.) I see that this accusation has very naturally excited considerable interest in your columns. I have the pleasure and advantage of meeting many

Americans in Paris, especially Virginians, and, on mentioning to them the present discussion, I have invariably found the greatest surprise manifested at a doubt being entertained for a single moment on the subject of Washington's Christianity. I have before me the letter of a distinguished American, at this moment residing at Chantilly, who describes his Sunday attendance during his youth, at the same episcopal church in which the great Republican used to worship; and that he well recollects the pious feelings in which his memory seemed to be there embalmed. On the question being mentioned to the widow of the Prince Achille Murat, a southern lady lately come over to France, and one of the nearest connections with Washington's family, she declares that every tradition to which she has been therein accustomed, describes him as a man unobtrusive in his religion, but remarkable for his attention, not only to the outward observances, but to all the precepts of the Christian religion, and that to the present moment she had never heard a doubt expressed on his faith. It must be remembered that Jefferson was an enemy, and not a very straightforward one, and that he was not disinclined to do or say anything which might stick as an unbecoming spot on the memory of his great rival.

HOWDEN.

HENRY SCHROEDER (3rd S. ix. 479).—A pressure of occupations has prevented me from acknowledging the correction of your correspondent before this. Besides, I wished to inquire further as to the real authorship of the song in question. Your correspondent is quite right. The song, "If you ax where I come frae, I say the Fell seyde," is the production of Anderson, and will be found under the title of "Watty" in a volume entitled *Ballads in the Cumberland Dialect*, by R. Anderson, Carlisle, 1805. How the error has originated I cannot find out; but I commenced a search among my old song-sheets, expecting to find a copy of the song with the name of Schroeder attached. This I have failed to do, and therefore cannot say more than that I have known the song only as Schroeder's production until now. I find that, in the *Annals of Leeds*, published by Johnson of that town, the editor gives the authorship to Schroeder, no doubt from having heard the song ascribed to him. There is no collection of Schroeder's songs and poems; and he never, in my presence, spoke of his efforts in that way. My first recollection of the song is that of hearing it sung by an amateur comic singer of the name of Rhodes, who delivered it dressed in a smock frock and the other parts of the costume of the stage countryman, including a large red wig. I am glad to find it in your pages restored to the proper owner. In my early days it was an exceedingly popular song, and was introduced in

many farces by the country-man or country-boy. There is really very little merit in the song, but it gave scope for much mimicry and grimace.

T. B.

FOLK-LORE: THE SUN (3rd S. vii. 276).—What the Polish Jew says of Wednesday, and the sun always shining on some part of that day, has been changed to Saturday in Spain, where some old belief on the subject is embodied in the proverb, "No hay Sabado sin sol ni moza sin amor." Jews were abundant in Spain at one time, and it may be an idea coupled with the sabbath.

HOWDEN.

BURIALS ABOVE GROUND (3rd S. x. 234).—There is in Manchester, in a museum, a mummy in a glass case on which is a ticket inscribed, "The mummy of Miss Beswick." On application to the door-keeper, I was told this lady was a native of Manchester, who bequeathed a sum of money to some charity on condition that she should never be buried. Perhaps some correspondent can give the date of her decease, or further particulars respecting her.

B. S. ELCOCK.

Bath.

OAK-GALLS (3rd S. x. 286).—I can corroborate your esteemed correspondent F. C. H. on this subject. I have this autumn seen, near Chobham, in Surrey, many oaks (whether pollard or full-grown, I cannot now charge my memory with, but I think pollard) with nut-galls and acorns. On one Sunday afternoon I pulled a small branch which bore both nut-galls and acorns; and I made a remark at the time, to a friend who was with me, that such a combination, *on one branch*, was rare.

FILIUS ECCLESIAE.

I passed a large oak-tree yesterday (Oct. 17), in the Newbold road, near Rugby, which bore both gall-nuts and acorns.

J. W. W.

LOUDNESS OF VOICE (3rd S. x. 248, 295).—With special reference to Mr. T. J. BUCKTON'S contribution, the following may be worth noting.

It is well known that the voice can be heard at long distances across water, and by persons on board ships at sea, under favourable circumstances.

"The extreme facility with which sounds are heard at a great distance in cold weather has often been remarked, and a well authenticated instance of this occurred during the winter [Parry's third voyage, 1824] at Port Bowen. Lieut. Foster of the *Hecla* had occasion to send a man from the observatory to the opposite shore of the harbour [Prince Regent's Inlet] a distance of 6,696 feet, or about one mile and a fifth, in order to fix a meridian mark, and placed a second person half-way between to repeat his directions. This he found on trial to be quite unnecessary, as he could easily converse with the man at the distant station. The thermometer at the time was eighteen degrees below zero, and the weather calm and clear."—*Parry's Life*, p. 103.

"A Dutchman at Amsterdam, one Nich. Petter, could break Roman-glasses with the sound of his voice."—*Derham's Psycho-theology*, 1717, p. 135.

R. W. HACKWOOD.

EXTRACTS FROM CAMBRIDGESHIRE REGISTERS (3rd S. iii. 260).—Would E. V. kindly inform me whether the above contain any entries, from 1550 to 1700, relative to the Carleton family, Cambridgeshire branch?

I also wish to ascertain whether George Carleton (Surrey branch), nephew to Dudley Lord Dorchester, and Clerk of the Hanaper in Ireland (1631-1641) had any descendants or any relations in that country. His name is briefly mentioned in the Public Records of Ireland, Roll xxix. 48, in connexion with Knockananama, *alias* Darlinghill, near Clonmel, in 1660-1668.

Should any of your correspondents at any time come across the name of Francis Carleton (3rd S. iii. 295, 379), in any collection of *Irish* wills or marriage licences, I should feel very much obliged by their letting me know.

For the information of genealogists who may be interested in the pedigrees of the Cumberland and the Cambridgeshire Carletons, the connexion between which is not clearly given in the Visitations, I may as well state that I have discovered it at the Herald's College in Misc. Ped. H. vol. vii. p. 280.

Thomas Carleton, Esq., of Carleton Hall, Cumberland, married, 1st Miss Layton, of Daleman Cumberland, and, 2ndly, Miss Hilton, from which latter union derived the Cambridgeshire branch. Why the Cambridgeshire Carletons changed the family arms to those of Carleton of Surrey, I have never been able to ascertain.

P. A. C.

Junior Carlton Club.

THE BIBLE CHRONOLOGY (3rd S. x. 66).—The following passage occurs in an able article in the current number of the *Christian Remembrancer*, on the "Present State of the Text of our authorised English Bible":—

"The next change of importance we need notice in our Bibles . . . is the placing in the margin of the common dates of events, according to the present Hebrew text. This innovation, for which there is no warrant that we know of, was made (as is well known) by Bishop Lloyd, of Worcester, for Archbishop Tenison's Bible of 1701."

The article has some information on the subject of marginal references, which may be useful to E. S. D.

H. P. D.

FALSE FAMILY HISTORIES (3rd S. x. 321).—Your correspondent LÆLIUS states, that "some elaborate family histories seem to be got out by illegitimate branches merely to gild over their defective birth, and to claim a family precedence to which they have no possible right." He then goes on to add: "Such misleading books might well be exposed by reviewers." I hope LÆLIUS will favour me with a list of the family histories he refers to. The Coulthart forgery is, of course, now well known. A list of family histories, got out to gild defective birth, would be exceedingly interesting.

G. W. M.

Miscellaneous.

NOTES ON BOOKS, ETC.

Curious Myths of the Middle Ages. By S. Baring-Gould, M.A. (Rivingtons.)

Mr. Baring-Gould, who has obviously a strong bias in favour of all that "reading which is never read," and is consequently familiar with the old-world notions and popular beliefs which prevailed in what are popularly called the Dark Ages, presents us in this little volume with a dozen papers illustrative of what he appropriately designates the "Curious Myths of the Middle Ages." In these he treats of The Wandering Jew; Prester John; The Divining Rod; The Seven Sleepers of Ephesus; William Tell; The Dog Gellert; Tailed Men; Antichrist and Pope Joan; The Man in the Moon; The Mountain of Venus; Fatality of Numbers; and The Terrestrial Paradise. If this enumeration of the quaint dishes prepared for them is not sufficient to tempt our readers to sit down to Mr. Baring-Gould's curious literary banquet, any recommendations of ours would assuredly fail in doing so.

The Architectural Antiquities of the City of Wells. By John Henry Parker, F.S.A. Illustrated by Plans and Views. (Parker & Co.)

For the student of Mediæval Domestic Architecture there is nowhere else to be found such a field of observation as Wells, says Mr. Parker himself, perhaps the highest authority on such a subject. There is no other city in Europe which has preserved the mediæval houses of all its officers from the Bishop to the Singing Men. With such a subject to work upon, our readers will readily believe how thoroughly and instructively Mr. Parker has investigated and told the story of these interesting remains; and as the book is profusely illustrated with woodcuts, they will as readily believe that it is as handsome as it is interesting.

Sooner or Later. By Shirley Brooks. Illustrated by G. Du Maurier. No. 1. (Bradbury, Evans, & Co.)

A new serial by the author of *Aspen Court* and *The Silver Cord* cannot but be welcome to all lovers of fiction. Though we have seen too little of the story to pronounce any opinion as to the position which it will take with reference to Mr. Brooks's other novels, we have read enough to make us look anxiously for the future numbers of *Sooner or Later*.

CHARLES LAMB.—A subscription is being raised among the many admirers of the gentle "Elia" to replace, by a tomb and bust, to be executed by Mr. Thomas Woolner, the tasteless headstone that now marks Lamb's resting-place. Subscriptions will be very gladly received by Messrs. Moxon of Dover Street, or by Mr. J. Bertrand Payne, Conservative Club.

Notices to Correspondents.

A. O. The appellation "Grand Pensionary" is explained in our 2nd S. viii. 270.

ENRATON.—3rd S. viii. 470, col. ii. line 7 from the top, for "Prulcano" read "Prulcano."

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LONDON, SATURDAY, NOVEMBER 10, 1866.

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Notes.

HORNS IN GERMAN HERALDRY.

I imagine that when your learned correspondent F. C. H. ("Ostrich Feather Badge," 3rd S. x. 198) speaks of his family crest as "rising between two elephants' trunks, sable, which gracefully turned outwards, very like the sides of a lyre," and MR. DAVIES (3rd S. x. 239) alludes to "the prevalence of this badge" in German heraldry, they are but describing under another name the horns so frequently met with in conjunction with German crests. I beg leave to enclose for your inspection, Mr. Editor, a pen-and-ink sketch of the crest of Zolrayer (a heron, or crane, or stork, I cannot say which, standing on a pair of horns so extremely like elephants' trunks that F. C. H.'s words are almost an exact description of them.) If he cares to see my unskilful copy, you will perhaps kindly hold it at his disposal.

As to the prevalence and the origin of these horned crests, Montagu, deriving the word "blazon" from the German *blasen* (to blow a horn), says:—

"On the entrance of any one into the lists, the heralds, after they had satisfied themselves that he was of pure descent, sounded their horns to give notice to the marshals, and then blazoned forth their [his] arms. . . . The vast number of crests, of which the horn forms a part,

which are to be found in German heraldry, bears evident allusion to this custom." (*Guide to the Study of Heraldry*, 4to, London, Pickering, 1840, p. 14.)

Brydson, speaking of German crests, writes:—

"Wings, and plumes of feathers, were frequently employed as crests; and horns are said to refer to the trumpets which were sounded when the knights repaired to the lists. Such is the more immediate origin of the German crests; but they seem also to refer to an earlier period, from the striking resemblance to those which were worn by that people when they fought against Marius." (*View of Heraldry*, London, 1795, p. 149.)

On this last point I may also cite the late Mr. Newton's *Display of Heraldry*, p. 291 (London, Pickering, 1846). He quotes Meyrick's work on *Ancient Armour*, to the effect that "the Thracians came into the field with helmets of brass, having ears or horns like an ox," and that the same kind of helmets was adopted by the ancient *Belgic Gauls*. On the subject of crests, Mr. Lower alludes to Phædrus's battle of the mice and weasels, where the generals of the former party are represented as wearing horns fastened to their heads,—

"Ut conspicuum in prælio
Habere signum quod sequeretur milites."
(*Curiosities of Heraldry*, 1845, p. 135.)

Mr. Boutell gives a woodcut (No. 199A) of the ermine crest of Lord Dyrham, K.G., in which "the animal stands upon a cap of estate between two spikes," which, though straight, seem to present an analogy with the curved horns of the German crests. (*Heraldry*, 2nd ed. 1863, pp. 59, 433.)

As a tyro, I merely venture to call attention to this apparent affinity. Of the books in my small library, I have examined both those above mentioned and the following: Gerard Leigh, 1562; Coats's *Dictionary*, 1739; Clark and Wormull's *Introduction*, 1794; Porny, 1795; Berry's *Introduction*, 1810; Planche's *Pursuivant of Arms*; the Oxford *Glossary of British Heraldry*, 1847; the notes to Way's *Fabliaux*, 1815; and others, in quest both of horns and elephants' trunks, without finding mention of the latter in connection with crests. A search in foreign works of authority, more especially Spenser's *Insigium Theoria*, would probably throw further light upon the subject.

JOHN W. BONE.

When I lived in Germany, I remember being told that the so-called elephants' trunks, or horns, attached to helmets in German heraldry, were originally intended to hang a veil or scarf upon. This veil was, I believe, a usual appendage of helmets, and is represented in heraldry by the fillet on which the crest generally rests.

EDWARD DUTTON.

"MEASURE FOR MEASURE."

"Duke. Oh what may man within him hide,
Though angel on the outward side!
How *may likeness made* in crimes
Making practice on the times
To draw with *idle spiders* strings
Most pond'rous and substantial things."

Act III. Sc. 1.

Looking to how each thought or clause in this soliloquy is suggested by, and closely connected with, that which precedes it, and looking to the words "angel on the outward side," it is pretty evident that "likeness" is used in reference to "Let us make man in our image, after our likeness," or to other similar phrases; and with it we may compare Hamlet's "in action how like an angel." This interpretation agrees too with that seeming purity and outward appearance of Angelo, of which the Duke is thinking.

Nor, thus read, is the line as it stands without a certain sense, for the likeness may in outward form be that of an angel, while in material it is made in or of crimes, as a model is made in clay. Having regard, however, to the phrase whence the allusion is drawn, and to the jarringly-immediate repetition of *make* in the next line, as well as to the general sense of the passage, which is not that man is made in crimes, but that he commits them wittingly and against his better nature, I believe that *may* and *made* have been transposed, and that the line should be read—

"How, *made likeness may* in crimes."

Thirdly, I would suggest that *Making* is a misprint for *Make ill* practice, the similarity in sound accounting for the compositor's mistake when taking up two or three words at once from his manuscript copy. It adds to the probabilities both of this and of the preceding change, that the *made likeness* [of an angel], and the *Make ill practice* are just such antithetical wordings as Shakespeare is fond of.

As to the rest, *idle* cannot, as is clear from the context, qualify spiders but strings; idle strings being those loose, floating threads which spiders, with the help of breaths of air, have the power of emitting. These, sent out for the purpose of forming a bridge and the like, doubtless become at times attached to moveable objects; while at times spiders attach threads (but in a different way) to small bodies which they draw up to weight and steady their nets. Hence the idle or loose threads may have been erroneously supposed to be emitted for the purpose of becoming attached to and drawing in these bodies. From this view of the phrase, it also follows that the spiders strings (without the apostrophe) of the first folio might have been spider-strings; and *spider* instead of *spiders* agrees better with the preceding words, "ma!" and "likeness," besides

keeping up the particular allusion to Angelo. So, to us moderns, "And draw" would be better than "To draw;" and it might be supposed that the printer mistook the manuscript abbreviation & for T or To.

Neither of these changes, however, are necessary, and the transposition of *may* and *made*, and the adoption of *Make ill*, give us perhaps, with the above interpretations of likeness and idle, as near an approach to the original reading and meaning as can now be hoped for. Indeed, looking as before to the characteristic of this soliloquy—namely, the close connection of each thought with that which precedes it, and to the shortness of each clause—each, with one exception, ending with the couplet, and that exception only extending to the third line—it seems to be not improbable that a couplet has been omitted after "times," and that the six lines, "How made . . . substantial things," were divided into two sentences or clauses of three lines each. B. NICHOLSON.

EUTHANASIA.

"A great blank is here . . . we have beautiful hyacinths, which our Lizzie sent for to London last autumn, when she knew that she was dying. She said, 'These will please Mamma when I am gone.'"—Letter of Rev. Dr. D. of S—e, Feb. 26, 1866.

What secret thoughts of holy mystery
Lit up the lingering smile and loving glance,
When offering, with a sad significance,
The pledges of a spring she would not see:
And yet the Soul, unprisoned by the tomb,
May own a consciousness akin to sight;
And risen, like the buried root, to light,
May now, *with thee*, behold these hyacinths bloom.
Well! 'Tis not meet to peer beyond our scope—
Suffice that, being past all doubts' endurance,
She waits for thee with joy, that hath assurance;
Be thine to wait with sorrow, that hath hope.*

FREELY RENDERED INTO ALCAICS BY J. H. CAM.

Dilecta Virgo mystica conscio
Sub corde volvens omnia protulit,
Deditque mœstis certa veris
Pignora, non eadem visura;
Jussitque matrem, "Desine lacrymas:
Pars multa † nostri morte superior
Te cernet, O dilecta, cernet,
Vere novos reducente flores."
Obivit: atqui, rumpere carcerem
Fortis sepulcri, spiritus eruit,
(Ceu floris in terra sepulta
Post hiemem superas in auras

* 1 Thess. iv. 13.

† Non omnis moriar, multaque pars mei
Vivabit libitina.—HORACE, Carm. III. XXX. 6.

Radix decorem, credite, proferet :)
Viteque nugas aspiciet procul
Per lumen incertumque et umbras.*
Quæ Deus abdidit, futuro
Celata, noli querere, non licet :
Matrem relictam filia jam manet,
Carpens quietem post labores ;
Sit tibi spem validam fovere.

J. L.

Dublin.

OPENING OF THE SARCOPHAGUS OF CHARLES V. AT THE ESCORIAL.

The Emperor Charles V. arrived at Yuste February 3, 1557, and died there on September 21, 1558. His body remained in a vault below the high-altar for sixteen years. In 1574 his son Philip II. ordered it to be removed to the Escorial, and placed in a plain vault. Philip III. commenced the present "Panteon," which was completed by Philip IV. in 1654. In that year took place the solemn translation of the corpses of the Austrian kings of Spain, and of their consorts who had continued the royal line. A full account of the imposing ceremony is given by Padre Francisco de los Santos, in his *Descripcion del Real Monasterio de San Lorenzo del Escorial*, &c. (Madrid, ed. 1681, p. 131.)†

Each of the seven coffins was carried by three nobles and three Hieronymite friars, the procession being headed by the remains of Isabel de Bourbon, the first queen of Philip IV., and closed by those of Charles V. The grandees who bore the coffin of the emperor were—the Duke of Abrantes, the Marquess of Aytona, and the Prime Minister Don Luis de Haro. Before the body of his majesty was finally deposited in the marble sarcophagus (or urna) the coverings were removed, in order that Philip IV. might gaze on the face of his great ancestor. Los Santos informs us that the royal corpse was found to be quite entire and incorrupt. These are his words:—

"Rara cosa y digna de eterna admiracion! Abriendo los cuerpos con toda reverencia, hallaré entero el de Carlos V., despues de noventa y seis años de difunto . . . El rostro fue formado; enteros los ojos; poblada la barba; fuerte y estendido el pecho; y todos los demas miembros tan libres de la corrupcion, que hasta las mismas uñas de los pies, y de las manos, se tenia intacta su entereza. Solo de la nariz le faltava un poco," &c. (P. 133.)

It is evident from these expressions that the body in 1654 was entire and incorrupt. In the reign of Carlos III. the emperor's tomb is said to have once again been opened, according to the account given by Mr. Stirling in his *Cloister Life of the Emperor Charles V.* (London, 1843, p. 254.) The author mentions—

"That Mr. Beckford used to relate, that when he was leaving Madrid, Charles the Third, as a parting civility, desired to know what favour he would accept at his hands. The boon asked and granted was, leave to see the face of Charles V. in order to test the fidelity of the portraits by Titian. The finest portraits of Charles, as well as his remains, were then still at the Escorial. The marble sarcophagus being moved from its niche, and the lid raised, the lights of the Pantheon once more gleamed on the features of the dead emperor. The pale brow and cheek, the slightly aquiline nose, the protruding lower jaw, the heavy Burgundian lip, and the sad and thoughtful expression, remained nearly as the Venetian had painted them, and unchanged since the eyelids had been closed by Quixada. There, too, were the sprigs of thyme seen by Philip IV. and gathered seven ages before in the woods of Yuste."

Mr. Stirling, in a note, states that he is indebted for this curious anecdote to the kindness of Mr. Beckford's daughter, the Duchess of Hamilton. But as Mr. Stirling was unable to obtain any corroborative evidence from Spain, the story (he says) must be taken simply as told by Mr. Beckford.

When I visited the Escorial in April last, and was shown the various royal tombs in the "Panteon," I was informed by the present professor of Hebrew in the Seminary there, that last year the sarcophagus of Charles V. was again opened, when the body was found to be quite incorrupt, with the exception of part of the nose, which had decayed. The examination was quite private, so that no details appeared in the Spanish papers.

J. DALTON.

St. John's, Norwich.

CHURCH DEGREES.—There has been a good deal of heartburning lately, not only in "N. & Q.," but elsewhere, about degrees and hoods, graduates and literates. I gather from what has been written, that the literates have the worst of it; for through the absence of a degree, they are disqualified from church preferment; and as this latter is the grand desideratum of the day, the graduates can afford to be gentle with their less fortunate brethren in the University. The discussion presents an opening for suggesting that we ought to have a degree in the church, as well as one outside it. It has often occurred to me that the church, through her primates, ought to possess the power to confer church degrees on any of her sons in the ministry who have earned to themselves a good degree in that capacity. We have apostolic precept for it in St. Paul's charge to the bishop of Ephesus, 1 Tim. iii. 13.

I do not wish to trench upon the literary pre-qualifications for ordination, nor in any way to lower that standard—I would rather advance it; neither do I mean by the church degree "a mere millinery badge," but an honourable distinction, recognised by the church as a meed of praise and

* Now we see through a glass darkly.—1 Cor. xiii. 12.

† A better edition is that of 1657. (Madrid.)

reward for work done. I throw out the hint at all events for as much as it is worth.

GEORGE LLOYD.

Darlington.

TOM PAINE.—We believe the fact is known to very few persons, that the wife of the above-named once notorious political and deistical writer lies buried in the churchyard of Cranbrook, in the Weald of Kent. Her maiden name was Ollive. She was a native of Lewes, in Sussex; where her father, who was a most respectable man, carried on the business of a tobacconist. In the year 1768, Paine, who was then an Excise officer stationed in that town, went to reside with Mr. Ollive; and on the death of the latter, in 1771, succeeded him in his business. The young people thus became acquainted, and in the same year they were married.

In 1774, Paine was dismissed from the Excise for some irregularity, and, in the same month, his goods and effects were sold to pay his debts. The marriage proved a most unhappy one in every respect for poor Elizabeth, his wife. In the following month, she was separated from him for ever.

Various reasons have been assigned as the cause of their disunion, but the true one was not known by the public. It has been asserted that, from the period of their marriage to the day of their separation (a space of three years and a half), they never cohabited together. A deed of separation was drawn up, which was in existence a few years since. In that document he signed his name "Pain," without the final *e*—a mode of spelling it not adopted by any of his biographers. Soon after the event last named, his wife went to reside with her brother, Mr. Thos. Ollive, silversmith in Cranbrook, where she ended her days in 1808. She lies buried by his side, opposite the western door of the parish church, where a stone (the inscription on which is nearly obliterated) marks the spot. Her age was fifty-eight. J. T. D.

DEAF AND DUMB DOGS.—I presume that the "dumb dogs" spoken of in Isa. lvi. 10 may be taken as a poetical license for dumb watchmen; for I have never heard or read of a *veritable* dumb dog; nor, until this day, of a *deaf* dog, except from old age or disease. Visiting a sick parishioner, my attention was arrested by the kindly welcome of the dog of the house; and returning her welcome with some patting, I asked its name. The servant told me, but added, "She is deaf." This led to other queries, and I then learned from her master that she was born deaf. Her mother was partly deaf from cold; but she was deaf by nature. To test it, I sounded a shrill railway whistle over her head, but she took no notice; and her master told me he often tested her when asleep with a sudden noise, but she woke not. She is of the species

known as a carriage-dog; beautifully spotted; eighteen months old; has a most intelligent eye, and is very sagacious.

I thought a note of this *lusus nature* might be acceptable to "N. & Q." GEORGE LLOYD.

Darlington.

ROME FORMERLY PRONOUNCED "ROOM."—I remember hearing an aged lady thirty years ago speak of the Pope as the Bishop of "Room." Our poet Pope makes *Rome* rhyme with *doom*; and it is clear that in Shakespeare's time a received pronunciation of the name was *Room* :—

"Now is it *Rome* indeed, and *room* enough,
When there is in it but one only man."

Julius Caesar.

I have just met with a passage that proves the same pronunciation to have prevailed in France. On January 16, 1640, Balzac wrote to Chapelain :—

"Dites-moi si vous approuvez la prononciation parisienne . . . qui rend *Rome* et *Lionne* comme ils sont écrits, au lieu que toute la France prononce *ROUME* et *LIOUNE*."

JOHN W. BONE.

[The late Lord Lansdowne—the distinguished politician—always pronounced Rome "Room."—Ed. "N. & Q."]

DARNLEY'S BED.—In Froude's *History*, viii. 363, 364, there is a detailed mention of the accommodation provided for Darnley in the Kirk o' Field-house, where he made his miserable end :—

"The rooms themselves," we are told, "had been comfortably furnished, and a handsome bed had been set up for the King with new hangings of black velvet. The Queen, however, seemed to think that they would be injured by the splashing from Darnley's bath, and desired that they might be taken down and changed."

Although there appears to be a discrepancy in the colour of the hangings, this bed was no doubt the same as the one so minutely described below. The extract is taken from a remarkably interesting volume, privately printed at Edinburgh in 1815, and intitled—

"A Collection of Inventories and other Records of the Royal Wardrobe and Jewel House, and of the Artillery and Munition in some of the Royal Castles. A.D. 1488—1566 :—"

"MD.LXII.

"Inventaire de la Queene Regentis movables quihikis ver deliverit to me Serry de Conde vallet of chamber to the Q. in presence of Madamemoiselle de Raulle. The hall was ressavit in the moneth of September the yeur of God J^{ve} lxi.

"In August 1566 the Q. gaif this bed to the K. furnist with all things and in Februar 1567 the said bed was tint in his ludgeing.

"Item ane bed of violett brown velvet passmentit with a passment maid of gold and silver furnismit with ruif head peece and pandis and thre under pandis. Off the quihikis under pandis thair is ane bot half passmentit and thre courttings of violett damis without freinyeis or passment upon the same courttings."

The delicate manner in which Servay de Conde accounts for the disappearance of this bed, by putting it down in his marginal note as "tint," i. e. lost, in the poor king's lodging, is rather amusing.

H. A. KENNEDY.

Gay Street, Bath.

HEN PERSUADERS.—I thought the American idea of a "Hen persuader" was a novelty; but in a note to Derham's *Psycho-theology*, 1717, I find the following, p. 254:—

"Dr. Lister made an experiment of withdrawing swallows' eggs as laid, by which means she laid nineteen successively before she gave over."—Ray's *Wisdom of God*, p. 137.

R. W. HACKWOOD.

GABRIEL HARVEY.—This remarkable man was an eager book-collector. I have collected notices of several books which he once possessed; and he was also a diligent annotator.* His autograph occurs on a tract printed in 1626. When did he die? Heber had his copy of Tusser's *Five Hundred Points of Good Husbandry*, ed. 1580. The British Museum possesses his copy of Blagrave's *Mathematical Jewel*, 1612. In some of Mr. Halliwell's sales we find volumes with his signature upon them. The late Dr. Bliss owned *A Defence against the Poison of Supposed Prophecies*, 1585, 4to, by Henry Earl of Northampton; and the *Poesies of George Gascoigne, Esquire*, 1575 (with the *Steel Glas*, 1578, in the same volume), both of which had been Harvey's; and the latter, at all events, bore marks of having been diligently read. A curious volume, consisting chiefly of tracts on the art of riding and of managing horses, but including the *Cortegiano*, translated by Hoby, 1561, was sold by Puttick and Simpson a few years ago. In his copy of Buchanan's *De Mariâ Scotorum Regina*, &c., n. p. or d. 8vo, to which Lowndes attaches the date 1572, he wrote "Gabrielis Harvey, 1571," showing that the book was ready at least some months earlier. But it was the practice then as now, when a publication was ready for delivery late in the year, to post-date it.

W. CAREW HAZLITT.

SHEER LANE.—Searle's Place (formerly Sheer or Shire Lane), in Fleet Street, adjoining Temple Bar, on the north side, is about to be pulled down, in the clearance of the site for the new Courts of Justice. With it will, I presume, disappear the Trumpet Tavern, the scene of the nightly meetings of the club of garrulous old gentlemen in whose company Isaac Bickerstaff was accustomed to unbend his mind, after the fatiguing application of the day. He says, that to listen to the frivolous but harmless talk of his associates was like in-

dulging in his first nap before going to bed. See No. 132 of *The Tatler*, February 11, 1709.

The worthy Isaac himself, it will be remembered, was a resident of Sheer Lane; and the many confidential allusions which, in his own peculiar way, he makes to the circumstance, invests the spot with a sort of private interest for all his readers and admirers.

A few brief quotations from *The Tatler* may not be unacceptable, as conducing to refresh the memory on the foregoing subject:—

"We heard a very loud Noise in the Street; and Sir Harry asking what it was, I, to make them (i. e. the company) move, said it was Fire. Upon this, all ran down as fast as they could, without Order or Ceremony, till we got into the Street, where we drew up in a very good Order, and fil'd off down *Sheer-Lane*. . . . In this Order we marched down *Sheer-Lane*, at the upper End of which I lodge. When we came to Temple Bar," &c. (No. 86, October 27, 1709.)

"There has not some Years been such a Tumult in our Neighbourhood as this Evening about Six. At the lower End of the Lane the Word was given, that there was a great Funeral coming by. The next Moment came forward, in a very hasty, instead of a solemn Manner, a long Train of Lights, when at last a Footman, with all his Force, ran through the whole Art of beating the Door of the House next to me, and ended his Rattle with the true finishing Rap. This did not only bring one to the Door at which he knocked, but to that of every one in the Lane in an Instant."—(No. 109, December 20, 1709.)

"The Watchman, who does me particular Honours, as being the chief Man in the Lane, gave so very great a Thump at my Door last Night, that I awaken'd at the Knock, and heard myself complimented with the usual Salutation of, *Good Morrow Mr. Bickerstaff, Good Morrow my Masters all*. The Silence and Darkness of the Night disposed me to be more than ordinarily serious."—(No. 111, December 24, 1709.)

J. W. W.

Queries.

ADAM.—Will your readers kindly inform me what opinions have been expressed, or are now held, as to the age of Adam at the time of his creation; with reference, of course, to the duration of life as recorded in the Bible? I am not aware of any artistic production in which he is otherwise represented than as a man of about twenty-five or thirty years of age, according to our reckoning.

R. W. HACKWOOD.

EDWARD WHITE BENSON, author of *Meditations on the Works of God*, &c., 1827, Wellington. He also published (anon.) *Education at Home*, 1824, London—a little book containing juvenile poems, dramas, &c. Wanted, any biographic particulars of the author.

R. I.

BIBLE: TRANSLATORS' PREFACE.—The original preface to the authorised English translation of the Bible (1611), which is not printed in any of our common editions, has lately, I believe, been published separately, but by whom? D.

[* For the list furnished by the late Mr. S. W. Singer of Gabriel Harvey's copious memoranda in his books, see "N. & Q." 1st S. iv. 169, and a notice of his annotated Speght's Chaucer, v. 319.—Ed.]

CURIOUS BRONZE MEDAL FOUND AT COCKERMOUTH.—It is about the size of a florin, but thin. On the obverse side is a female figure standing amongst flowers, almost naked, with long flowing hair. On her right hand sits a bird, which appears to be pecking at a full-blown flower of six petals; across her right arm is a mantle, and drapery is about her loins. In her left she holds a small urn-shaped vessel with a wide body and narrow mouth. Around the margin is the following inscription in Gothic capitals, commencing with a crown—"BUGREVO : MGVE"; then comes a small ornamentation, and is followed by "BEVGAO : BERON." On the reverse is a shield surmounted with arabesque work. In the first quarter are two lines, between which are two full-blown flowers of six petals, and two below in the same quarter. In the second quarter are the three lilies of France; in the third, three diagonal lines; and in the fourth, the lion of Scotland. The lion of Scotland is also repeated on a small shield in the centre. The inscription (commencing with a crown) in Gothic capitals, "NVEVTOB;" then comes a flower of six petals, followed by "RVE-NOTSC," another flower, and "BIVOLENVT." It appears to belong to that class of coins known as Abbey Jettons, and to be of the fifteenth century. Can any one explain the inscription, &c.?

HENRY T. WAKE.

Cockermouth.

THE CUSACK FAMILY.—In Wilde's *Beauties of the Boyne and Blackwater*, p. 158 (2nd ed. Dublin, 1850), mention is made of a MS. entitled "An Historical Memoir and Genealogy of the ancient and illustrious House of Cusack, of the Kingdom of Ireland, and then, if not now, in the possession of Mr. H. T. Cusack. It is written in French, and 'appears to have been compiled by the Chevalier O'Gorman in the year 1767.' Has it, in whole or in part, appeared in print? If not, would not its publication prove an interesting addition to our present stock of Irish family history? It is referred to by Wilde in connection with Rathaldron Castle, in the county of Meath; and it doubtless contains many curious particulars.

ABHBA.

THE PRINCESS ELIZABETH, DAUGHTER OF KING CHARLES I.—I shall be much obliged to any one who can refer me to any contemporary authority for the incident referred to by Miss Strickland in the three following passages relating to the death of the above-named princess:—

"She expired alone, at Carisbrooke Castle, her fair cheek resting on a Bible—the last gift of her murdered father."—*Lives of the Queens of England*, Lond. 1865, vol. iv. p. 296.

"Her pale cheek pillowed on the holy book,

Which told her Saviour near, though all forsook,

That precious book, to her in sorrow blest'd,

Her murdered king and father's sole bequest!"

—*Historic Scenes and Poetic Fancies*, Lond. 1850, p. 102.

"One morning, she was found dead in her bed, with her hands clasped together in the attitude of prayer, and her cold cheek pillowed on the open pages of the Bible, her father's last and dearest gift to her."—*Ibid.* p. 114.

It is to the statement conveyed in the words in italics in the above passages that my inquiry particularly refers. It is remarkable that Miss Strickland, who is in general most scrupulous in giving references for her statements, should have published this incident three times, and yet in no one instance given her authority.

'AΛΙΕΪΣ.

Dublin.

FEE TO A SENTINEL.—In John Pote's *Trip through London* (1728) is the following passage:—

"Going past Somerset House, on the first day of Term, I observed a crowd about a foot soldier and a barrister. It was hanging-day at Tyburn. The lawyer was hurrying to Westminster, and chanced to trespass within the verge of the court, which the sentinel kept. A fine was demanded, and, after much violent discussion, the mob condemned the pleader to pay the red-coat 6d."

Can any of your readers explain why a barrister should not be permitted within the verge of the court, or by what authority a sentinel was allowed to take fees, or is the whole a mistake? A. A.

Poets' Corner.

THE OLD ARMS OF FRANCE.—Englishmen somehow see a connection between Frenchmen and frogs; and certainly the following fact is rather odd, as bearing on this fancy. In the edition of Fabyan's *Chronicles*, edited by Henry Ellis (1811), at p. 57 occur the words, "This is the olde Armys of Fraunce," followed by the statement that—

"Pharamundus y^e sone of Marcomirus, before named, was, after the deth of his sayde Fader, made or ordeyned y^e firste kynge of Frenchmen, by the agreement of Hystories; and also, as affermeth Maister Robert Gagwyne, and other, in y^e yere of our lords Incarnacion, cccc.xx."

In the margin is drawn a shield, argent (?), on which are what seem to me to be three frogs, sable (?). My query is, therefore, were the arms of Pharamond, or of France, three frogs sable, on a shield, argent? or are the animals toads?

WALTER W. SKEAT.

SAMUEL HAWORTH, M.D.—This gentleman was physician to King James II. when Duke of York. He was probably born about the year 1660, since he speaks of himself as a young student of medicine in his first work, *Description of the Duke's Bagnio*, published in 1679. He attained some celebrity in his day as a curer of consumption by a special method of his own. In 1682 he published *The True Method of Curing Consumptions*, and was also the author of another work, entitled 'Ανθρακωλογία, 1680.

In the *London Gazette* for 1682 there are two of his advertisements respecting the cure of consumption, in which his address is given as "Brampton

House, near Knightsbridge;" and he "is every afternoon to be spoken with at his lodgings in Pall Mall, at Mr. Haselington's, next door to the Cabinet, near the Hay-Market." (*Lond. Gaz.*, No. 1729.) Between June and October, 1682, he went to Paris, where he "performed a cure of a person of quality;" but in October he was "now returned to his house at Brumpton, near Knightsbridge, and may be heard of at Mr. Pawlet's, an apothecary in Altersgate Street." (*Lond. Gaz.*, No. 1766.)

I am very desirous to obtain further information which would elucidate the biography of this learned doctor. To what family of Haworths did he belong? What was the maiden name of his mother? Whom did he marry, where, and when? What became of him at the Revolution? When and where did he die, and what children did he leave? Was he related, and how, to Theophilus Haworth, M.D., or to Richard Haworth, a magistrate (both of Manchester), and both of whom died in 1671?

If any of your correspondents can assist me in finding the answers to these questions, I shall be extremely obliged to them. Let me add, "He who gives quickly gives twice."*

As the answers to these queries may not be deemed generally interesting, I enclose a stamped envelope for their reception if you, Mr. Editor, will have the kindness to transmit them to

HERMENTRUDE.

PACK MONDAY, SHERBORNE.—The *Wiltshire Mirror* contains the following:—

"PACK MONDAY.—This annual fair was held on Monday. The old custom of blowing horns and beating tin kettles at one o'clock in the morning was duly observed, and was continued up to daybreak."

What on earth could the origin of this noisy custom be? What can be its meaning, and what the reason for continuing annually the horrible din—and, too, at such a time?

J. W. BATCHELOR.

Odiham.

PSALM AND HYMN TUNES.—I wish to learn the reason of the names by which some of the common old psalm and hymn tunes are known. Especially I should be glad to know why one of them is called "Cranbrook."

J. F. S.

QUOTATIONS WANTED.—In *The Globe* of Saturday, 27th ultimo, the following lines are quoted:—

"She gazes round her, conscious she is fair,
And calls a look of love into her face,
And spreads her arms as if the general air
Alone could satisfy her wide embrace."

Whence are they taken?

F. S.

[* Samuel Haworth was a native of Hertfordshire, and educated at Hart Hall, Cambridge. He was admitted an Extra Licentiate of the College of Physicians, Oct. 12, 1680. *Munk's Roll of the College of Physicians*, i. 389.]

I have found the following sentence on several tombstones, and should like to know whence it comes:—

"Thou sleepest, but we do not forget thee."

W. H. S.

"Early wert thou taken, Mary,
In thy fair and glorious prime."

LOUISA GRAY.

Do any of our prose or poetical authors make use of the expression, "vexed star"; and if it occurs, with what meaning?

A. B.

"Stare super antiquas vias." What classic writer used this phrase?

M. C. J.

"It is not sleep,
But those tremendous forms that people night,
I dread."—*Seniand*.

J. K.

ROOD-SCREEN BELL.—Attached to the rood-screen in Scarning church, Norfolk (on the chancel side), near the south jamb of the arch, is the *sanctus* (?) bell in its original frame. Can any other use for this bell be suggested? or is this a unique example of a *sanctus* bell so placed?

G. A. C.

ST. JAMES'S, PICCADILLY.—Can any of your readers inform me whether any church, dedicated to St. James, stood in the fields bearing that name, previous to the one completed by Wren in 1685, and now called the church of St. James's, Piccadilly? My attention has been called to the matter by an interesting article which appeared in the *Morning Herald*, Sept. 19, a few weeks ago; in which the writer, treating of Piccadilly in the past, evidently believes that Wren's church was the first; but, on referring to a reprint by Whittock, of a drawing by Van den Wyngaerde in the Bodleian Collection, representing London and Westminster in 1543, I find a church standing in the field near St. James's Hospital, and termed in the margin St. James's Church; while, in a small print of the time of Charles II., there is no trace of any church near the spot.

PICKABIL.

SPONSORS.—When was the custom of appointing godfathers and godmothers first ordained? I should be glad to receive information from any of your correspondents, and to be referred to any authorities. It is said that the custom commenced between 109 and 142, in the times of Pope Alexander Sixtus, Telesphorus, or Hyginus.

C.

USE OF ARMOUR.—The late discussion as to iron-clad ships reminds me of a saying attributed to our James I. He is reported to have said—

"Armour was a most excellent thing; it not only prevented a man's enemies from hurting him, but its cumbrousness hindered him from hurting other people."

Can any of your readers refer me to the authority for this saying? It does not appear to be in the "Table Talk," published in *The Prince's*

Cabala, or Mysteries of State, said to have been collected by Sir Thomas Overbury. A. A. Poets' Corner.

WESTON FAMILY.—Not long ago there were exhibited for sale, in Rome, two sides of a tryptich, bearing devotional pictures. They were each about four feet in length, by two in breadth. On one of them were represented the Weston arms, in chief gules a cross argent, as is the custom among professed Knights of the Order of St. John of Jerusalem. Under this shield were the words,

Sgt William Weston,

and on the other piece the words,

Dogor of England.

This work of art was valued at 200 dollars, and has been purchased by an English gentleman. Can any of the readers of "N. & Q." tell me who this gentleman is? M. DOLMAN.

Russell Institute, Great Coram Street,
Russell Square.

THE WHITE HAT.—During the prevalence of those political meetings under the leadership of Henry Hunt, which culminated at Manchester on August 16, 1819, a clever song, entitled "The White Hat," appeared in the papers. I remember only a few lines, and wish to recover the rest. If it is preserved in any collection, I shall be obliged by a reference; if not, it well deserves a place in "N. & Q." As the fame of "Orator" Hunt has waned, I may state for the information of younger readers that he was noted for wearing a white hat, when such an article was unusual. I quote enough for identification:—

"Hampden and Pym are not half so good
As Dr. Watson and Thistlewood;
And Lawyer Pearson as learnedly spoke
As ever did Mr. Solicitor Coke."

The conclusion is:—

"March, my boys, in your radical rags,
Handle your sticks, and flourish your flags,
Till you lay both the throne and altar flat
With a whisk of Harry the Ninth's White Hat."

FITZHOPE.

Paris.

TYCHO WING.—On the title-page of a copy of Gaffarel's *Unheard-of Curiosities*, in English, dated 1650, which I have now before me, there is a slip apparently cut out of a sale catalogue and fastened in, bearing the words, "once the property of Tycho Wing," with the date, 1727, added in MS. There is also pasted on one of the fly-leaves an advertisement of a Mr. Jno. Wing, of Pickworth, county Rutland, describing himself as a surveyor, with the added MS. date "1706." I feel rather curious to know who this Tycho Wing was. I find a Vincent Wing mentioned in biographical dictionaries, an astronomer who died in 1608. The Christian name "Tycho" is suggestive of his

studies, and the dates appear to tally with the supposition of there being some connection between them.* W. B.

Queries with Answers.

THEOLOGICAL MANUSCRIPT.—I am desirous to be informed concerning the author of a MS. in my possession, dated April 27, 1650, of which the following is the title-page:—

"The Kingdome of God in the Soule or within you: Discouered and demonstrated by cleare reasons and comon similitudes, and certaine Signes, teaching the God seeking Soule how she shall finde the same after a spirituall death within her, and constantly possesse and enioye it; according to the wordes of Xst: Regnum Dei intra vos est: The Kingdome of God is within you: Luc 17. Composed by the R^d Father Ioëns Euangelista of Bolduke, Guardian and Maister of the Nouices in Louaine, and Definitour(?) of the Capucins of the Dutch Prouince."

Prefixed are two "Approbationes" (in Latin), dated 1638. The entire manuscript, except these, is in English. It seems a translation. Can any reader of "N. & Q." say whether original or translation has ever been published? The caligraphy is singularly painstaking and distinct, indeed might be printed from at once. A. B. G.

[Several editions of this work have been printed. It is entitled *Tractatus de Regno Dei in Anima*, Louvain, 1637; Antwerp, "by Henry Artsens in the Cammer Street at the White Lily, 1639;" Frankfurt, 1665, 1690, 1692, and reprinted in English "at Paris by Lewis de la Fosse in the Carnes Street at the signe of the Lookinge Glasse, 1657." The English translation is in the British Museum, and has the word "Rare" written on a fly-leaf. Joannes Evangelista wrote two or three other works, and died at Louvain on November 2, 1635. See Bernardo's *Bibliotheca Scriptorum Ordinis Minorum S. Francisci Capuccinorum*, Venet. fol. 1747, p. 145, and Poirer's *Bibliotheca Mysticorum Selecta*, Amstel. 8vo, 1708, pp. 112, 270.]

MARIA DE AGREDA.—A friend of mine lately bought at Madrid a small picture by Murillo, representing a woman in a white nun's dress holding a book with the title much defaced in her hand. Mr. Watson, picture-cleaner, showed it to a Spanish priest, who stated that it was a portrait of Maria d'Agreda who was an abbess, and wrote a book entitled *Mystica Ciudad de Dios Milagro di su Omnipotencia*.

Who was this Maria d'Agreda, of what nunnery was she abbess, and where could I obtain a copy of her work? J. R. HAIG.

Edinburgh.

[Maria de Agreda, or Maria de Jesu, was a Spanish nun, born at Agreda, in Old Castile, A.D. 1602. Her father, Francis Coronel, and her mother, Catherine of

* The *Olympia Domata*, or an Almanack from 1739 to 1789, Lond. 12mo, was edited by Tycho Wing.—Ed.]

Arena, founded in their house, A.D. 1619, a Franciscan nunnery, called the Convent of the Immaculate Conception. In 1627 Maria became superior of the convent, and wrote a work entitled *Mystica Ciudad de Dios* ("Mystical City of God"), published at Madrid in 1670, in three volumes folio, with notes by Joseph Ximenez Samaniego, afterwards general of the Franciscans. It was translated into French by R. P. Croset at Marseille, 1695, and reprinted in six volumes as part of the *Bibliothèque Franciscaine*, Paris, 1857, 8vo. Maria wrote two or three other works, and died A.D. 1665. The *Life of Maria*, by Joseph Ximenez Samaniego, has also been translated into French by Croset, and reprinted with her works at Paris in 1857. See *Journal des Savans*, 1696; Bayle, *Dictionnaire Critique*; Moreri, *Dictionnaire Historique*; Nicolas Antonius, *Bibliotheca Hispana Nova*.]

"TUREEN."—Is there any instance of *tureen* being thus written before the date of Goldsmith's *Haunch of Venison*?—

"Tripe in a swinging tureen."

And did this form of spelling originate in a printer's misreading of Goldsmith's MS., or did Goldsmith himself misspell the word? *The Haunch of Venison* was first printed in 1765, yet *tureen* does not occur in Johnson's *Dictionary* (not in Todd's edition, 1827), nor in Webster. Under "Terrene," Richardson, who cites this spelling from Vicesimus Knox's *Winter Evenings*, adds, "it is sometimes written *tureen*;" and he quotes the line from Goldsmith. The word is obviously from the French *terrène*. (*Dict. de l'Académie*.)

In a letter dated 1745-6, Mrs. Delany says, "We had got a new *terrene*." (*Autobiog. and Corresp.* 1861, ii. 416.) J. DIXON.

[There are several articles on *tureen*, or more properly *terrene*, in our 1st S. i. 246, 307, 340, 406, 455; but, though it is not shown that there is an earlier use of *tureen* than Goldsmith, Mr. Croker pointed out that the proper form was *terrene*, and Sir G. Cornewall Lewis, by a reference to Halliwell, the early existence of *terrene* as an adjective. Halliwell quotes from *The Taming of a Shrew*, 1607:—

"And far more lovely than the *terrene* plant
That, blushing in the aire, turns to a stone."]

KENSINGTON CHURCH.—In *The Times* of Oct. 25, 1866, there is an interesting account of Kensington Church. It appears that the church was built in 1696; but I wish to know what was the parish church previous to this one. Did it stand on the site of the one now existing? It is also stated in this account that there is a monument to the son of George Canning in the churchyard, with a most pathetic epitaph composed by the father. Has this epitaph appeared in print?

S. BEISLY.

[The first church at Kensington was erected in the thirteenth century, *temp.* Henry I. A long historical account of it is printed in Faulkner's *History of Kensington*, 4to, 1820, pp. 130-164. The epitaph by the Right Hon.

George Canning on the death of his eldest son (ob. March, 1820), inspired by the most tender sorrow tempered with resignation, is entitled to a place amongst the noblest productions of that class in our language. It is printed in Pettigrew's *Chronicles of the Tombs*, p. 375.]

KITTY FISHER.—The following is copied from the *Caledonian Mercury* of Nov. 24, 1766:—

"The celebrated Miss Kitty Fisher has, within these few days, been married to — U—, Esq., a gentleman of considerable family and fortune."

Can any of your readers oblige by filling in the name of the gentleman? WILLIAM HUNT.

[In the *Gentleman's Magazine*, xxxvi. 550, we find the following announcement under Marriages: "Nov. 9, 1766, Miss Kitty Fisher to a gentleman of fortune." This gentleman of fortune was no doubt John Norris, Esq., of Hemsted Manor, in the parish of Bennenden, Kent. See "N. & Q." 3rd S. viii. 82, 155.]

COMORANT.—In an extract from a paper in the Record Office, of the date 1590, I find the words "lytle comorant." Does this mean little resident?

A. E. L.

[In the dictionaries the word is spelt *Comorant*, from the Latin *comorans*, that is, resident, dwelling, inhabiting, as in the following passage: "Neither did we border upon heathenish nations, neither are any of them conversant with us, or comorant among us."—*Conference at Hampton Court*, 1603, p. 74.]

Replies.

LOE OR LOW.

(3rd S. x. 289, 335, 336, 337.)

In a *Collection of English Words not generally used*, published by Ray in 1674, I find the following, amongst the category of what he designates "North Country Words":—

"A Loe, a little round hill, a great heap of stones; ab. A-S. *hæwe*, *Agger*, *acervus*, *cumulus*, *tumulus*, = a Law, Low, Loo, or high ground, not suddenly rising as a hill, but by little and little, tillable also, and without wood. Hence that name given to many hillocks, and heaps of earth to be found in all parts of England, being no other but so much congested earth, brought in a way of burial, used of the ancients, thrown upon the bodies of the dead.—*Somner*, in distinction. Saxon."

The term "congested earth" would seem to favour the hypothesis of your correspondent C. S. G.—that other substances, beyond mere soil, such as "thick turf, cut from the surface, heath, ling, &c.," were probably used in forming these mounds, or tumuli; becoming, in the lapse of ages, decomposed woody fibre and vegetable matter. As a natural consequence, this mould would be found, when disturbed, of a much more unctuous, rich, and friable kind than the surrounding soil, in the immediate neighbourhood or

locality. I scarcely think, however, with LLEWELLYN JEWETT, that the numberless places in Derbyshire ending in "low" are invariably associated with the idea or meaning of a "tumulus or graveyard." Here are a few places, taken at random, as far as my memory serves me, in that county, with that termination; and I doubt not there are many more:—Atlow, Barlow, Baslow, Callow, Calow, Drakelow, Foolow, Hacklow, Great Low, Grindlow, High Low, Huntlow, Handlow, Meatlow, Shardlow, Ringinlow, Stumpelrow, Thirlow, Warlow, &c. It is much more probable that many of these places take their name from the hilly nature of the localities in which they are situated.

In the counties of Nottingham, Leicester, and Rutland, there is scarcely a town, village, hamlet, or place with a name ending in "low"; in fact I cannot call to mind one solitary instance, with the exception of Billisden Coplow, in Leicestershire, a name dear to the lovers of fox-hunting. The Coplow is, or was, a seat belonging to C. Freer, Esq., about a mile from Billisden, and stands on a very commanding height, with a view over a vast expanse of country. Its title, no doubt, is derived from its elevated position. Again, if the mode of sepulture referred to was general amongst the ancient inhabitants of this island, it could not be confined to a few counties, as the term "low" would seem to indicate. I do not profess to be learned in archaeological lore, but I think I have adduced reasons sufficient in themselves to show it is doubtful, to say the least of it, that all places ending in "low" have that termination in consequence of being near the site of "a tumulus, or gravemound," and that it is jumping at conclusions to assert as much.

H. M.

In speaking of the word "low," C. S. G. raises a query as to the meaning of *Har-* in *Harlow*, and speaks of "Harlow Hill at Harrogate, another Harlow Hill in Northumberland, and a third, I think, in Scotland." To these I would add Harlow in Essex, and the observation that the Scotch *Harlaw* is celebrated for its battle, for which see "N. & Q." 3rd S. ix. 281. It is worth remarking, too, that the Scottish form, *law*, is nearer to the A.-S. *hlaw* than the English *low* is, and this is but a special instance among the very many which render a study of the Scottish dialect so peculiarly interesting, as being a safe guide to the interpretation of Early English. The best meaning to give to *low* is a mound, as this happily includes both of its most usual significations, viz. a sepulchral barrow, and a rounded hill. It now remains to discuss the first part of the word, viz. *Har*. I see no reason why this should not be the A.-S. *here*, Ger. *heer*, an army, an armed host. This word certainly forms part of the words *harbinger*, *harbour* or *arbour*, and *Harwich*, and also (without

any modification) of *Hereford*. Thus *Harlow* means the *host's mound* or *hill*, just as *Ludlow* is known to mean the *people's mound* or *hill*: in both of which cases, as also in *Lowestoft*, *low* has its more extended meaning of a large mound, a rounded hill. Nothing is more natural than that a favourite place of encampment should become a town in due time; and that the *Harlows* should therefore be numerous. I would here add a suggestion that, in the words *harness* and *garnish*, we have still the same prefix. Mr. WEDGWOOD derives *harness* from the Spanish *guarnear*, to garnish, trim, equip; adding that *garniciones* means armour of defence. We may, I think, go yet a step further, and suppose that, inasmuch as *here* means an army, so *garnish* means to equip, to arm, to furnish an army: whilst *harness* is that which suits a fighting man, viz. armour, as in 1 Kings, xx. 11, and xxii. 34.

But C. S. G. asks yet two more questions, viz. does *Rowlow* mean the king's low; and, secondly, what is the derivation of *barrow*? I think I can answer both of these queries.

Rowlow probably does not mean the king's low; it is better not to mix Latin with Saxon, when we can do without it. *Row* is a Saxon word, meaning rest, the modern German *ruhe*, in fact, and the Danish *ro*. *Rowlow* is therefore the *rest-mound*, the cemetery (Gr. κοιμητήριον); and a beautifully poetical word it is, reminding one of the words of Milton—

" . . . a death, like sleep,
A gentle wafting to immortal life."
Paradise Lost, xii. 434.

And secondly, as to *barrow*. This word occurs in two quite different senses, with quite different derivations, which should be carefully distinguished. These are, (1) a carrying machine (originally without wheels, as C. S. G. very correctly describes it), derived from A.-S. *beran*, to bear, to carry, which has also produced the word *beir*, and with which we should compare the Ger. *bahre*, which means both a *ber* and a *barrow*; and (2) a mound of earth, A.-S. *beorh*, a burying-place, derived from *beorgen*, Ger. *bergen*, to hide, shelter, conceal, or bury: with which compare the Ger. *berg*, a shelter, a mountain.

WALTER W. SKEAT.

In my note at p. 336, an error in the print renders one passage unintelligible. I wrote, "These layers commenced immediately over the urn in the centre"; but, instead of *urn*, the word is printed *rim*, very possibly owing to my writing not being so clear as it ought to have been.

Callow occurs three times at least in Derbyshire: what is the meaning of *Cal* in this word?

C. S. G.

INSTINCT OR REASON.

(3rd S. x. 304.)

Your correspondent A. C. M. will perhaps be interested to hear that the story of a terrier told him by Sir A. Frazer, though not mentioned in Blaze's *History of the Dog*, is given, with a variation, under the head "The Terrier," in *Recreations in Natural History*, published in 1815:—

"A Staffordshire gentleman used to come twice a year to town on horseback, accompanied by his terrier; but, for fear of losing it in the metropolis, he always left it in the care of his landlady, at St. Albans. Once, however, the house-dog of the inn and the terrier guest having a quarrel, the latter was so much overmatched, that it was with difficulty he could crawl out of the yard, and for a week no one knew what was become of him. He then returned, and brought with him a larger dog than that by which he had been beaten; when both of them fell on the former victor, and bit him most unmercifully, leaving him half dead. The terrier and his friend again disappeared; and as all this happened while the gentleman was in London, when he called on his way home at St. Albans, he had the mortification to hear the above particulars, and gave up his dog for lost. On arriving at his home, however, he found his terrier safe; and, on inquiry into the circumstances, was informed that he had returned upon his being first missed at St. Albans, and had coaxed away the great house-dog; with which he proceeded to avenge the injuries he had received, and then came home in quiet with his companion."

Can any of your correspondents tell me who is the author of *The Recreations*? I have heard that not many copies were printed of it, but do not know if such was the case. The wood engravings are said, in the preface, to be by the "masterly hand of Mr. Clennell," and are much in the style of Bewick. The copper-plates are by various hands, from paintings by L. Clennell, and are pretty and spirited. The book is a large octavo.

L. C. R.

By a curious coincidence, on the same day that the note of A. C. M. was published, I was reading observations on a tour through almost the whole of England, and a considerable part of Scotland, in a series of letters by Mr. C. Dibdin, published in 1801. At vol. i. p. 210, under the head "Dogs," is related the story of the dog fetching his "big brother," as mentioned by A. C. M. Some one has written in pencil in the margin:—

"This same tale is related in [Bingley's or Douglas's, this word is very indistinct] *Universal Biography*, with very little variation."

Did Sir Augustus Frazer get his story from the same source?

Dibdin's book is most amusing, especially for the contrasts now afforded of the places which he described. His praise was evidently influenced by the amount of success he experienced with what poor Albert Smith used to call "his show." I read the book in the vicinity of what Dibdin is pleased to denominate the "majestic malignity of Benchy Head."

CLARRY.

MARINER'S COMPASS.

(3rd S. x. 331.)

I think it quite certain that the terms for the cardinal points were in use, both in France and over a large part of Europe, long before the mariner's compass was heard of. The compass is supposed commonly to have been invented by Flavio Gioja, about 1302; but it was certainly known in some parts of Europe before 1180 (see *Encycl. Metrop.*). However this may be, the terms for the cardinal points are far older than this; and the explanation of their appearance in the French language is very easy. The words *north*, *east*, *south*, and *west*, belong both to Old Norse and to Teutonic, and were introduced into England by the Saxons, and into France by the Normans or *Northmen*; unless indeed (which is yet more likely) they had been introduced into France, long before, by the Franks. The precise fact, therefore, which the existence of the words both in French and English proves, is this: that the Teutonic invaders of France, and the Saxon invaders of England, were kindred races—as of course they were. The antiquity of the words is proved by their existence in Old Norse, which supplies the forms *northr*, *aust*, *suthr*, *westr*; and also by the fact of their occurrence in so many languages, as *e. g.* in German, Dutch, Danish, Swedish, and even (which one would hardly expect) in Spanish. In the last case, we have a sure token that the Goths were once dominant in Spain. For some account of the words, see Horne Tooke, *Diversions of Purley*, p. 600, ed. 1857. It may be interesting to add the meaning of the words, as ascertained by derivation. Horne Tooke gives the four winds the meanings—*narrowing* (pinching), *violent*, *seething*, and *wet*; but Mr. Wedgwood (giving no suggestion as to *north*) calls the last three the *icy*, the *sunny*, and the *wet*, and supports his opinion by arguments which are more probable than Tooke's.

WALTER W. SKEAT.

There is no ground historically for supposing that the French derived their words, *nord*, *sud*, *est*, and *ouest*, from the English. But there is sufficient philological grounds for the assertion, that both nations derived these terms from a common source. Words of such meaning were necessarily long in use prior to their application to the mariner's compass (1 Chron. ix. 24; Luke xiii. 29). The French did not derive them from the Romans, but from the Teutones, as did the Norwegians, Swedes, Danes, Dutch, and Germans. The Russians also use the words *nord*, *yest*, *vest*, but not *south*, in addition to the proper Russian designations of the four cardinal points. The French also use *midi* for south. The Germans also, *mitternacht* for north, *mittag* for south, *norgen* and *aufgang* for east, and *abend* and *niedergang*

for west. The Latin terms are *septentrio*, *australis*, *oriens*, *occidens*, which the Romance languages follow. The Celtic family has entirely different names from all the above. In most languages *east* and *west* refer respectively to the rising and setting of the sun. The Arabs are so called from lying *west* of the people who gave them that name; whilst the Saracens are so called from lying *east* of the people who so named them—Arabs and Saracens being the same people.

T. J. BUCKTON.

Streatham Place, S.

MERIDIAN AND MIDNIGHT.

(3rd S. x. 331.)

"When it is noonday in England it is midnight in New Zealand. Is it the preceding or the succeeding midnight?" It is the succeeding midnight; and for the following reasons:—We must fix upon a starting point for the motion of the earth on its axis in relation to the sun, whose appearance is day, and absence night. Taking the Mosaic narrative, and assuming that the sun was created on the meridian (=at noon) in its full splendour, and in the vicinity of Babylon, the remainder of day number one, at Babylon, was *dies non* = 0 in New Zealand. At the moment of the sun's creation, assumed to be noon at Babylon, it was eight o'clock in the forenoon in England; the sun therefore did not rise on New Zealand till eight o'clock forenoon of day number two, by Babylonian reckoning, by which also the first day terminated at sunset, and the length of that day was therefore only six hours, or one-fourth part of a nycthemeron (= night + day). Had the creation taken place at midsummer instead of the autumnal equinox, which is the prevalent notion, the sun would have been setting at New Zealand at eight o'clock in the evening of day number one, when it was noon near Babylon. The ratio of degrees to hours is $360 \div 24 = 15$, so that for every fifteen degrees westward you deduct one hour from the clock, and for every fifteen degrees eastward you add one hour.

T. J. BUCKTON.

Streatham Place, S.

As to the antipodes, if when it is Tuesday mid-day here, you mentally stride eastward (swifter than by telegraph) you will clearly find the day an hour more advanced for each fifteen degrees, till having reached the antipodes, you will say "Tuesday night." Now skip back, and at mid-day on Tuesday go westward in like fashion, and you will find it an hour earlier for each fifteen degrees, till arriving again at the antipodes you will say "Monday night." It is simply a question of fact, not of right, whether our opposite friends choose to call themselves six hours a-head of us

or behind us. Astronomers are the only people who reckon time logically. Midnight is the commencement of their day, and they consider every other place, taking the world all round, as following themselves in the matter of time, reckoning the hours from 0 to 24. Thus when it is Monday midnight, and Tuesday is just going to begin, what day would you say it is at Paris? You and I, and all the rest of the work-a-day world, would answer "Tuesday," only a little more advanced; but astronomical reckoning says "No." Our meridian leads off: we, first, enjoy Tuesday morning, and Paris, which is a little to the east of us, is now in Monday, and has got to turn through nearly twenty-three hours before it comes to its Tuesday morning. This plan of reckoning, if strictly carried out, would prevent all confusion, and would make our antipodes always twelve hours after us; but practically it would be most inconvenient to change at once from Tuesday to Monday by passing over an imaginary line. Fancy having a house due north and south, and sitting down to dinner with one leg in Friday and the other in Saturday. What cases of conscience it would give rise to! With reference to fast-days and festivals, which would be the worthier side? Playing the piano, a man might have one hand in Saturday and one in Sunday.

C. T. H.

PRESIDENTS OF MEXICO SINCE 1821 (3rd S. x. 169.)—The following list, taken from the *Panama Star and Herald*, of which paper I was editor up to 1863, during eleven presidencies, will, I think, be found correct, and may serve as an answer to the query:—

1821. Iturbide, Generalissimo.
1822. Iturbide, Emperor.
1823. General Guerrero, } Dictators.
General Bravo, }
General Negrete, }
1824. General Guadalupe Victoria, President.
1827. General Pedraza, President.
1828. General Guerrero, President.
1829. General Guerrero, Dictator.
1830. General Bustamante, President.
1832. General Pedraza, President.
1835. General Santa-Anna, President.
1836. St. José Justo Caro, President.
1837. General Bustamante, President.
1840. General Parias, Dictator.
1841. General Bustamante, President.
1841. General Santa-Anna, Dictator.
1843. St. Anna retired, succeeded by —, after whom again succeeded
1844. General Santa-Anna, Dictator.
1845. General Canalizo, President.
1845. General Herrera, President.
1847. General Paredes, President.
1850. General Arista, President.
1852. Dr. M. Juan Ceballos, President.
1853. St. Manuel Lombardini, President.
1853. General Santa-Anna, President, April 20. Elected constitutionally Dec. 15, same year.

1855. Don Juan Alvarez, President.
 1856. General Comonfort, President.
 1858. Don Felix Zuloaga, President.
 1858. General Miramon, President.
 1859. Don Felix Zuloaga, Vice-President.
 1860. General Miramon, President.
 1861. Dr. Juarez, President.
 1864. Maximilian, Emperor.

J. POWER.

STEPNEY PARISH (3rd S. x. 201, 345.)—I have a strong recollection of reading a report of a case decided upon an order of removal to Stepney of a person born at sea, the ground of the removal being such birth. The result was that the order was quashed, I think, after argument in the Court of Queen's Bench, but am not sure. I have searched all the books upon settlements that I have, but can find no reference to the point. I think it likely that the case may be found in Burrow's *Settlement Cases*. I do not recollect that the report referred to states the origin of the notion upon which the proceedings were founded; but the belief is still prevalent, and I have in the course of practice heard it asserted not only by indigent and ignorant persons, but by parish officers who ought to have known better. Certainly the idea is not confined to sailors, as implied in Mr. P. Cunningham's *Handbook of London*, 1850, p. 472.

SUMERSET J. HYAM.

KERITY: A LOST CITY OF BRITANNY (3rd S. x. 312.)—May I add to MR. LLOYD's inquiry another one, which a similarity of name has suggested to me?

Ker is an old Breton word found in many Breton proper names with the meaning of *city*, and in the *Anonymi Ravenmatis de Geographia*, libri v., supposed to have been written in the seventh century, mention is made of *Keris*, that is, the city of Is, as existing in Armorica in the first centuries of the Christian era, but which has now perished. Can it be that *Keris* and *Kerity* are identical? The brief legend of the submergence of the former by the sea is given in the *Barzaz-Breiz*, *Chants populaires de la Bretagne*, of M. Th. Hersart de la Villemarqué (Paris and Leipzig, 1846). The author instances similar Celtic legends which localise such a catastrophe in Ireland and in Wales: I may add the Cornish Celtic tradition of the submerged county of the *Léonais*, *Lyonnais*, or, as Camden has it, *Lionesse* at Land's End, a tradition founded on facts, of which there appears to be some evidence. The Breton legend referred to, *Livadon Geris*, places the destruction of Keris in the reign of King Gradlon; and a writer of the sixth century, cited by M. Hersart, mentions a prince Gradlon-veur, or the Great, as ruling in Armorica about A.D. 440. Probably, however, popular traditions will sometimes, equally with dreams, present but an incongruous and self-conflicting patchwork of dates, localities, and events,

irreconcilable with each other, and it seems quite possible that the name of Gradlon-veur should be associated in the legend with events that may have occurred centuries after his time.

JOHN W. BONE.

ARMS OF LORD DARNLEY (3rd S. x. 267.)—Allow me to thank MR. BOUTELL for his courtesy in replying to my query; and if it would not be trespassing on your space, I should be glad for further explanation on this subject.

The arms of Lord Darnley given by Thoresby, in his *Ducatus Leodiensis*, are clearly those described by MR. BOUTELL as the 3rd grand quarter quarterly, with this difference: in the *Ducatus*, the 1st quarter is a lion rampant crowned; 2nd and 3rd quarters same as on the tomb; and 4th, a fesse chequée on a bend, over which are three buckles, or something of the kind, for I cannot clearly make them out. Over all, the shield of Douglas. Perhaps MR. BOUTELL, or some other correspondent, may be able to reconcile this difference.

G. D. T.

MAJESTIC REVIAH (3rd S. x. 258.)—MR. BUCKTON, in his learned note on the word *Tagin*, has mentioned Gesenius as not giving the word, and Buxtorf as simply inserting it in his *Chaldee Lexicon*. Allow me to refer those who are interested in the subject to Castelli's *Lexicon*, in which the word is given, with several useful references to places where it is to be found used.

The Chaldee word *Tagin* means "crowns"; words so marked are indeed crowned with points, but, as I conceive, not for dignity, but, as Eichhorn suggests, for notoriety, as ἀδόκιμος. B. L. W.

SAMUEL MORE (3rd S. x. 292.)—I have received from Mr. Stenson, Ridley's engraving of the portrait of S. More by S. Drummond, but where is the original?

D.

COLONEL CHARTERIS (3rd S. x. 315.)—Is it certain that Ampsfield, or Amsfield, is in the county of Bute? No such name appears as in that shire in the latest Scottish County Directory; but there is *Amisfield*, in East Lothian (Haddington), and also in Dumfriesshire. Is it not more probable that the former of these two, the property of *Charteris* Earl of Wemyss, is the proper place?

G.

This family was of Amisfield, in the county of Dumfries.

SETH WAIT.

ARMS OF SCOTLAND (3rd S. x. 231, 316.)—I am very much obliged to MR. BOUTELL for the able manner in which he has replied to my query having reference to the Scotch tressures; but, although bowing to his opinion (he evidently having made heraldry a complete study), I would direct his attention to the tressures on the shield on the reverse of a sovereign, and on all other

coins of the realm bearing the royal arms, which, on every one I have come across, are drawn as follows:—At each angle of the interior of the inner tressure a head of a fleur-de-lys, with another on each side, at an equal distance from the angles. The space between the tressures vacant. The exterior of the outer tressure the same as the interior of the inner one; thus making eight heads on the inside and the same outside. Now, if Mr. BOUTELL's explanation is correct, all our present coins must be added to his supplementary list of incorrect drawings. Can this be the case? Can our heralds have allowed the royal arms to be emblazoned incorrectly for years? If it should be a double tressure *flory* instead of *flory* and *counter-flory*, it would carry out Mr. BOUTELL's theory; for he would proceed by cutting off all the stalks and bringing the two tressures together, thus showing the heads only.

A. E. M.

ORGANISTS OF WESTMINSTER ABBEY (3rd S. x. 181.)—Although Dr. RIMBAULT records the fact of Dr. Blow both preceding and succeeding Henry Purcell as organist, he makes no remark on this somewhat unusual occurrence; implying, of course, a previous resignation or dismissal of Blow. It seems, however, but a confirmation of the tradition of Father Peters (confessor to James, then Duke of York) having, on one occasion, told Blow that one of his anthems was "too long," a remark which provoked the independent organist to reply that "that was only one fool's opinion." Peters resented this retort so deeply, that making use of all his influence in high quarters, he procured the dismissal of Blow. On Purcell's death, James being gone, Blow would be probably reappointed, almost as a matter of justice, independent of his abilities as a musician. If this story be true, the two appointments of Blow as organist are accounted for.

T. J. B.

Chichester.

FYLFOT (3rd S. viii. 541.)—Waller (*Monumental Brasses*, part x.) says,—

"It appears to have been celebrated as a religious emblem or symbol at a very remote period, being known in India and China ten centuries previous to the Christian era, and called in the San-crit *sucatica*; it was used by a sect styling themselves 'doctors of reason and followers of the mystic cross;' subsequently it was adopted by the votaries of Buddha."

who, B.C. 600, founded a sect in opposition to the worship of Brahma; as may be observed on Indian coins. It was introduced into paintings of the third century in the catacombs, and seldom occurs on brasses after the thirteenth and fourteenth centuries. The amice of Sir Thos. de Hop, priest, Kemsing, Kent, is ornamented with this curious badge, date 1320. It also appears on the shield belt of Sir John D'Aubernoun, 1277 (the oldest known brass), at Stoke D'Aubernoun, Surrey.

Jno. PIGGOT, JUN.

BASIL (3rd S. viii. 369, 426, 528.)—Why cannot this word, applied to the ring or fetter worn round a convict's leg, the ring which contains the glass of a watch, and the setting of a ring, be derived from German *bügel*, from *beugen* to bend or curve? because *basil*, in all the above, is used to mean a round or curved thing.

Jno. PIGGOT, JUN.

GOLD STONE BOTTOM TRAGEDIES (3rd S. x. 289.) Your correspondent H. C. will find full particulars of the executions at this place, and the circumstances which preceded them, in Erredge's *History of Brighton* (chap. xxii.) published in 1861. On June 13, 1795, two men belonging to the Oxfordshire militia were shot for heading a mutiny, and six were sentenced to be flogged, but three of these were reprieved. The disaffection in the regiment arose from the badness and short supply of bread served out to the troops, some of whom broke into a mill near East Blatchington, and also emptied the cargo of a vessel (consisting of corn) into the river at Newhaven.

C. PURLING.

Marylebone Road.

HOMER AND HIS TRANSLATORS (3rd S. vii. 32, 174.)—The great impulse that has been given of late years to the study of Homer in England, and the numerous translations of the old bard that have recently appeared (among which Oxford may be proud to reckon the translation of her noble chancellor), are owing, we believe, in a great measure, to the sensation caused by Mr. Gladstone's eloquent work, and the prestige attached to his distinguished name. By having their attention so much fixed on his character as a statesman, we think his countrymen have often overlooked the many-sidedness of his mind, and have not done justice to his eminent qualities as an enthusiastic appreciator of antiquity in its most poetical aspects. We have observed that the most favourable opinions of Mr. Gladstone's great work on Homer have proceeded from foreigners, and more especially from French writers. The eminent critic and scholar, M. Villemain, the Nestor of French literature, was among the first, in the *Journal des Savants*, to appreciate the fine qualities of Mr. Gladstone's criticism, and to award his work that praise which it so truly merits, but which English scholars have been somewhat tardy in bestowing. We would not be surprised to learn that Mr. Gladstone's visit to Rome gave his teeming mind a new impulse in the direction of Virgil, or some favourite poet of the Augustan age of Roman literature.

OXON.

ADULT BAPTISM AND A FONT SUITABLE THERE TO (3rd S. x. 288.)—There exists a font or baptistry for this purpose in the church of Trevethin (the parish in which Pont-y-pool is situated). It is, I believe, in the west end of the church. During the incumbency of the late incumbent, several persons were immersed in it. A young man, a

member of one of the district churches of Treve-thin, who had certain scruples about consulting the present incumbent, was baptized (immersed) in one of the Baptists' chapels of the neighbourhood. H.

AGUDEZA (3rd S. vii. 258.)—A correspondent asks where the *agudeza* lies in a story told by Fernan Caballero, of which he has not been able to find the explanation. I think I can assist him, but he must not be disappointed if he does not find the *agudeza* very palpable, for the wit is administered in a most homoeopathic proportion. There are two places in Spain celebrated for their *habas*—Vitoria and Tarragona, but the latter is the more celebrated of the two, there being a species there called *rebonas*, which are exported and much sought in Andalucia. To this augmentative form the Cura doubtlessly alludes, and a very poor joke it is.

The Andalucian lady of German origin, who writes under the pseudonym of Fernan Caballero, is a great favourite with the *Palaciegos*, the *Neo-Catolicos*, and all the retrograde classes in the Peninsula. With a pretty style, kind feelings, and overflowing piety, the whole scope of her writings is to impress her readers with a horror of progress, under whatever form—social, political, or religious—it may present itself in these days of perdition. For this reason she has been puffed up beyond measure by her admirers, and proposed as a model to Spaniards, both as to thinking and writing. Although this is ridiculous, there is without doubt considerable charm in her delineation of national types, a pleasing *naïveté* in her description of village life (for when she touches on the upper classes she is quite out of her depth), and a contagious facility of being herself pleased with all people and all things in certain conditions around her, of which the very pointless story alluded to by your correspondent will serve as an example.

HOWDEN.

COPE (3rd S. viii. 371.)—The copes belonging to Westminster Abbey were exhibited at the late Ecclesiastical Art Exhibition at York, being kindly lent for the occasion by the Dean and Chapter of the Abbey. The copes used in our cathedrals before the Reformation must have been of the most magnificent character; very few unfortunately remain. There are five at Durham, two of which are much injured. Bishop Cosin says (*Works*, i. p. 27), there was in his cathedral a cope "which had the story of the Passion embroidered upon it; but the cope he used to wear was of plain white satin only, without any embroidery upon it at all."

Mr. Walcott, in a letter to *The Guardian*, states that in a MS. diary in the British Museum, three travellers, who visited Durham in 1633, saw "divers fair copes of several rich works of

crimson satin, embroidered with embossed work of silver, beset all over with cherubim, curiously wrought to life; a black cope wrought with gold, with divers images in colours, four other rich copes and vestments. The richest of all they gave to the king in his progress. The Bishop of Oxford stated in Convocation that "the Holy Eucharist was never celebrated (at Durham) without the vestments till the time of Warburton, whose robes were torn as he went into the cathedral, and he proceeded to the administration without them."

Two copes are preserved at Carlisle Cathedral. Walcott, in his *Memorials of Carlisle*, 1866, says one is of crimson velvet, with a hood of cloth of gold of the sixteenth century; the other is of blue silk embroidered with beautiful needle-work, and orphreys with figures of the fifteenth century. One remains at Ely, another at Lichfield, and two at Salisbury, besides those in the hands of private individuals.

It is not generally known that some fine vestments remain in the library of St. John's College, Oxford. A short time ago I examined them carefully, and the two copes are fine specimens of ancient embroidery. One is of blue velvet embroidered with gold, and measures ten feet four inches along the straight edge. The orphreys are of tabernacle work enriched with figures of saints. The other cope is of white satin, with red orphreys richly embroidered. Besides these are five altar-frontals; one of crimson is embroidered with seraphim.

The late Augustus Welby Pugin had a collection of vestments said to be worth 3,000*l.*, but I have not been able to learn what has become of them.

JOHN PIGGOT, JUNR.

ORANGE FLOWERS, A BRIDE'S DECORATION (3rd S. x. 290.)—The orange blossom was adopted as an emblem of fruitfulness. Formerly this was considered a good quality in a wife, but one scarcely appreciated in these days. P. E. M.

I have a note that the use of orange flowers at weddings is derived from the Saracens, amongst whom they were emblems of a prosperous marriage; and this is partly to be accounted for by the fact that orange trees in the East bear, I believe, ripe fruit and blossom on the same tree at the same time.

R. W. HACKWOOD.

"THANKS" (3rd S. x. 248, 324.)—It is observed by JAYDER that, "a few years ago," young ladies and gentlemen all at once began to say "Thanks," instead of "Thank you;" and he inquires what writer, or leader of fashion, introduced this novelty. It was twenty years ago that I first observed this expression; and I first heard it from a lady of very high rank, but who was also noted for extreme affectation. At that time it was certainly an affectation; and I must say I never hear

it now without feeling it to be the same. It can hardly pass as an ellipsis, being quite a new form, instead of an abbreviation. If a Frenchman, instead of "Je vous remercie," says "Mercie," it is an obvious ellipsis; but it would not be such, if he were all at once to begin to say "Remerci-mens." I, for one, shall never adopt it; and sincerely hope that, with other mawkish peculiarities, it may soon pass away. F. C. H.

Your correspondent JAYDEE says, that "ten years ago such an archaic phrase would have been used only by some Crummies, unable to shake off his stage-talk." Now, as it was ten years ago since the third part of *Verdant Green* was published, and as, in chap. iv., I make Miss Patty Honeywood say "thanks" thrice in one page (p. 26), I must plead guilty to being a Crummies. But, nevertheless, I found the word in familiar use, not only among gentlemen, but by ladies who occupied that station in life to which I assigned my heroine, viz., a country squire's daughter.

CUTHBERT BEDE.

SYNTAX'S "NAPOLEON" (3rd S. x. 209.)—I have a copy of this work, with coloured plates, by G. Cruikshank; Tegg, London, royal 8vo, with the date 1815. The last plate, "Landing in Elba," is dated Jan. 7, 1815. This, I presume, will be the first edition. I have also a copy of *The Tour of Doctor Prosody*; Iley, London, royal 8vo, coloured plates, 1821; which is stated, in Bohn's *Lowndes*, to be by W. Coombe. WILLIAM HARRISON.

VAGRANCY (3rd S. x. 123, 162.)—Your correspondent MR. P. S. KING quotes some amusing notes on vagrancy from the public reports of 1866. I have had some experience in the habits of vagrants, and at one period of my life was often imposed upon by them.

I believe the following story to be strictly true:—

A young clergyman, in the town of Newcastle-upon-Tyne, had invited a gentleman of some property in the neighbourhood to dine with him. While they were together, a message was brought that a man was dying in a beggars' lodging-house, and wished to see the curate. "Sir," said the messenger in confidence, "if you wish to relieve the poor man, you may bring a shilling or two in your pocket; but do not bring your watch or anything of value, for we are all thieves there." The clergyman said to his friend that, as he was going to a very doubtful place, he should take it as a favour if he would give him his company and protection; to which the other assented. The lodging-house was very large, and five or six stories high. The clergyman was conducted to the patient; and the layman, being left to himself, examined several of the rooms. He found himself in a sort of common hall or dining-room, very roughly furnished. The tables were bound with

iron, the forms of the coarsest materials, and the fire fenced with an iron cage. Everything was of a poor description, except that over the fire-place was hung the best map of the town and neighbourhood. Under this was written: "Houses marked red pay well. Houses marked black not worth calling at." He examined the map for his own house, and saw that it was marked red. He then found a pen and blackened it. H.

BATTLE OF GLOUCESTER (3rd S. x. 109.)—This query, subsequently replied to in p. 170, appears based upon an erroneous supposition that an engagement of some great importance had taken place during the Civil War at Gloucester, in which many of the royalist officers were slain. What actually did occur there was certainly of serious consequence in its effects upon the king's cause; but strictly speaking, and in the military sense, no real conflict occurred at the time and place alluded to, that can claim the appellation of battle, but such affairs as accompany the investments and sieges of towns. Appropriate references to those at Gloucester are pointed out in tracts of the date in question by your correspondent MR. PEACOCK; but they do not satisfy the query or correct the misconception, and I do not recollect to have anywhere met with a complete list of the officers killed in the king's service during that transaction. The fullest collection of materials (though by no means so full as it might have been made) for the history of that eventful period, in its bearing upon that city and county, may be found in the *Bibliotheca Gloucestrensis*, published at Gloucester, in small quarto, in 1825. It comprises the narratives of Corbet and Dorney, the chaplain to the governor and the town-clerk, both of them resident during the siege, with several tracts, and a variety of information connected with the time and place. At note 170 to the Historical Introduction will probably be found the nearest answer that can be given to H. C. A tall paper copy of this volume is to be met with in the county history compartment of the reading room in the British Museum. U. U.

SIR JAMES CALTHORPE (3rd S. x. 289) married Dorothy, daughter of Sir James Reynolds, of Castle Camps, in the county of Cambridge. He was of Ampton, Suffolk, where he was buried August 1, 1658. G. A. C.

EXCHEQUER TALLIES (3rd S. x. 307.)—This primitive way of keeping the Exchequer accounts was very slow in giving place to pens, ink, and paper, for it was not till 1826 that tallies were abolished. Previous to this, Cocker's *Arithmetic* had passed through nearly sixty editions, and Wallinghame had given to the world his *Tutors' Assistant*. But notwithstanding (in the words of the great novelist of the age), "official routine inclined to these notched sticks as if they were the

pillars of the constitution." In 1834 it was found that a large number had accumulated, and the burning them occasioned the fire which consumed both Houses of Parliament. I observed several in the Ashmolean Museum at Oxford, having Latin inscriptions upon them, and was informed that among the butchers and bakers of the "city of palaces," the custom of using tallies had not yet died out.

The derivation of the word is curious. French *tailleur*, to cut; Provenc. *talhar*; Italian, *tagliare*; low Latin, *talliare*, to divide, from Latin, *tālea*, a cutting; Greek *θαλλός*, a young shoot, from *θάλλω*, to be luxuriant. JNO. PIGGOT, JUN.

SEVERN (3rd S. x. 90, 248, 325).—Your two correspondents MESSRS. SKEAT and BLADON are undoubtedly right in their conjectures about the derivation of this name; it is a corruption of the Welsh Hafren (Havren), the first part of which, Haf, =summer. The river, for a distance of ten miles, between Llanidloes and its source, is still called Hafren, and the vale through which it flows is called Glyn-hafren (Glen of the Severn), and seats situated on its banks are known as Glyn-hafren (banks of the Severn). The erroneous notion that the river was called after the legendary *Sabra*, or *Sabrina*, "virgin daughter of Loecine," may, to a great extent, be laid to Milton's charge, in the line—

"Severn swift, guilty of ½ maiden's death,"

coupled with the exquisite verse in which he has clothed the old legend of Geoffrey of Monmouth in his masque of *Comus*. Another singular mistake respecting this river, often to be met with in modern geographies, is, according to their assertion, that it rises in a small lake, whereas its source is a spring. H.

ANCIENT CHAPELS (3rd S. x. 340).—There stood until within the last few years an ancient chapel at Kenswick, an extraparochial place, on the road from Worcester to Martley. It had been for many years desecrated, and on a visit once paid to it I found the chancel in use as a pen for calves. As there is no church within a considerable distance, its restoration rather than its demolition, which took place under the present proprietor, would have been desirable. It had a small bell-turret, but the building contained no architectural feature of interest. The Worcester Architectural Society have successfully promoted the restoration of another desecrated church—Cow Honeybourne, in the Vale of Evesham, which had been in that state so far back as the period when Sir R. Atkyns wrote his *History of Gloucestershire*.

Within the recollection of many the curious old parish church of St. Clement, Worcester (built for security within the city walls, though its district lay beyond the river Severn), was destroyed, and a stucco building erected upon another site.

Until a very recent date some of the Norman arches could be observed embedded in the ancient wall that encompassed the city.

THOMAS E. WINNINGTON.

A portion of a farm-house in Lench, near Haslingden, Lancashire, is said to have been used as a chapel; and in the garden, about a yard below the surface, are several flat tombstones. I think (but I quote from memory) that the date upon those which have been exhumed is the middle of the last century. H. FISHWICK.

A HARRINGTON (2nd S. viii. 497).—Drunken Barnaby certainly says "Veni Harrington;" but his memory must have deceived him; for there is no such place between Huntingdon and Sawtrey. Hamerton may, perhaps, have been the village through which he passed, though it is two miles from the main road. CUTHBERT BEDE.

GOOSE-GRASS (3rd S. x. 268, 342).—I have made further inquiries concerning this plant, and am told that geese are very fond of it. In the fens it grows with a very strong root, which is much sought after by those children who are engaged in "twitching," and which is greedily eaten by them. They say that it tastes like nuts.

CUTHBERT BEDE.

ANONYMOUS (3rd S. x. 330).—The book entitled *The Divine Office for the Use of the Laity* was compiled by the Rev. Charles Cordell, a Catholic missionary priest at Newcastle-upon-Tyne. The letters C. C. C. A. D. A. stand for *Carolus Cordell Catholicæ Academicæ Duacensæ Alumnus*. The place of publication was, I believe, Newcastle. Another edition of the work appeared in 1780, in 2 vols. 8vo, but again without any place or printer's name. It contains the same "Declaration of the Author." A new edition of this work was published, "with corrections and additions by the Rev. B. Rayment," in 1806, Permissu V. A. D. S. (*Vicarii Apostolici Districtus Septentrionalis*), and was printed at Manchester by T. Haydock. The Rev. Charles Cordell had previously published the *Roman Missal, in Latin and English*, in 4 vols. 12mo. This was first printed in 1737-8. He died Jan. 26, 1791. F. C. H.

TITLES OF MAJESTY AND HIGHNESS (3rd S. vii. 37; x. 345).—LORD HOWDEN repeats a common assertion that Shakespeare is "no indifferent authority on a historical question." With all respect due to LORD HOWDEN, and with all that is due, "on this side idolatry," to our great dramatic poet, I will venture to affirm, on the contrary, that Shakespeare is only an authority upon historical questions so far as his histories are the poetical reflection of the old chronicles. Where the chroniclers themselves have erred, there Shakespeare has usually followed their errors. And even this borrowed "authority" of the works of

Shakespeare is strictly confined to his historical incidents. The speeches or expressions placed in the mouths of his characters may or may not be historical. They may be derived from the chroniclers, or they may be the offspring of his own invention. It follows that the titles of "Majesty" and "Highness," being applied indifferently to the king in the play of *Henry VIII.*, does not prove that the reign of that king "was the turning-point" when the latter title gave way to the former. It rather shows that both titles were still given to the sovereign in Shakespeare's own days. It will only be necessary to take up any collection of historical documents of the poet's lifetime to find proof of this. I have turned for this purpose to *The Egerton Papers*, printed for the Camden Society in 1840; and there I readily am furnished with examples of a date just half a century after the reign of Henry VIII.:—

"A Declaration of the proceedings of me Francis Cherry, sente as a Messenger by her Ma^{tie} to the Emperour of Muscovia, with her Highnes letters, in Aprill 1598," &c. &c.

And in another document addressed to the queen, being the translation of a letter addressed to the queen by the same emperor:—

"Your Ma^{tie} messenger Francis Cherry hath continued in our dominions, upon affaires touching your Highnes, longer," &c.

Which passage immediately succeeds one expressing a hope "that the amietie that is betwixt our Highnes and your Ma^{tie} may noe way be diminished." (P. 292.)

And before (p. 291): "Your Highnes shal further understande that, whereas you desire our princely Ma^{tie}," &c.

So that "Highness" was not at that time considered a title at all inferior to "Majesty," as both were applied indifferently to the queen of England and to the emperor of Muscovy.

J. G. N.

SALAD (3rd S. x. 129, 178, 343).—The Italians say it requires four men to make a salad:—

"Sapiente con sale,
Avaro con aceto,
Generoso con olio,
E matto per voltarlo."

"A wise man with the salt,
An avaricious man with the vinegar,
A generous man with the oil,
And any fool to mix it."

J. R. HAIG.

GAINSBOROUGH (3rd S. x. 126).—May not the first syllable in this word be referred to the old and almost obsolete French *gehenn*, meaning a place of torment, torture-chamber, close prison? Borough is probably the equivalent of the Teutonic *burg*, a tower or fortress, which most mediaeval prisons were.

E. M'C.

Guernsey.

DUKE OF MARLBOROUGH'S GENERALS (3rd S. iv. 29, 95; x. 312).—The arms of Handasyd, according to Edmondson, are: "Arg. a lion rampant sa., on a chief az. three mullets of the first; crest, a dexter hand couped at the wrist and erect proper." In Great Staughton church there is a monument to the memory of Major-General Thomas Handasyd, who died in 1729 in his eighty-fifth year; and of General Roger Handasyd, his eldest son, who died 1763, aged seventy-eight. The arms are: "Az. a lion rampant ar. langued gu. within a bordure engrailed of the second; on a chief gu. three mullets pierced or." On two hatchments the same arms, but the mullets not pierced. The seal of William Handasyd (brother of Roger?), in 1722, has mullets of six points not pierced.

JOSEPH RIX, M.D.

St. Neots.

In reply to H. C., who asks where he can find a list of the Generals and Field-Officers commanding regiments who served in the Duke of Marlborough's wars, I mention the name of Brigadier-General Rowe, who was killed at Blenheim.

E. M.

Miscellaneous.

NOTES ON BOOKS, ETC.

Charles Townshend, Wit and Statesman. By Percy Fitzgerald. (Bentley.)

Mr. Fitzgerald may be congratulated on having made a very happy choice of a subject for his new contribution to our stores of English Biography. Among the many brilliant men who pass before us as in review in those inimitable letters with which Horace Walpole has enriched our literature, there are few whom we watch with greater interest than Charles Townshend, the Wit and Statesman. His wit, much as Walpole admired it, did not procure from the son of old Sir Robert pardon for his politics, and Horace Walpole, on recording Townshend's death, displays his admiration for his great talents, but at the same time gives a lamentable picture of what he considers his little qualities. The readers of Mr. Fitzgerald's volume will, we think, form a more kindly estimate of Charles Townshend. At all events they will be amused and interested by a series of pictures of the times in which he lived, and of the men with whom he associated, and join us in thanking Mr. Fitzgerald for two or three hours very pleasant reading.

Richmond and its Inhabitants from the Olden Time. With Memoirs and Notes. By Richard Crisp. (Sampson Low.)

The historical associations of Richmond—

"Where her last breath, in pangs, Eliza poured,"—

are so varied, and so interesting, that it is surprising they have not been made more frequently the subject of a book. Had a venerable friend of ours, who has for half a century made Richmond the subject of his unwearying and judicious researches, had health to put his collections into print, we cannot doubt but that he would have produced a most satisfactory and exhaustive History of Richmond. The work before us does not claim to such a character; but it is a pleasant and gossiping record of

the place and its most remarkable inhabitants, and forms an agreeable guide to one of the most beautiful spots in the vicinity of the Metropolis.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

HOMES AND HAUNTS OF THE MOST EMINENT BRITISH POETS, by Wm. Howitt. 2 Vols. Bentley, 1817.
BORROW'S WILD WALTZ.
BOWER'S BOTANY. Published by Hardwick.
STRICKLAND'S QUEENS OF ENGLAND, with Portraits. 1st Edition.
*** Letters stating particulars and lowest price, carriage free, to be sent to Mr. W. G. Saver, Publisher of "NOTES & QUERIES," 22, Wellington Street, Strand, W.C.

Particulars of Price, &c., of the following Books, to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

HYMNS FOR INFANT MINDS. An original copy. Written by Miss Jane Taylor, and in general use about the years 1810 to 1815.
Wanted by E. L., 10, Chester Street, Sheffield.

Bewick's Birds, 8vo. About 1821.
WALSH'S HORSE IN THE STABLE AND IN THE FIELD.
WATSON'S THEOLOGICAL INSTITUTES.
HISTORY OF CUMBERLAND, 4to.
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A LIST OF OFFICERS claiming to the Sixty Thousand Pounds granted by His Sacred Majesty for the Relief of His Truly Loyal and Indigent Party. 4to. 1663.
THE ARCHÆOLOGICAL. Vol. XXXVI. Part II.

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LITERARY REMAINS OF ALEXANDER KNOX, edited by Bishop Jebb.
Wanted by the Rev. Geldart Keador, Chichester, Sussex.

Bewick's Birds. 2 Vols. Imperial 8vo. 1801.

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LISA WILSON'S COLLECTIONS OF THE BIBLE.
NICHOLS'S HISTORY OF LEICESTERSHIRE. 8 Vols.

Wanted by Mr. Thomas Beet, Bookseller, 15, Conduit Street, Bond Street, London, W.

Notices to Correspondents.

Owing to the large number of Minor Replies which we have in type, we have been obliged to allot to them in the present number a larger proportion of space than usual.

"Twas WHISPERED IN HEAVEN."—J. G. N. and W. H. Williams are thanked for the extracts from *The Builder*. But that Miss Funchance was the authoress of this admirable enigma, and the existence of the original in the *Album at Dordrecht* was shown in "N. & Q." as long since as May, 1854. See our 1st S. v. 522.

A. W. Mr. Wright's edition of *Piers Ploughman* may, we believe, be procured from Mr. Russell Smith, 51, Soho Square.

LIMITED LIABILITY ACT. We cannot undertake to solve Legal Queries. Indeed, our want of room compels us to announce, that we cannot henceforth insert any Legal or Scientific Queries.

M. G. will find the time—

"And waft a sigh from Indus to the Pole,"

in Pope's *Eloisa* to Abelaud.

J. H. has been misinformed respecting the representation on the vase of the church of St. John, Hursleydown.

INQUIRY. Nine articles have already appeared on the *Shamrock* in "N. & Q." 3rd S. i. 224, 319; iv. 187, 223, 293, 422; v. 41, 60, 79. The balance of probability is in favour of the Trifolium repens. Consult also Chambers's *Book of Days*, i. 364.

L. S. D. Habesh Kish Allah Effendi, lately tried on an alleged charge of murder in Belgium, is the author of *Boatmen of the Bosphorus*, a Tale of Turkey, 3 vols. post 8vo, 1854, and of *The Thistle and the Cedar of Lebanon*, post 8vo, 1855, 2nd edit. 1854.

J. W. W. No statues were ever placed in the niches on the south side of the church of St. Mary-le-Strand. The earlier plates of it were engraved from the original designs of Gibbs the architect. The later plates have no statues.

W. C. John Cunningham's Poems chiefly Pastoral, were published in 1766, 8vo, and reprinted in Chambers's *Collection of Poets*, vol. xiv.

P. P. The epigram on wine is by John Home, the author of *Douglas*. See "N. & Q." 2nd S. xii. 493.

"NOTES & QUERIES" is registered for transmission abroad.

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On Tuesday, Nov. 13, and two following Days, the Library of the late Dr. Ansell of Bow, together with his Microscopical Collections, costly Binocular Instrument by Ross, &c.

On Friday, Nov. 16, and following Day, the Library of a Clergyman, removed from Leicestershire, comprising Books in unusually fine condition.

On Monday, Nov. 19, a large Collection of Miscellaneous Music of all kinds; Cremona Violins, Violoncellos, Pianofortes, &c.

On Tuesday, Nov. 20, about 1000 Dozen of Wine Ports, Sherries, Claret, sparkling Wines, &c.

On Wednesday, Nov. 21, a Stock of Patent Barometers, various Philosophical Instruments and Miscellaneous Property.

On Thursday, Nov. 22, and following day, a large Collection of Miscellaneous Engravings and Drawings.

On Monday, Nov. 26, and four following Days, the Library of the Rev. J. R. Major, D.D., late Head Master of King's College, London.

On Monday, Dec. 3, the Library of a Nobleman, comprising some important Topographical Works, Books of Prints, &c.

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LONDON, SATURDAY, NOVEMBER 17, 1866.

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Notes.

PINKERTON'S CORRESPONDENCE: ARBUTHNOT PAPERS: MS. TOUR IN 1635.

In 1830 there issued from the press two goodly volumes, entitled "*The Literary Correspondence of John Pinkerton, Esq.*," now first printed from the Originals in the possession of Dawson Turner, Esq., M.A., F.R.S." London. 2 vols. 8vo.

The preface is signed by Mr. Turner, and he intimates distinctly that he is the editor—a fact which I should be inclined to doubt, from the very many inaccuracies which too frequently occur, especially when attempting to explain or illustrate matters connected with Scotland.

Thus there is a letter from "Mr. A. F. Tytler" to Pinkerton, dated "Edinburgh, July 1st, 1800," relative to certain remarks on the merits of Allan Ramsay, in which, in the most gentlemanly manner, and with the utmost politeness to Pinkerton, he vindicates the high estimate he has formed of the poetical genius of the author of the *Gentle Shepherd*!—the editor not mentioning that the individual in question was Alexander Frazer Tytler, Esq., Advocate, eldest son of William Tytler, the vindicator of Queen Mary, and who was raised to the Scottish Bench on February 13, 1800, and took his seat as Lord Woodhouselee. He died on January 13, 1813. He was a most accomplished gentleman. The late Patrick Frazer Tytler, the Scottish historian, was his youngest son.

Ignorance of the fact that Mr. A. F. Tytler was a well-known Scottish writer, well known in Scotland for his literary and legal qualifications, may be overlooked; but not so what follows. Two or three pages afterwards, Mr. Turner has printed a letter from Pinkerton, dated July 18, 1800, to "Mr. M. Laing," which reflects the highest credit on the writer. It is manly, honest, and apologetic, excusing himself for the controversial asperity which he had indulged in, and which he attributes to constitutional irritability, and not to "malice."

In a note the editor says, "It is much to be regretted that Mr. Pinkerton neglected to preserve the letter here alluded to." (Vol. ii. p. 176.) The letter was preserved and printed, p. 169, being Lord Woodhouselee's communication above noticed. The strangeness of this blunder is increased by the fact that Pinkerton specially mentions, that it was the "extravagant" praise of Ramsay that had excited his anger: Malcolm Laing, the historian, with whom Pinkerton was for years on the best terms, never having entered upon any discussion as to the merits of Ramsay.

A still more inexcusable mistake will be found in the same volume, p. 420. Mr. Pinkerton received a letter dated Benholme, Dec. 22, 1813, containing a drawing of the church of Arbuthnot, from "Mr. George Robertson." In a note we are told that the writer was the author of a *General View of the Agriculture of Mid-Lothian*, and a *Description of the Shire of Renfrew*. Even here he is at fault, for this gentleman was not the author, but the editor of Crawford's *Account of Renfrew*, to which he added an appendix. The real Simon Pure was George Robertson, Esq., Advocate, who married Miss Scott, the heiress of Benholme, and who was called subsequently Mr. Robertson Scott of Benholme. The concluding paragraph is as follows:—

"I am much gratified by your obliging offer and assistance to my son Hercules in the course and direction of his studies, of which he will be happy to avail himself."

The son went to the Scottish bar, married a daughter of Lord President Hope, and is now one of the Judges of the Court of Session. Benholme now belongs to Lord Cranston.

In Mr. Robertson's letter there is reference made to the old papers of the Arbuthnot family, and it is stated that they were sent to be inventoried in Edinburgh. This was done by the late Mr. George Home, a brother of Lieutenant Home, who claimed the title of Earl of Marchmont, and the papers retransmitted to Viscount Arbuthnot. But the earlier portion of the inventory was privately printed by a gentleman who had permission to copy it, and is now printed in a collection entitled *Nugæ Derelictæ*, of which not above eight copies were thrown off for private distribution.

So very ignorant does Mr. Turner appear to be

about Scottish people, that in the first volume he styles "Creach," the well-known Scottish bibliophile, "Creach."

In a letter from L. C. Walker, Esq., August, 1795, vol. i. p. 390, he says:—

"I have it in contemplation to prepare for the press a very curious anonymous Tour in Scotland, Ireland, and England in the year 1635, now in my possession. It is written with good sense, minute information, and great simplicity of manner."

Is it known what has become of this interesting manuscript, which the possessor deemed worthy of publication? Mr. Walker was the author of several valuable works on Italian literature. He was a book-collector, and perhaps his library may yet be preserved entire. If so, perhaps the MS. may still be available to the historical student.

J. M.

THE "BEAR AND RAGGED STAFF" BADGE.

At Warwick Castle there are, or until very recently there were, certain time-honoured representations of that famous device—

"The rampant bear chained to the ragged staff,"—in which the bear appeared *wearing a muzzle*.

Now I am informed, that workmen are at this moment employed (unless, indeed, their task is already completed,) in removing this muzzle; and the order for this proceeding is said to have been given in consequence of a tradition current at Warwick Castle, to the effect that the muzzle in question was *put on the bear* "about three centuries ago" (say about A.D. 1550), "in consequence of a misdemeanour committed at court" by the then existing representative of "old Neville" and still older Beauchamp. Comment upon this would be superfluous; but I may briefly notice the fact that at Warwick Castle, of all places in the world, it is considered to be an office of heraldry to chronicle dishonour!

The muzzled bear of Neville and Beauchamp, however, and the legend concerning the putting his muzzle on, the resolution also of a living Earl of Warwick to take it off, naturally direct attention to that most interesting chapter in the history of English heraldry—the chapter on Badges, of which so much still remains unwritten. The "king-maker" (taught by Shakespeare) does not speak of the "muzzle," as well as the "chain" (which includes the collar) of his "household badge"; and yet the bear had been muzzled before the disastrous day of the fight at St. Alban's. I desire, if possible, to determine the period of the muzzling of this bear; and also to trace out the heraldic (that is, in this instance as in so many others, the historical) significance of this "differencing" a badge.

Thomas de Beauchamp, K.G., fourth Earl of Warwick of his name, died in 1401, and his brass

is preserved in the church of St. Mary at Warwick. This brass, admirably engraved by Waller, represents the earl and his countess (Margaret Ferrers, of Groby, died in 1406). The "ragged staff" is many times repeated in the decorations of the earl's armour and weapons, and at his feet appears the "bear," not rampant but couchant, and duly collared and chained—*this bear has no muzzle*. The next earl, Richard de Beauchamp, K.G., was not exactly the man to have had his bear muzzled, and more particularly if the muzzle were associated with a "misdemeanour at court," or anywhere else; nevertheless, a *muzzled bear* supports the right foot (a "gryffon" renders the same service to the left foot) of the effigy of this great noble on his magnificent monument in the Beauchamp chapel—and this, I think, ought to be well known at Warwick Castle. I have discovered no earlier example of the bear muzzled; and I have found evidence that, in his lifetime, Earl Richard bore the bear without a muzzle. Earl Richard died in France in 1433; and his remains, in accordance with his will, were brought to England, and duly interred at Warwick as he had desired. The only son of Earl Richard, the sixth earl and the first and only Duke of Warwick, died, in his twenty-second year, in 1445; and his only child, the Countess Anne, in her sixth year, A.D. 1449, followed her father. Then the honours and possessions of the Beauchamps passed to the only sister of the duke, Anne de Beauchamp, at that time the wife of Richard de Neville, eldest son of Richard de Neville, K.G., Earl of Salisbury; and so it was that, June 23, 1449, this Richard de Neville the younger, in right of his wife, became Earl of Warwick. Thus, between the years 1439 and 1449, within ten years of the death of Earl Richard de Beauchamp, a Neville had succeeded to all that once had been identified with the name of Beauchamp—the bear and ragged staff had become Neville badges. It is a remarkable fact, that the executors of Earl Richard de Beauchamp (doubtless in consequence of the changes and anxieties of the ten years following the earl's death) did not attempt to fulfil the charge entrusted to them, to prepare his monument, till after the Warwick earldom had been confirmed to Earl Richard de Neville (the "king-maker"); nor is it less worthy of remark that, in the executors' contract for the construction of this monument, which is dated June 13, 1453, there occurs the following provision: that the effigy of the earl, having his "helm and crest under his head," should also have "at his feet a bear muzzled and a gryffon," to be "perfectly made of the finest latten, according to paterens." So it appears that a *muzzled bear* was specially ordered to be placed at the feet of Earl Richard de Beauchamp (where he still renders the dutiful service assigned to him), after Richard de Neville

had become Earl of Warwick, the male line of the house of Beauchamp having then expired.

Was the muzzle first put on the Beauchamp bear after he thus had become the Neville bear? And, in that significant act of the executors of the great Beauchamp earl (assuming the muzzle to have originated with them), have we an heraldic record of the extinction of an illustrious name, and of the transfer of accumulated dignities and vast wealth—through the rights of a married heiress—to a distinct yet closely allied family? A reply in the affirmative to these queries would scarcely cause the present Earl of Warwick to regard with much complacency his unmuzzled bears, through his ignorance of historical heraldry, thus deprived of their historical character.

In the *Second Part of King Henry VI.* (Act V. Sc. 1), in reply to Clifford's scornful defiance, Warwick (Earl Richard de Neville, that is,) replies:—

"Now, by my father's badge, old Neville's crest,
The rampant bear chain'd to the ragged staff," &c.

Shakespeare himself in this passage shows that, like his great predecessor, he is not absolutely proof against all drowsy influences—the "bear and ragged staff" never were either "badge" or "crest" of "old Neville," Warwick's "father"; but, with the rest of the Beauchamp inheritance, the heraldic insignia of the former Earls of Warwick passed from their little heiress direct to the "king-maker" himself; and they became his insignia because he had become heir and representative of the Beauchamps, and as such Earl of Warwick.

CHARLES BOUTELL.

AUTOGRAPHS IN BOOKS: SOME CURIOSITIES.—In a bookseller's catalogue I find Warner's *Albion's England*, 1592, 4to, "with the autograph of George Gascoigne the poet," who died in 1577! 2. *The Posthume Poems of Richard Lovelace, Esq.*, 1659, "with the autograph of Sir Benjamin Rudyerd," who was dead when the volume appeared. Then in Lowndes, *Randolph's Poems*, 1638, 4to, with the author's autograph, the author having died in 1634. With reference to Randolph, let me (*in-felix emptor!*) draw attention to that most egregious book, *The English Cyclopædia* (Biography), art. "Randolph," where, in one paragraph, there are almost as many blunders as lines. As regards Gascoigne, it may not be out of place to mention that, about two years ago, I met with a copy of the Scholia to the *Odyssees*, Argentorati, 1539, 8vo, having ostensibly on the title the old signature of *George Gascoigne*; but it was merely a clumsy later-day fabrication, and the writing did not in the least degree resemble that of the poet.

W. CAREW HAZLITT.

STATE OF THE THAMES THREE HUNDRED YEARS AGO.—At p. 21 of the Shakespeare Society's edi-

tion of Nash's *Pierce Penilesse his Supplication to the Deuill*, 1592, there is a passage which appears to show that even in Spenser's day the Silver Thames was already getting disreputable, and that it was only silver by poetic license. Nash is speaking of various persons who, in his time, amassed large fortunes by sordid expedients; and at length he gives the brewers a turn:—

"Some," he says, [are raised] "by corrupt water, as gnats, to which we may liken brewers, that, by retayling filthie Thames water, come in few yerres to be worth fortie or fiftie thousand pound."

W. CAREW HAZLITT.

BROOKE FAMILY.—In the parish churchyard of this town are several very curious gravestones belonging to a family named Brook, formerly residing at Newhouse—a fine old place about two miles from here. They appear to have been keen churchmen and loyal subjects. I enclose a copy of one of the inscriptions for the readers of "N. & Q."

Around the border of the stone are the words:

"Here resteth the Bodie of THOMAS BROOK of Newhouse, Gentleman, who was buried Ao. Dni. 1638."

Within the border:

"In the Church
Myllitant I fount
so unshaken
that to the
Church tryump
hant I am taken
I am one outh
church still.
Greve not frends
to know me ad
vansed higher
whilst I stayed
I prayed and now
I sing in the quier
act. snæ 87."

Below this, the arms of the Brooks: "... on a bend sable a hawk's lure. . . ."

There are allusions to this family in Whitaker's *History of Leeds* as having intermarried with the Smyths of Heath, near Wakefield. They are also mentioned in Hunter's *South Yorkshire*.

G. W. TOMLINSON.

Huddersfield.

MASSINGER'S "BELIEVE AS YOU LIST."—The writer of a critique on Croker's edition of this play, published by the Percy Society—a critique printed in the Shakespeare Society Papers, vol. iv. art. xiv.—observes, as an unique peculiarity of this play, that in it one of the dramatic personages is represented by more than one actor. Doubling or trebling of parts is common; but the dividing of one part between two or more actors is, in the opinion of the critic, altogether unprecedented.

I wish to point out an instance of the same kind in Bale's *Kynge Johan*, edited by Mr. Collier

for the Camden Society. In the *cast* of the *dram.* *pers.* Sedition and Civil Order are given to the same actor; but it will be found that at p. 46, Sedition and Civil Order are on the stage together. Therefore, one of the two must have been acted by a new actor.

Believe as You List has suffered much in manuscript, as also a little in printing no doubt. I propose a restoration of one line, Act V. p. 87. The line runs thus—

"Perhaps [] ee b [] nt for our [] tes."

Croker partially fills it up thus—

"Perhaps [w-] ee b [] nt for our [par-] tes."

I would read—

"Perhaps wee bear a warrant for our hurtes,
As 'tis sayde of Bellerophon."

The Bellerophon story was a favourite one in the days of Elizabeth.

A new editor of Massinger might do much for this fine play.

JOHN ADDIS, JUN.

Rustington, Littlehampton, Sussex.

THUMB SEALING.—It appears from the following lines in Chaucer that there was *tooth sealing* as well as *thumb sealing* of deeds:—

"In witness that this is sooth
I bite the wax with my *teeng* tooth."

S. BEISLY.

Sydenham.

BELL INSCRIPTION.—The following appears on a bell in Cookham church, co. Berks:—

"The Rev^d Dr George Berkeley, Minister; Jno. Al-
drige & Rich^d Poulton, Ch: Wardens.

"I mean to make it understood,

That tho' I am little yet I am good."

"Pack and Chapmanor, London, fecit me."

There are five other bells, but the inscriptions are of little interest. WM. CHANDLER HEALD.

LADY FIELDING.—The following inscription is to be found in a work not easily obtainable—namely—

"Epigraphica, sive 'Elogia Inscriptionesque Octavii Boldonii, Augustæ Perusie (Perugia), 1660."

It may deserve to be put on English ground:—

"Hospes! tuos oculos moretur pietas: conditur hoc
tumulo, Anna VVestonia, Ricardi Comitissæ Portlandi,
Magne Britannie Magni Thesaurarii, filia: clare stirpis
germen, eximie decus pulchritudinis, singularis modestie
delicium, conjugalibus amoris coreculum, rare flos pudicitie,
moris fœce, eheu, nimis intempestiva succissus, uxori in-
comparabili, Basilus Vice-comes Fieldingus, primogeni-
tus Comitissæ Dembei, Angliæ Regis ad Remp. Venetam
Legatus, sui ipsius hac orbitate contemptor, pos. Vixit
xix. M— D— Disce mortalis: Fatale esse ut mira
vix ostendantur orbi."

W. F.

BOOK INSCRIPTIONS.—I have a copy of—

"*Carle Politie, or the Apologies of several Princes*
... written in French by the Acurate Pen of Monsieur
de Scudery ... London, 1673, fol."

On the fly-leaf are the following lines, written in a contemporary hand:—

"It's saide some time with tears,
Ah me, I am loath to dye!
Lord, silence thou those fears,
My life is with thee on high.

"What means my trembling heart,
To bee thus shy of death?
My life and I sha'nt part,
Tho' I resigne my breath.

"Then welcomb harmlesse graue,
By thee to heaven I'll goe:
My lord his death shall saue
Mee from the flames below."

Have these lines ever appeared before? and if they have, where? WILLIAM E. A. AXON.
Strangeways.

Queries.

CARICATURES OF LAST CENTURY.

I have two prints, I presume caricatures, which I should like explained if any of your readers can kindly do so. They are called "Sequel to the Battle of Temple Bar," and "The City Carriers." There is no date to either or name of engraver. The scene of "The Sequel" is laid before the gate of St. James's Palace. On the top of the left-hand turret is a man, out of whose mouth is a label bearing "a high north wind." The ground is densely crowded with people, most of whom are raising their hats to salute a hearse which is coming from Pall Mall. The hearse is plumed, and on the centre of its side is a picture of one man prostrate, while another stands over him with a raised cudgel; under this picture is the word "Brentford." On each side of the picture are two placards, one over the other. The upper placards are marked—one, "Scot Victory;" the other, "St. George," &c.

The hearse is drawn by two horses, one white and one black, and preceded by a mute on horse-back. A man without a hat, and having a star on his coat, has come out of the gateway, and seems trying with a raised stick to stop the procession; soldiers' heads are seen under the gateway behind him, in those conical caps immortalised by Hogarth. Beyond this man (? the king) a carriage is seen turning down Cleveland Row; something shows in this carriage window, which may be flags, but I am not sure. All the windows of all the houses are filled with spectators. From a window in a house at the end of St. James's Street, marked "St. James' Coff," a man is speaking; close to his right hand is a filled tumbler; the crowd under the window are applauding the speaker. Coming across the foreground, from Pall Mall, are the coachman and horses belonging to another carriage, which the people near have faced round to stop; while one man stoops to a mud heap, and with both hands seems about to

take up some mud to cast at the intruding carriage.

"The City Carriers" is a procession about to go through a gate marked "The gate of Red-dress." On each side of the gate is a sentry-box, close to which stands a soldier. In the one to the left of the picture stands a man with a fox's face coming from under his wig, who is pointing to a cap of liberty at the soldier's feet, and is evidently tempting him. In front of the cap are the words "It fits exactly." The other soldier looks at the procession, which is headed by a woman carrying a cap of liberty on a pole, and a gentleman in long flowing fur-trimmed robe, wearing the collar of some order, and leading an ass gay with trappings, on whose back sits between two panniers a naked woman, with the sun on her head and a palm branch in her right hand. Behind her are three more gentlemen dressed like the first. The three behind the woman have each a label bearing respectively "I feel for the wrongs of America," "I know y^e allegations to be true," "I think it my duty to obey my constituents." The foremost gentleman says, "I don't think myself answerable for the contents." This seems to refer to the panniers, the front one of which is marked "Grievances and apprehensions;" each pannier has two rolls in it, marked "Trial by"—"Juries," and "An: Parlia"—"ments." The procession closes with a crossed pole raised high, dressed in robe, wig, and collar, like the four gentlemen, the arms extended, and having papers fastened to the ends of the wood, marked—one, "Pensions;" the other, "Contracts." There are two heads on poles in the distance, and a woman sitting in the foreground with a basket and scales before her. There are several other figures about the picture—some looking on, others apparently cheering the effigy.

Query, What is known of the Battle of Temple Bar?

L. C. R.

ASSES' EARS, A CREST.—In looking over the old German works on heraldry, one comes across the most extraordinary crests; but the oddest of all is a pair of ears, which is not very uncommon. They have the appearance of asses' ears, but may be meant to represent those of horses. LAELIUS (x. 321) says, "all coats of arms are in themselves marks of honour." Surely it seems to be an odd mark of honour to assume, especially if it was assumed during the times of tournamenting, when the crests borne on the helm were two or three feet high, and made of some light wood or pasteboard. (See those large wings and horns—not elephants' trunks—in the armoury of the Castle of Erbach, in the Odenwald.) Doubtless some correspondent of "N. & Q." can give me the origin of, or a reason for, bearing them.

I have noted the following:—

Two ears—*red, white*—rising from the lambrekin, without crown or wreath.

1. One of the Counts of Salm. (Middle crest.)

2. Von Altendorf. (Swabian.)

3. Von Knöbel. (Rhenish.)

4. Von Kerckhen. (Marches of Brandenburg?)

Manikin with donkey's ears.

1. Die jacaorinsky (Silesian), ears azure, the rest proper.

2. Von Breckendorf (Bavarian), left ear only, is elongated, argent.

Von Drost of Brunswick.—A gold ear on each side of a shield, divided per bend battled, embattled sinister, or, and gules.

Is there any work published on the eccentricities of heraldry and their explanation, such as the crest of Von Mengersrent—the crescent of the moon, face very much brought out, balancing a sceptre on each horn and one on its nose.

I should be much obliged for any information about the crest—a crow holding a ring in its beak—borne by many German and Polish (among others by Buyno) families, and found on the testoons of Zug (1610), which have the armed figure of St. Oswaldus on the obverse: has this crest anything to do with Matthias Corvinus of Hungary (1458)?

JOHN DAVIDSON.

BOWS AND ARROWS.—When did bows and arrows cease to be used in war in this country? What is the last time we meet with them among the ordnance stores?

A. O. V. P.

CHRISOME CLOTH.—In a paper, of about the date of 1636, relating to a lawsuit against the vicar of Basingstoke, I find it stated that the ancient custom of that parish was, and then continued to be, "that women coming to be church-brought brought with them a piece of linen cloth, which is called a chrisome, which was offered and given to the vicar; but if any child died before the mother's churching, it was buried in the said chrisome." Does any trace of this "accustomed offering" remain at Basingstoke at the present day?

BE.

KING JOHN'S DEBENTURE.—The parochial chapelry of St. John's in Weardale had till lately among its receipts a small annual payment called King John's Debenture. The original source and meaning of the payment are, I believe, unknown. Now debenture is, unless I am mistaken, a modern word, representing a purely modern thing. How, then, can one account for the phrase given above?

A. J. M.

DRAMAS.—In the *Monthly Magazine*, Sept. 1823, there is a "Hymn to the Sun" (at page 143), from a book said to be in the press, *Dramas on the Gradation of the Moral and Intellectual Character*. Who is author of these dramas?

R. Y.

DRAPERS OF CULLAND.—Can any of your readers supply me with information respecting the pedigree, during the seventeenth century, of the family of Draper of Culland, in the parish of Brailsford, Derbyshire. — Draper, Sen. married, probably about 1615, Jane (probably a widow), daughter of — Port of Nam. Robert Draper, probably their son, married for his first wife Elizabeth, daughter of Richard Harpur of Littleover, and died about 1689. The said Robert Draper left three daughters, co-heiresses, who married Rowe, Jasson, and Bate. I should be glad to obtain the Christian names, dates, and any other extension of the said pedigree. G. H.

St. Winnow Vicarage, Lostwithiel.

ALBERT DURER.—Among the many "hard nuts to crack" left us by the immortal Albert Durer, I have never yet met with any feasible solution of the true meaning of his well-known engravings. "The Knight and the Lady," Bartsch 94; "The War-Horse," Bartsch 79; and the "Small Horse," Bartsch 96, may be fairly considered as "art mysteries" which deserve to be unravelled. I shall be glad if any of your numerous readers will either interpret them, or refer to any attempt to do so. H. F. H.

"ESSAYS IN VERSE," PRINTED IN THE YEAR 1769.—Above is the title of a small 8vo volume of seventy-one pages, comprising Parts I. and II. A Third Part of sixty-six pages appeared in 1772, without a separate title-page. Both these publications have recently fallen into my hands. On the fly-leaf of Parts I. and II. the following is written in an old hand:—

"From the Author to Sir James Foulis.—These Essays, tho' printed, are not published or sold; and therefore it is requested that this Copy be not lent or lost."

The essays are on miscellaneous subjects; and it appears from the preface that the author was a native of Scotland and a member of the legal profession. I am unable to find any mention of this book in Martin's *Catalogue* or any other work. Doubtless some of your Scottish correspondents will be able to say who the author was. CATO.

HAIDÉE.—This female name is made a disyllable by Lord Byron in *Don Juan*, as—

"He had an only daughter named Haidée,"

and in many other passages. But in the translation of a Romaine song which Lord Byron published in the appendix to the first and second cantos of *Childe Harold*, he makes it of three syllables:—

"I enter thy garden of roses,
Beloved and fair Haidée," &c.

Can any gentleman acquainted with Romaine inform us which is right, and also what is the meaning (if any) of the name? S.

GERMAN LUTHERAN CHURCH, DUBLIN.—In Poolbeg Street, Dublin, there is a building which was a place of worship, but is now, and for a long time past has been, unused; and many persons living close to it (myself, until lately, amongst the number) are not aware of its existence. I wish to know something more about it than what is given in Whitelaw and Walsh's *History of the City of Dublin*, vol. ii. p. 842. It was in use when that *History* was published; but no mention of it is made in Mr. John T. Gilbert's more recent volumes.

In what year did it cease to be used for the purpose for which it was erected? And, as there was no other church of the kind in Dublin, why was it not maintained? It strikes me that the want of such a church in a large city, in which there are so many foreigners, is a defect in our ecclesiastical arrangements.

Over the entrance there is a tablet with this inscription: "The German Lutheran Church, built 1698, repaired 1806." And in the interior, which is in a sadly dilapidated state, there is a small-sized mural monument. As it is, I fear, too likely to meet with an untimely end, I think it well to trespass on your space with a copy of the inscription:—

"Sacred to the memory of MRS. ELIZABETH JANE WILLIAMS, who departed this life the 27th Febr'y, 1827, aged 75 years. This small tribute of the tenderest affection is erected by her afflicted and mourning daughters, Elizabeth and Maria Williams. Also her above-named daughter Maria, the beloved wife of Thomas Medlicott, who departed this life the 26th of Sept. 1841, aged 49 years."

There is a vault under the floor of the building in which the remains of the above-named, and, I believe, others have been deposited. ABHBA.

ROGER L'ESTRANGE.—Wanted, the maiden name of Anne L'Estrange (wife of Roger), residing in the parish of St. Giles-in-the-Fields A.D. 1690. Any information will oblige H. A. B. at Mr. Lewis', 36, Gower Street North, N.W.

"MCKENZIE'S LOYAL MAGAZINE."—I have a copy of No. 1 of *McKenzie's Loyal Magazine*, 8vo, Dublin, January, 1800; and I am anxious to know how many other numbers appeared. It is not mentioned in Mr. Power's very interesting and useful *List of Irish Periodical Publications*, London, 1866. ABHBA.

MRS. MASEY.—In an early number (No. 17. I think) of *Bow Bells* was an account of a remarkable dream of a Mrs. Masey, a member of the Society of Friends at Bristol, who lived about eighty years ago. This singular woman appears to have been accredited with prophetic powers, and certainly seems to have been possessed of the gift of what is now known as clairvoyance. Can any of your readers inform me from what source this anecdote came which I have alluded to?

whether any papers, which she is said to have left, are in existence? or give me any information respecting her?
P. E. M.

MEDIEVAL AND POST-MEDIEVAL PREACHERS AND LENT SERMONS.—The volumes of Neale and Baring-Gould are valuable, so far as they go; but one wishes more than bits and scraps. I am anxious to know where I can find a full and accurate catalogue (1) of Medieval and Post-Medieval Preachers on to Vieyra the great Portuguese missionary preacher; (2) of the *best editions* of their writings; (3) of books and Lent sermons, in any language, early and recent, on the Temptation of Our Lord; (4) of books, tractates, and sermons on the Transfiguration of Our Lord, as in 3. Of course I already possess Houdry, Walch, Brunet, and Watt.

STUDENT.

ORGANS AND CHOIRS IN CHANCERS.—Will any of your correspondents tell me the reasons for placing organs in the chancels; and have the choir a prescriptive right to sit there?

JOHN PIGGOT, JUN.

PEWS: ST. SATURIAIRE.—I should be much obliged if some of the rhapsodical young gentlemen from Oxford who believe or assert that all architectural or ornamental abominations are the result of the Reformation, would account for the churches in Normandy having pews, or, as some write it, puses.

I have been in every church in and near Dieppe, and I found them all so occupied. There was at first sight no difference between them and most English village churches before "restoration." In St. Jacques, and several others, I observed "Banc a louer." So the Temple thus was made the house of prayer and the house of trade. I would also ask, who was St. Saturaire, the patron saint of the church at Ancour?

CLARRY.

ROYAL EFFIGIES.—Is it true that the effigies of Henry II., Alianore of Guienne, Richard I. and Isabelle of Angoulême now at Fontevraud, and the effigy of Berengaria of Navarre in the Abbey of L'Esplan near Mans, are about to be presented to England by the Emperor Napoleon, and sent to this country that they may find a final resting-place at Westminster? If so, would it not be well to place them in the restored Chapter-house, and to associate with them under the same roof faithful copies (*not casts*) of all our other royal effigies which are not already in Westminster Abbey?

CHARLES BOUTELL.

A PAIR OF STAIRS.—How come we to say that our friend Jones, who occupies chambers on the first floor front, is to be found "up one pair of stairs"? Why a pair? I can understand a pair of tongs, bellows, scissors, &c., and even a flight

of stairs, but am at a loss to know how many stairs go to a pair.
R. W. HACKWOOD.

SPITALFIELDS SUNDAY EVENING LECTURERS.—Amongst these lecturers, chosen by the Weavers' Company of London, were the Rev. Henry Godfrey, Fellow and afterwards President of Queen's College, Cambridge, elected 1819; and his successor, the Rev. Robert Cottam, M.A., of St. Edmund's Hall, Oxford, elected 1819. I have compiled a list of the lecturers, with the preferments held by them, but the only particulars I can obtain respecting Mr. Godfrey are those given in the report of the litigation respecting his election, in 1820, to be President of his College, preserved in the British Museum. From this it appears that Mr. Godfrey was born in the city of London; entered at Queen's College, February 21, 1798; elected Fellow for the county of Middlesex, 1803; and the question was raised whether or not he was a legal Fellow of Queen's. Mr. Godfrey was elected Vice-Chancellor of the University in November, 1822; and died on October 16, 1832. The petition against his election as President was signed "Joshua King, B.A.," then a Junior Fellow of Queen's. Query, Was this gentleman the late Rector of Bethnal Green?

Of Mr. Cottam's preferments, I can find no account. The Rev. J. Pratt, of St. Stephen, Coleman Street, told me some time back that he remembered Mr. Cottam, who was an eloquent evangelical preacher, but could say nothing as to his preferments. He died at an early age. Any information relative to either of the gentlemen named will be esteemed a favour.

SUMERSET J. HYAM.

5, Princes Street, Spitalfields, N.E.

SUTTON FAMILY.—Thomas Sutton, Esq., of Charterhouse, died in 1611; and left Richard Sutton, of London, Esq., executor. Query, had the said Richard Sutton any children? What were their names? And is any register to be found concerning them?

A. K. SUTTON.

SWEARING ON BELLS.—Did the saying, "Swear a hole in an iron pot," originate at the time that miracle-mongers showed in Scotland (*Vide Knox's History of the Reformation*), a bell on which they said, if one laid the hand and swore falsely, it would rend? Or what is the origin of the now common saying?

CORNELIUS WEST.

Dublin Athenaeum, 33, Anglesea Street.

THE WANDERING JEW.—*The Athenaeum*, in reviewing the Rev. S. Baring-Gould's *Curious Myths of the Middle Ages*, states:—

"From the year 1818 (perhaps earlier) to about 1830, a handsomely-featured Jew, in semi-eastern costume, fair haired, bare-headed, his eyes intently fixed on a little ancient book he held in both hands, might be seen gliding through the streets of London; but was never seen to issue from, or to enter a house, or to pause upon his way."

He was popularly known as 'The Wandering Jew,' but there was something so dignified and anxious in his look, that he was never known to suffer the slightest molestation. Young and old looked silently on him as he passed, and shook their heads pitifully when he had gone by. He disappeared, was seen again in London some ten years later, still young, fair-haired, bare-headed, his eyes bent on his book, his feet going steadily forward as he went straight on; and men again whispered as he glided through our streets for the last time 'The Wandering Jew!' There were many who believed that he was the very man to whom had been uttered the awful words, 'Tarry thou till I come.'

Surely something must be known of this extraordinary man; and I shall, therefore, feel obliged by any reader of "N. & Q." letting me have some information about him.

Cavendish Club.

EDWARD C. DAVIES.

ROGER WILLIAMS, of Newport, Monmouthshire, Sheriff of Monmouthshire in 1650 (Wakeman's *Sheriffs*, p. 8). Can and will any reader oblige by giving the arms of the above sheriff, and some account of him and his decease, or of his family?

4, Castle Street, Abergavenny.

WM. PRICE.

Queries with Answers.

DESPAUTER.—The Burgh School of Linlithgow was taught by James Kirkwood. He was sent for by the Parliamentary Commissioners for Colleges at the Revolution, and his advice was taken as to the best grammar to be used in Scottish schools. The Lord President (Stair) asked him what he thought of Despaüter. He answered, "A very unfit grammar; but by some pains it might be made a good one." Lord Crossrig desiring him to be more plain on this point, Kirkwood answered, "My lord, if its *superfluities* were rescinded, the *defects* supplied, the *intricacies* cleared, the *errors* rectified, and the *method* amended, it might pass for an excellent grammar." He was afterwards sent for by Lord Stair and informed that the Commissioners desired he should immediately reform Despaüter, as none was fitter for the task. This he did with much labour, and as *Kirkwood's Grammar* it continued in use in the schools till superseded by Ruddiman's. Who was Despaüter, and is any copy of his *Grammar* extant?

SETH WAIT.

[John Despaüter, a distinguished grammarian, and styled the Priscian of the Netherlands, was born at Ninove, in Brabant, in 1460, and died at Comines in 1520. His work entitled *Ninivitarum Commentarii Grammatici*, printed at Paris by Robert Stephens, fol. 1537, is very scarce and valuable, and forms a collection of all the treatises which he had published separately. A copy of this work is in the British Museum.]

JAMES KIRKWOOD.—It would appear that Kirkwood did not please the Town Council of Linlithgow, who were not sufficiently aware that "to

teach a teacher ill beseemed them." The Bailies were dull; he was petulant; so he was formally expelled. A lawsuit ensued in the Court of Session. He published *The History of the Twenty-seven Gods of Linlithgow*. Where can I find this History?

SETH WAIT.

[The work is entitled *The History of the Twenty-seven Gods of Linlithgow*; being an exact and true account of a famous Plea betwixt the Town Council of the said Burgh and Mr. Kirkwood, schoolmaster there. *Seria mixta jocis*. Edinburgh: Printed in the year 1711, 4to. A copy is in the British Museum. Kirkwood was a man of wit and fancy, as well as of learning. Owing to his dismissal from his school at Linlithgow, he took revenge by publishing this satirical pamphlet on the twenty-seven members of the town council. He appears to have afterwards been chosen schoolmaster at Kelso, where he probably died. Some further particulars of this notable character are given in "N. & Q." 3rd S. v. 29.]

MARCO POLO.—Can you direct me to the best map illustrative of Marco Polo's *Travels*, to be found in the British Museum library?

E. S.

[There are three maps of Marco Polo's *Travels* in the British Museum. (1.) The Atlas published with the Italian text by Count Haldelli Boni, 4 vols. 4to, 1727. (2.) A small map published in the American edition of the *Travels*, New York, 12mo, 1845. (3.) The best, however, is the recent French edition, by M. Georges Pauthier, 2 vols. Paris, 1865.]

DR. WM. SHERLOCK'S DISCOURSE CONCERNING DEATH.—When was the first edition of this once highly popular treatise published; to how many editions did it attain; and when was the last one issued? I have seen an announcement of the twenty-ninth edition, dated 1776.

J. W. W.

[Dr. Sherlock's *Practical Discourse concerning Death* was first published in 1689, and reprinted in 1689; 4th edit. 1690; 5th, 1691; 9th, 1696; 15th, 1713; 1715; 19th, 1723; 22nd, 1735; 1751; 28th, 1767; 36th, 1810, and 1813. Translated into Welsh by Thomas Williams, 1691. 8vo; into French, 1696, 8vo.]

IMMENSE OAK NEAR ODIHAM.—In Cobbett's *Rural Rides* an immense oak near Odiham is spoken of, in one place as Silford Oak, in another as Tilford Oak. Which is the right name, and in what parish is the tree?

LYTTELTON.

[There is a memorable oak at Tilford, a joint tything with Culverlands, three miles (S.E.) from Farnham in Surrey. A notice of it occurs in "N. & Q." 1st S. v. 277.]

BYRON.—I have a cutting from the (London) *Courier*, in 1825, containing a letter from a correspondent in Fife, giving an enigma on the letter I, which he says was written by Byron "many years ago in the scrap-book of a lady, now in this part of the country." The first verse is—

"I am not in youth, nor in manhood nor age,
But in infancy ever am known;
I'm a stranger alike to the fool and the sage,
And tho' I'm distinguished in History's page,
I always am greatest alone."

I do not know whether it has appeared elsewhere. Would the editor of "N. & Q." like a copy of the whole? CYRIL.

[This enigma is by Miss Catherine Fanshawe, and is printed in *extenso* in "N. & Q." 1st S. v. 427.]

QUOTATIONS.—Who is the author of the following lines, and where do they occur?—

"O for a lodge in some vast wilderness,
Some boundless contiguity of shade!"

G. H. OF S.

[Cowper, *The Task*, book ii. commencement of "The Timepiece."]

Can any of your correspondents "spot" the following couplet?—

"Be to her faults a little blind,
But clap a padlock on her mind."

F.

[By Matthew Prior, "An English Padlock."]

Replies.

TOGS.

(3rd S. x. 329.)

The etymology of this slang word was too apparent not to have been hit upon long ago, and MR. W. H. WILLIAMS, whose *εἴρηκα* is some three centuries behindhand, must exclaim "pereant qui ante me mea dixerunt." Dekker cites it, among other cant words, as, from its classic origin, "retaining a certain salt and tasting of some wit and learning;" and Thomas Moore, in his *Tom Cribb's Memorial to Congress*, asking—

"Has there anything equal'd the *fal-lals* and tricks
That bedizen'd old GEORGE'S *bang-up tog and kicks*!"—

defines in a note the last two words as meaning "coat and breeches"; and refers *tog* to the "Latin *toga*." So also Jon Bee (John Badcock), in his *Slang Dictionary of the Varieties of Life*, &c., 8vo, 1823, has:—

"*Tog*, clothes; derived from *toga*, the official gown or upper garment worn by the Roman *nobs*, and our own *gownsmen*."—P. 176.

Pierce Egan, in his edition of Grose (London, 1823), gives the word in another form, still more suggestive of its classic paternity:—

"*Togger* (upper). A great coat.

"And with his *upper togger* gay
Prepared to toddle swift away."

Vide Jack Randall's *Scrap Book*.

Harman, too, in his *Caveat for Cursetors*, 1573, has the word "togman" (which he defines "a coate"), among the "leud lousey language of

these leutering luskies and laysy lorels, wherewith they bye and sell the common people as they passe through the country."

With regard to the shawl-like form of the ancient *toga*, your able correspondent MR. KEIGHTLEY requires no assistance in defending his assertion. I may, however, take the liberty of referring MR. W. H. WILLIAMS to a curious little book, *Hieronyni Bossii de Toga Romana Commentarius*, Amstel., 12mo, 1671. Here the following explanation is given:—

"*Toga vestis erat, ut inquit Isidorus, lib. xix. cap. xxiv. forma rotunda et fusiore, et quasi inundante sinu; quæ sic appellata fuit, auctore Nonio Marcello, lib. i. de Propriet. Serm. à tegendo, quod corpus tegeret. Ea etenim, cum ante pectus demissa in humero dextro fibulâ necteretur, sinistrum humerum, ut docet ibidem Isidorus, operiebat, ac tegebat omnino,*" &c.—P. 11.

And further—

"*Togam vestimentum fuisse clausum ac rotundum, quodque uno coniectu totum corpus involveret et utrumque brachium operiret, non est dubitandum. Communis autem ejus gestandæ modus fuit, quemadmodum togatæ status demonstrant, ut dextrum brachium qua parte ad cervicem patuisse diximus, exereretur: et ita quidem, ut antiquissimis temporibus manus tantum usque ad cubitum porrigeretur, postea totum brachium humerusque extaret. Sinistrum autem brachium non poterat per eundem hiatum exeri (alioqui toga ex humeris prolapsa ad pedes decidisset), sed sub ipsâ togâ extensum, extremam ipsius oram, quæ et *lacinia* dicebatur, in rugas, plicasque contractam subducebat ad pectus læva manu extante,*" &c.—P. 64.

The *toga*, indeed, differed in shape at different periods, and according to the office and age of the wearer. It had no sleeves, and thus perhaps more nearly resembled an academical gown than any other garment; though it differed from this in being open from the girdle upwards to the right shoulder, where it was united by the *fibula*, as described above.

WILLIAM BATES.

Birmingham.

Your correspondent W. H. WILLIAMS is no true Archimedes in his cry of "Eureka!" neither is he correct in saying that "Mr. Hotten's *Slang Dictionary* is in eclipse on the subject" of *togs* being "nothing more nor less than a corruption and a contraction of the Latin *toga*." Can he have referred to the dictionary in question? Its first edition (1859), as well as that of 1864, is now before me, and the derivation of *togs* from *toga* is given in each. Who first traced the derivation I know not; but, when I was a contributor to Albert Smith's periodical, *The Month*, I wrote a note therein on "Classical Toggery" (September, 1851, p. 214), in which I said that "the classic *toga* was evidently the origin of the word" *toggery*. But, whether I wrote this "from the light of nature," or "from information received," I cannot at this distance of time take upon myself to say. There, however, it is in print; fifteen

years before MR. WILLIAMS shouts his "Eureka" at the discovery. CUTHBERT BEDE.

P.S. In "N. & Q." (2nd S. ix. 90), I suggested that the slang term *bags*, for "trousers," had also a classical origin (Euripides, *Cyclops*, 182). The modern slang, "to wipe down a man," or "give him a good dressing," may also be traced to Aristophanes (*Acharnians*, 381).

Togs and *toggery* certainly seem connected with the Latin *toga*. Shakespeare has "the *toged* consuls" (*Othello*, Act I. Sc. 1, quarto, 1622). In the first folio, however, this stands "the *tongued* consuls"; just as we find in *Coriolanus* (Act II. Sc. 3), "woolish *tongue*,"—altered by the second folio into *gowne*, and, by consent of modern editors, into *toge*. Clearly *toge* and *toged* here equal *toga* and *togatus*.

But there is an early-English word, *toger* or *tege*, of which the Latin derivation does not seem so certain. In the Lincoln *Morte Arthure*, A.D. 1440 (edited by Mr. Perry for "Early English Text Society"), both forms occur. In line 178 we have, "*togers* fulle ryche"; and in line 3190, "*toges* of tarse." JOHN ADDIS, JUNIOR.

I fear MR. W. H. WILLIAMS has found a mare's nest. I have always understood, from my school-boy days, that "togs" was university slang, derived from *toga*. R. W. HACKWOOD.

HISTORICAL PARALLEL.

(3rd S. x. 327.)

It is highly curious, perhaps something more than curious, to trace parallel lines of thought and of reasoning, followed, under difficulties of similar or analogous character, and demonstrating the identity of natural feelings at different periods and in different places. Perhaps, therefore, you will permit me to enlarge the range of those which you brought before your readers as above.

Aristotle, in his *Rhetoric* (lib. iii. c. 16), adduces the words put into the mouth of Antigone by Sophocles (l. 911-12) in justification of her having run a risk of death in order to secure the rites of sepulture for her brother. Her argument being, that another husband or other children might be possible,—

"But father now and mother both being lost,
A brother's name can ne'er be hail'd again."

The translator of the *Rhetoric*, who appended Hobbes's *Analysis* to his work [and pity it is that he did not prefix his name to his translation: can any of your readers supply it?], adduces several illustrations of the idea in his notes to the edition of 1823, and amongst them the passage from Herodotus, cited by your correspondent. I will, for the sake of the chronology, interpolate one instance that has

occurred in my own reading of the employment of a kindred argument. When Robert of Normandy and William Rufus were besieging their brother Henry in St. Michael's Mount, and had reduced him to extreme scarcity of water, the elder brother, Robert, granted him permission to supply himself, and also sent him some pipes of wine for his own table. Being reproved by William for this ill-timed generosity, he replied, "What, shall I suffer my brother to die of thirst? Where shall we find another when he is gone?" (Hume's *History of England*, chap. v.) The above-cited translator of Aristotle's *Rhetoric* also quotes the words of Edward I. on hearing, at the same time, of the death of his father and of his infant son—that the death of a son was a loss which he might hope to repair; the death of a father was a loss irreparable. (Hume, chap. xiii.)

Another illustration of the feeling is adduced, in addition to the above, from an utterly unconnected source, viz., from a ballad scrap quoted by Sir W. Scott in *The Antiquary*, vol. vi. chap. xix. p. 256:—

"He turn'd him right and round again,
Said, Scorn na at my mither;
Light loves I may get mony a ane,
But minnie ne'er anither."

The number and variety, in point of time and situation, of these illustrations will serve to show, however revolting the conclusion arrived at may at first appear, that under pressure of critical circumstances the conclusion is uniform, and "blood is thicker than water." B. N. P.

There is a passage in the *Antigone* of Sophocles, which so briefly and tersely expresses the idea contained in the passages quoted from Herodotus, and from Miss Rogers's *Domestic Life in Palestine*, that I venture to ask you to place it on record in connection with them. The passage occurs at line 909 *et seqq.*, in a speech of Antigone herself:

πόσις μὲν ἂν μοι, καθ' ὅσοντος, ἄλλος ἦν,
καὶ παῖς ἀπ' ἑλλου φωνῆς, εἰ τοῦδ' ἡμπακον
μητρὸς δ' ἐν "Αἰδου καὶ πατρὸς κεκευθότιν,
οὐκ ἔστ' ἀδελφὸς ὅστις ἂν βλάστοι πρ. ἔ.

E. WALFORD.

Hampstead.

"ECCE HOMO."

(3rd S. x. 232, 296.)

I possess a copy of this work, the same edition and date as that described by your correspondent. In the preface it is stated that—

"The first edition appeared at Edinburgh in the year 1799, and it was then announced as a translation from the French," &c.

This statement was correct, the work in question being translated from the—

"Histoire Critique de Jésus-Christ, ou Analyse Raisonnée des Évangiles." No date (circa 1770), Amsterdam, M. M. Rey, small 8vo.

This book is attributed by Barbier (No. 2568) to the Baron d'Holbach, among whose numerous publications it is included by the writer of his *Life* in the *Biographie Universelle*. The title bears the epigraph "*Ecce Homo!*" and the book throughout presents internal evidence of being the production of the writer to whom it is ascribed, or one of the members of the deistical confraternity to which he has given a name. It is of it that Voltaire speaks in ironical condemnation in a letter to D'Alembert, Nov. 14, 1771:—

"Il paraît un ouvrage très-curieux, et très-bien fait, intitulé *l'Histoire Critique de Jésus-Christ*. Il n'est pas difficile d'en avoir des exemplaires à Genève; mais aussi il n'est pas aisé d'en faire passer en France. Dieu me préserve de servir à répandre cet ouvrage abominable, capable de dessécher toutes les semences de la religion chrétienne dans les consciences les plus timorées. Je ne l'ai lu qu'avec une sainte horreur, et en faisant des signes de croix à chaque ligne."

So much for the original authorship of the book. Who translated it? Three years before had appeared—

"The True Sense and Meaning of the System of Nature, being a Posthumous Work of M. Helvetius. Translated by Daniel Isaac Eaton, Translator of 'The Law of Nature,' &c. &c. &c. London: Printed, published, and sold by D. I. Eaton, at his Ratiocinatory, or Magazine for Truths and Good Sense, No. 8, Cornhill." 8vo, 1810.

From the inferior grammatical accuracy of this book, I am led to infer that *Ecce Homo*—not very elegant in style itself—could hardly have been translated by Eaton. His hands, too, must have been pretty full at the time of its publication. In 1812 he had been sentenced to two years' imprisonment in Newgate for publishing the third part of Paine's *Age of Reason*, and from that retreat in 1813 he sent forth his—

"Extortions and Abuses in Newgate, exhibited in a Memorial presented to the Lord Mayor, Feb. 15, 1813." 8vo.

and in the same year published a *Continuation of the Age of Reason*. Rejecting, then, the idea that Eaton was anything more than the publisher of the book, we may ask what Houston had to do with it? The writers for the *Newgate Magazine*, published by Richard Carlile (2 vols. 8vo, 1825), were likely to be well informed on the subject; and in a paper by W. C. (W. Campion) on "Religious Persecution" I find it stated, that—

"About the year 1813, a Mr. Houston, the author of *Ecce Homo*, suffered two years' imprisonment in Newgate, and was fined two hundred pounds for that work."—Vol. i. p. 292.

I have never seen or heard of the *first* edition of *Ecce Homo* alleged to have been published in Edinburgh in 1799. Is it known to exist? If so, Houston may have edited and supplied the funds for this *second* edition, published by Eaton while

undergoing his sentence in Newgate; perhaps, on the other hand, this is the *first* English edition, translated directly by Houston from the French. Any way, if an earlier edition exists, some notes must have been added to this, as a book is quoted from (*Preservative against Religious Prejudices*), not published till 1812. (See pp. 174 and 192.)

Ecce Homo is somewhat scarce. A copy occurs in Willis & Sotheran's Catalogue for last month, price 16s. Some years ago, however, a *third* edition was published by J. Watson, 3, Queen's Head Passage, Paternoster Row, for 4s.; and this is probably still procurable. We have also from the same publisher *The New Ecce Homo*, 8vo, 3s., a work which I have not seen. And, lastly, within a few months a still newer *Ecce Homo* has appeared to meet the spiritual appetences of those who have no relish for vulgar or low-priced deism.

WILLIAM BATES.

Birmingham.

GLASGOW.

(3rd S. x. 330, 361.)

While I quite agree with D. B. in repudiating the etymologies of this name to which he refers, I can as little assent to that which he proposes.

He is quite correct in stating that we must look for the derivation rather in the Welsh than the Gaelic, as the former was the dialect of the Celtic spoken in the kingdom of Strathclyde; but I am afraid that this will do little for us in ascertaining the origin of the name *Glasgow*.

The first part of the word occasions no difficulty. *Glas* occurs in many names in all parts of Scotland, as, for instance, in the case of the parish and water of Douglas; and there can be no doubt that it indicates a colour which has been described by different authors as representing a tint varying from grey to sky-blue. The real *crux* is in the last syllable.

It is true enough that in the Sautmarket and the Trongate you will hear, in no euphonious tones, the town (I beg its pardon, the city) denominated *Gleskai* or *Glasskey*; and it is easy to conjecture from this, and also from the common abbreviation, *Glasc*, that it may represent *Glascau*; but I am afraid that all these forms of the word are of comparatively very recent date.

There is no more invaluable rule in investigating the origin of names than the one which enjoins the necessity of ascertaining what was the earliest form in which they appear.

Now, in the case of Glasgow, there can be no doubt that we meet with its earliest form in the charters and acts of David, Prince of Cumbria, and William the Lion, and that this was *Glasgu*.

The syllable *gu* is evidently a corruption, but the real question is of what other word. It occurs

in another Lanarkshire parish—viz. that of Lesmahagow. The church there was a cell of the Abbey of Kelso, and in the well-known *Liber de Culchou* the name appears as "Lesmachute, Lesmahagu, Lesmahagow, Lesmahagw, Lesmahagoe, Lesmahago," which I believe I have arranged in their chronological order. There can be no doubt that in this case the name was originally derived from St. Machutus, the patron saint of the parish, a portion of whose relics was preserved in the abbey church; and indeed the earliest form is simply a corruption of *Le S. Machute* of the Norman French.

The whole question of these corruptions is however a difficult one, and one well worthy of investigation.

GEORGE VERE IRVING.

C. F. COMBE puts a query as to this, which will be found very difficult to answer. *Glas-gaobh*, the grey smith, has always appeared to me improbable and unsatisfactory. The earliest forms of the word are *Glasgu* and *Glasghu*. Josceline of Furness tells us that the latter was in use in his time, but that the place had originally been called "Cathures," and then "Deschu," the latter name signifying "cara familia." This term points to the establishment of a religious brotherhood which we know was founded there by St. Kentigern in the sixth century. "Deschu" is probably Cambro-British, as Strathclyde formed a portion of the kingdom of Cumbria; but *Glasghu* may possibly be a Gaelic name bestowed after the Cymri were dispossessed of that district, although it is equally likely to have been given by them, as some Welsh words approximate as nearly to *Glasghu* as any that are found in Gaelic.

With "great reserve" I would venture to suggest the following as possible derivations. The verb *clasgu* in Welsh signifies to gather or collect together; and a corruption of this word, used to express the congregating together of persons or of dwellings, may have become *Glasgu*. Another idea is, *glas-caoch* in Gaelic, and *glas-cau* in Welsh both signify "the green hollow," and may have been applied to the ravine near which the cathedral of Glasgow stands.

C. E. D.

MAZES, ETC.

(3rd S. x. 283.)

Stukeley (in 1724) says, at Alkborough "is a square plot called *The Green*, where I suppose the Roman soldiers lay *pro castris*. In it is a round work formed into a labyrinth, which they call *Julian's bower*"; and adds, "I have frequently found these places called *Julian's bowers* both at Roman towns and others, but especially in Lincolnshire"; and then occupies about three folio pages with what he "considered should be the

meaning of them." I have known this Julian Bower, as it is still called, from my childhood, and have lively impressions of the oft-repeated pleasure derived from the feat of "running it, in and out," in company with others, some sixty-five or more years ago; and of seeing the villagers playing May-eve games about it, under an indefinite persuasion of something unseen and unknown co-operating with them.

The description of that at Comberton applies to this with sufficient accuracy, as it relates to the winding path, which, though doubtless originally level, is now four or more feet lower towards the north-west, from the subsidence of the soil on the hill-side, much of which, I believe, has taken place in late years. Being situated on a fine promontory, it overlooks the rivers Trent and Ouse and their junction with the Humber, and affords prospects far beyond in Lincolnshire and Yorkshire, from the south, by west, to the north. It has been "gripped" or trenched three or four times during my recollection, and once recently. The diameter is forty-five feet, and its average depth below the surface of "the green" about three feet, except on the north-west, where part of the embankment has slipped off.

I have driven down purposely to make these observations, and I found the pathway worn, by strangers and others, as when I was a boy. It is entered on the east side, i. e. facing the western landscape, which extends to York Minster. I was much disappointed to see that cattle are allowed to trample on it, and that the utilitarian appliances of clothes-posts and lines have been lately set beside it, as if its former charm were forgotten or unheeded.

There is, or was, another of these mazes in Holderness, of the very same design as this at Alkborough, and understood to be a remnant of antiquity. My father made a drawing of it about forty years ago, and marked the exact correspondence, but I have unfortunately mislaid it and the notes which he made on the spot. However, as I could find no mention of it in Poulson's *History and Antiquities of Holderness*, I have consulted a native of Hull, who informed me that he used to go from Hull with lots of other boys "to run it," and has often done so since. It is on "the North Humber Bank, between Marfleet and Paul, about three miles eastward from the town of Hull, and is cut out on the level surface of greensward." They called it "Troy's Town," and "the Walls of Troy," and had no idea of mystery in going, but simply went "because others did." He last saw it about twenty years ago, but does not know its diameter, nor remember on which side it was entered. Another of the same form has lately been made in the pleasure grounds of Withernsea Hotel, simply for the amusement of visitors.

Notwithstanding the unquestionable antiquity

of many devices of this kind, there can be no doubt, I think, that several of these were of mediæval construction, and were used for both recreation and penance. I have an engraving of one, probably of this sort, and under it is the following explanation, which may possibly be worthy of preservation in "N. & Q." :—

"*Shepherd's Race, or Robin Hood's Race.*—A Maze, or Labyrinth. Its site was on the summit of a Hill near St. Ann's Well, about a mile from Nottingham. It appears to have been cut out of the turf as a place of exercise. Dr. Stukeley suppos'd it" (as he did that at Alkborough) "of Roman origin. Dr. Deering imagined it more ancient than the Reformation, and made by some Priests belonging to St. Ann's Chapel, who being confined so as not to venture out of Sight or Hearing, contrived this as a Place of Recreation. The length of the Path is 585 yards. On Inclosing the Lordship of Sneinton it was ploughed up Feb. 27th, 1797.

"Published March 27th, 1797, by J. Wigsley, Nottingham. Price Sixpence Plain; Eightpence Coloured."

The central part of this, which, according to an accompanying scale, is seventeen yards in diameter, is on the same plan as those before named, but it has in addition four equidistant protuberances of the paths, each of which encloses a space occupied by a cross croslet, fitted,—a corroboration of the notion that it was made with a Christian rather than a heathen intention. The crosses are three yards and a half wide, and five yards and a half long. Two young men and a girl are represented as running in different parts of the "Race," and a lady with a little boy by the hand, accompanied by a dog, are just entering the course on the west side, apparently as a popular amusement. All the turns in this, as in the others, are curves, not angular, or what may be understood by zigzags; and none of their surfaces "funnel-shaped," or "hollow in the middle," or "dished," as some rustics in these parts would say.

As the Julian Bower at Alkborough is the only one I have seen, or remember to have heard of as then existing in Lincolnshire, it may not be amiss to quote Dr. Stukeley's very graphic account of their usual locality and influence. It is as follows :—

"They are generally upon open green places by the side of roads or rivers, upon meadows and the like near a town. The name often remains tho' the place be alter'd and cultivated, and the lovers of antiquity, especially of the inferior class, always speak of 'em with great pleasure, and as if there were something extraordinary in the thing, tho' they cannot tell what. Very often they are called *Troy* town. What generally appears at present is no more than a circular work made of banks of earth in the fashion of a maze or labyrinth, and the boys to this day divert themselves with running in it one after another, which leads them by many windings quite thro' and back again."

J. F.

Winterton, near Brigg.

FAMILY NAME OF THE LATE PRINCE CONSORT (1st S. ix. 166, 232, 376.)—I venture to communicate the following particulars as to this most important point:

In the year 1424, *Friedrich von Wettin* (surnamed "the Contentious"), succeeded in obtaining from the Emperor Sigismund the Electorship of Saxony, ostensibly as a reward of his merits in the Hussite war, he having no claims of blood whatever. This dignity continued in his family till 1485, when his descendants, the brothers *Ernst* and *Albert* (joint-heirs, though the former, as elder, exercised the elective rights), agreed to the so-called Leipzig partition. This gave rise to two Saxon lines, the *Ernestine* and the *Albertine*, to the latter of which the royal family of Saxony belongs, while the family of Saxe-Coburg-Gotha descends from the former.

The late Prince Consort, therefore, it will be seen, was a lineal descendant by the Ernestine (the elder) line, of the founder of the family, *Friedrich von Wettin*, whose surname, strictly speaking, must be that of his direct descendants.

This may serve as an answer till a better one be given. W. L. BLACKLEY.

POPULAR WEATHER SIGNS (3rd S. x. 313.)—The decision of the Scottish Meteorological Society anent the above was declared at a meeting held in June, 1865, in favour of Mr. Thomas Dobson, B.A., Master of the Royal Grammar School, Hexham. The Messrs. Blackwood, I believe, have declined to publish the Essay on the plea that it would not command a remunerative sale. I have this day had a note from Mr. Dobson, who says, "If Q. wishes for information respecting any particular 'prognostic,' I would willingly answer his inquiry." W. L.

"IN TWO PLACES AT ONCE LIKE A BIRD" (3rd S. vii. 501.)—Allusion is made to the famous duel between Mr. Grattan and Mr. (not Sir Isaac) Corry. My father was second to Mr. Corry, and I have heard him relate the following ludicrous anecdote:—The duel was to be fought at six o'clock in the morning, and all Dublin knowing that to be the case, there was at least a thousand people assembled to see *the fun*. A person, whom we should now call a policeman, came up and forbade the proceeding. My father, who was a powerful man, took the intruder in his arms, and deposited him in a little ditch, out of which he might have stepped with the greatest ease; but his conscience being quieted, and his Irish curiosity awakened, he remained with the most amiable abnegation in the ditch till all was over. Mr. Corry was wounded. HOWDEN.

ARISTOPHANES (3rd S. x. 349.)—If the writer in the *Cornhill Magazine* really wrote *Lysistratus* and not *Lysistrata*, it seems more of an error than what FITZHOPKINS finds fault with; unless he

means that no opinion ever ought to be imputed to a dramatic writer. All that he writes is necessarily put into the mouth of others, and none of it is professedly his own. For this view there may be some ground; but if ever a dramatist conveys his own opinion, it would probably be, in a Greek play, through the Chorus, who are supposed to be impartial bystanders. The passage quoted is no doubt the right one; but it is not Aristophanes' own, but quoted from Susarion. (See the commentators.) It seems hard to blame the writer for what FITZHOPE calls a "wide paraphrase." There is no paraphrase; he supplies the reasons for the statement, that man can neither live with nor without woman—the former on account of her caprices, the latter on account of her charms. What else could be meant? The former, indeed, is not unlike what the text says, *ὁμηροειδῆς*, "humbly."

The passage may be the original of the line "Nec cum te possum vivere, nec sine te." Lord Byron, who probably had never read Aristophanes nor heard of Susarion, says the same thing:—"It is unlucky we can neither live with nor without these women." (Moore's *Life*, ii. 233.)

LYTTELTON.

FLATMAN'S MORNING HYMN, AND HIS PICTURE BY HIMSELF (3rd S. x. 205, 257.)—There is a "Retrospective Review" of *Poems and Songs*, by Thomas Flatman, 1886 (third edition), written by the Rev. John Mitford, in the *Gentleman's Magazine* for March, 1833; and Flatman's Morning Hymn is among the specimens of the author there given, with these critical remarks—that its versification is flowing, and the expression natural.

Mr. Mitford then possessed the portrait of Flatman upon copper, painted by himself—for he was a painter as well as poet; and Mr. Mitford supposed it to be the same picture which once belonged to Richardson the painter, and was engraved by Godefroy. What has now become of this portrait? It is described in Granger's *Biographical History* as "a capital miniature."

J. G. N.

SIR BANASTRE TARLETON (3rd S. x. 291.)—A memoir of this gentleman will be found in the *Gentleman's Magazine*, vol. ciii. i. 273. He commanded the British Legion in America during the War of Independence. Subsequently he was for twenty-two years M.P. for Liverpool. He was created a Baronet in 1818, and G.C.B. in 1820. At his death, in 1833, he was Colonel of the 8th Light Dragoons and Governor of Berwick.

J. G. N.

"JEPHTHA," A DRAMA (3rd S. x. 330), in five acts, was written by Mrs. Salmon, a niece of the late Archdeacon Pott, and the work was published by Caines in 1846. Mrs. Salmon wrote *Haddon Hall*, a poem.

E. P.

WHITTLE (3rd S. x. 320.)—Truly, I think *whittle* is not an Americanism, unless it be first granted (which I grant not) that Chaucer and Shakespeare were Americans! For *whittle* in the sense of a knife, see Chaucer, *Reeve's Tale*, l. 13—

"A Scheffeld *thwitel* bar he in his hose,"

and Shakespeare, *Timon of Athens*, Act V. Sc. 3—

"There's not a *whittle* in th' unruly camp."

And more than this, the very peculiar sense of the verb to *whittle*, viz. to slice off, pare off, occurs in Chaucer too, if Tyrwhitt be right, as I think he is. For, in the *Romaunt of the Rose*, l. 933, we have a description of a bow which "was painted well and *thwitten*," i. e. nicely *whittled* down, or pared quite smooth. Besides which, the word occurs in Lowland Scotch, for which see Jamieson's *Scottish Dictionary*. The derivation of the word is most simple. It is just the A.-S. *hwytel*, a knife, so named from the verb *hwytgan*, to whet, to sharpen; whilst the verb to *whittle* means no more than to use a knife, and hence, to *pare down*: which shows how absurd is Ray's derivation of the word, from *white*! The following sentence seems to me to explain the whole matter:—

"As it was the custom for the guest to bring his own knife, a *whetstone* hung in the passage behind the screen, so that he might sharpen it before sitting down to table: perhaps they were also carried with the knife, for in 1565 Queen Elizabeth presented the Earl of Leicester with a whetstone tipped with gold (MSS. Addl. Brit. Mus. 5751, fol. 301.)—*Our English Home*, p. 44.

For *whittled*, in the sense of *drunk* (or, in slang, *cut*), see Nares's *Glossary*. WALTER W. SKEAT.

CHARM FOR TYPHUS FEVER (3rd S. x. 307.)—We are not informed what the "skirt" of a sheep means. But if it means the milt, or spleen of the animal, the remedy is very nearly allied to one in vogue in Norfolk. Some years ago, I visited a poor man in typhus fever; and I found that his wife had applied the milt of a cow to the soles of his feet, having been assured that it was an efficacious remedy. As I had no faith in its efficacy, and the man was under regular medical treatment, I persuaded the poor woman to remove the milt, which had moreover become offensive from putrefaction. It is possible, however, that it might have the effect of a blister, or of a mustard cataplasm, which is often applied in such cases to the feet.

F. C. H.

ONE ALPHABET FOR EUROPE (3rd S. x. 320.)—Perhaps you will think the following extract from *The Times* of last Friday, Oct. 26, deserving of insertion in "N. & Q." Proceeding from so competent a judge as the special correspondent of *The Times*, his complaints are highly confirmatory of the evils resulting from a variety of alphabets; and it seems a noticeable circumstance that, by a coincidence not usual on such a subject, the cor-

respondent's remarks should have appeared in *The Times* on the same day with observations to the same effect in "N. & Q." :—

"Prague, Oct. 22.

"It is a great change to pass from Vienna to Brünn, and yet the distance is only eighty-eight miles. The language spoken by the people is different; an unknown tongue is written over the shops and at the corners of the streets, but it is at least more civilized in conforming to the Latin character than the German, which still vexes mankind and spoils the sight with its barbarous black letter. Russia and Germany seem determined to erect against the world the barriers to thought devised by St. Cyril and some unknown Teuton; and civilization avenges itself by causing more men to wear spectacles in Russia and in Germany than in all the rest of the world beside." —*Times*, Oct. 26.

J. MACRAY.

Oxford.

COLERIDGE'S RHYME (3rd S. x. 330.)—Here is another *jeu d'esprit*, also attributed to the author of the *Ancient Mariner*, which, unlike that given by your correspondent, has not the drawback of false rhyme :—

"The rose that blossoms like the morn,
Bedecks the valleys low;
And so dost thou, sweet infant corn,
My Angelina's toe.

"But on the rose there grows a thorn,
That breeds disastrous woe;
And so dost thou, remorseless corn!
On Angelina's toe."

H. A. KENNEDY.

Gay Street, Bath.

PERPETUAL MOTION (3rd S. x. 333.)—The most comprehensive and suggestive work on this subject, with which I am acquainted, is the "*Primum Mobile; or, Search for Self-motive Power during the Seventeenth, Eighteenth, and Nineteenth Centuries* . . . With an introductory Essay by Henry Dircks, C.E. Lond. 1861."

In this book your correspondent will find recorded an extraordinary number of persons who have attempted the solution of this problem. Mr. Dircks in his preface observes: "Great will be the disappointment of him who seeks here to find an account of any veritable Perpetual Motion; or to be enlightened on the art of constructing any such machine." Supposing it to be possible, his work detailing, so far as they can be ascertained, the processes employed by former attempters ought to be of considerable value to those who attempt it in future. At all events, it is a very interesting contribution to the history of science; and again to quote the author :—

"If this publication tends to the attaining of no other result than arresting the further operations of this misguided, though ingenious class of men, it will have erected a step in the ladder of advancement."

WILLIAM E. A. AXON.

AMERICA AND CARICATURES (3rd S. x. 310.)—Q. asks if the Americans possess any publications

similar to our English *Punch*. I am in possession of one entitled *Frank Leslie's Budget of Fun*, published at "New York, March 1862," and sent from there by a friend. It is about the same size as the *Illustrated London News*, and contains several caricatures, the cartoon on the front page being one of "Brother Jonathan and Mrs. Britannia," and is entitled "A Change of Sentiment—Britannia on the Soft Sawder."

It is evidently an attempt at superiority over *Punch*, but is undoubtedly inferior in every respect. Here is a specimen of its "fun" :—

"When the Earl of — was on his deathbed, many of his mistresses called to see him; some were denied, others were admitted. Among the rest, one being extremely solicitous for admittance, she was told, as a reason for the denial, that his lordship had just received the sacrament: to which she answered, supposing it some kind of physic, that she would wait patiently until it had worked off!"

This is doubtless a criticism on our English peers.

A MRD.

Frank Leslie's Illustrated Newspaper, published at New York, contains every week a political cartoon, and during the late civil war the cartoons in question were generally distinguished by attacks against England and the English. They are very poorly executed, and nothing like those found in *Punch*.

EDWARD C. DAVIES.

Camden Club.

SIR THEODORE MAYERNE (3rd S. x. 289.)—JAYDEK asks whether the letters and prescriptions of Sir Theodore Mayerne have ever been printed. Without an examination of those in MS. possessed by Sir Thos. Phillipps, this question cannot be safely answered. But two printed works of this celebrated physician are extant: his *Opera Medica* (London, 1703, folio), "in quibus continentur consilia, epistolae, observationes, Pharmacopeia, variaeque medicamentorum formulae," &c. This volume has for frontispiece an oval portrait of Mayerne, who was chief physician to various royal personages, viz. to Henry IV. of France, to James I., Charles I. and his queen Henrietta Maria of England, &c. It contains also a Memoir of Mayerne, by Dr. Joseph Browne, LL.D. and M.D. Various cases of distinguished patients are recorded, with their names, treatment, &c. Page 103 commences a "Relation Véritable de la Maladie, Mort et Ouverture du corps de très-haut et très-illustre Henri, Prince de Valles," &c., the eldest son of James I., who was alleged to have died from poison—a statement strongly combated by Mayerne. The other work of Sir Theodore was a smaller one: "De Mayerne (Theodori) Praxis Mayeriana in morbis internis; edente Theodore de Vaux." (London, 1690, 8vo). Both works are in Chetham's Library, Manchester.

CRUX.

LATCHET (3rd S. x. 169, 235, 323.)—We shall have a better chance of determining the exact

meaning of the proverb—"Ne sutor supra crepidam"—if we revert to the original narrative of Pliny (lib. xxxv. c. 10); who informs us that the famous painter Apelles exhibited one of his pictures publicly, and placed himself behind it, that he might hear the remarks of passers by. A shoemaker one day found fault with the *crepide* of the painted figure, and the painter took the hint and corrected the defect. But the shoemaker, proud of his success, ventured the next day to criticise the leg of the figure; upon which Apelles looked out from behind the picture, and indignantly protested—"Ne sutor supra crepidam judicaret"; which thenceforth passed into a proverb.

The *crepide* were not shoes, but rather sandals, which left the feet bare, and were fastened on with leather thongs or strings. Hence there was no use for a *last* in making them. The expression of Apelles may refer to the whole *crepide*, sole and fastenings together; or only to the thongs or latches. In the Gospel, St. John uses the word *ὑδῶντα*, meaning the thongs or strings of the sandals. Ainsworth gives as one meaning of *crepida*, "a shoemaker's last;" but he adduces no authority, except this very proverb under discussion. There is a similar story related by Athenæus of a musician reprehending a carpenter who presumed to dispute with him about music: "Non sentis te ultra malleum loqui?" Of course the meaning of the proverb is evident; but whether the *supra crepidam* was applied by Apelles to the whole sandal, or merely to its fastenings, cannot now be decided. One thing however is certain, that no *last* having been used in making the *crepide*, our English proverb can be no translation of the original expression; unless, as X. C. suggests, the word *last* is a corruption of *latchet*.

F. C. H.

HYMNOLOGY.—The author of the Harvest Hymn (CCLXVIII. of Sir Roundell Palmer's *Book of Praise*, and, with considerable variations from the original, No. 225 of *Hymns Ancient and Modern*), was Alice, mother of Anne, Flowerdew.

JOSEPH RIX, M.D.

SUNDERLAND ARMS (3rd S. x. 331).—Sunderland has really no arms. The seal used by the freemen is an antique quadrant. Crest, a celestial sphere proper; legend round the arms, "S. A. C. Sunderland." (*Robson's British Herald*.) The corporation, which was only instituted about thirty years ago, has taken the same arms. If CHEVROX will send his address I will forward an impression of the corporation seal, should he wish it.

WILLIAM YOUNG.

An engraving of the arms on the corporation seal is appended to the historical description of the borough in Lewis's *Topographical Dictionary*.

H. M. VANE.

74, Eaton Place.

"MOLL IN THE WAD" (3rd S. x. 263, 321).—I see you have admitted several versions of "Moll in the Wad." My mother tells me the London children used to sing it about the streets sixty years ago, and that there must have been more than the one verse, as one line was—

"And that's the way the row began."

Her version is less polite than the others:—

"Moll in the Wad and I fell out—

And what do you think it was about?

I gave her a shilling—she said it was bad:

'You may go to the Devil!' said Moll in the Wad."

L. C. R.

The explanation, "Moll in the straw," seems to be completely satisfactory. For its correctness, compare the following extract from Nares's *Glossary*, edit. by Halliwell and Wright:—

"Wad. A bundle of hay:—

'A wispe of rushes, or a clod of land,

Or any wadde of hay that's next to hand,

They'll steale.'—Taylor's *Works*, 1640."

WALTER W. SKEAT.

BORDURES IN HERALDRY (3rd S. x. 176, 219, 321).—

"A bordure of any kind except *composée*," says LACIUS at p. 321, "would not indicate illegitimacy: thus if wavy merely, it would be part of a new coat."

I do not quite understand the distinction, but whether the bordure wavy be part of a new coat or not, it is certain that in modern times and in England it indicates illegitimacy.

When a natural son is directed by will or otherwise to assume the name and arms of his reputed father, the College of Arms assign the arms in question within a bordure wavy for distinction, and the crest is usually debruised with a bendlet sinister also wavy. This may not be *invariably* the practice, but a glance at Burke's *Peerage and Baronetage* will show that it is not unusual.

A plain bordure has been used to indicate illegitimacy. Thus, Sir Wm. Dugdale granted in 1665 to George Sacheverell, eldest natural son of Henry Sacheverell of Morley, the arms of Sacheverell within a plain bordure gules; but in 1780 the College granted to Mr. Zachary of Arley, the then representative of Frances natural daughter of the same Henry, a right to quarter the arms of Sacheverell within a bordure wavy ermine. The illegitimacy of Dud Dudley, son of Edward Sutton Lord Dudley, is indicated in the Staffordshire Visitation of 1603 by a bendlet sinister gules over the quartered coats of Sutton and Somerley; and in like manner Walter Talbot, illegitimate son of Gilbert Talbot of Grafton, bears in the Worcestershire Visitation of 1569 the coat of his father with five quarterings, and over all a bendlet sinister azure.

Whether the bordure wavy always indicates

illegitimacy I do not know, and shall be glad to be informed.
H. S. G.

MACES (3rd S. x. 334.)—In addition to the references you have given, I may note that in two Star Chamber cases the mace is prominently noticed. In the 2nd Eliz. Sir John Guilford sued White, for a riot in getting possession of Padiham Marsh, and for a contempt of the mayor of Winchelsea and his officer, *bearing the mace*. White was fined twenty nobles "for renewing or making greater of a new mace."

The other case was in the 2nd Hen. VIII., in which some serjeants-at-mace were censured as rioters for entering into a chamber of a tavern in London, and drawing their swords before they showed their mace.
JOHN S. BURN.

The Grove, Henley.

CHEVIN A SURNAME (3rd S. 267, 338.)—Many years ago, when I was engaged in a certain genealogical inquiry, a relative gave me an old MS. document, entitled "The Genealogy of Thomas Hamlin, of Carterstown"; and I now send a transcript of the first four or five lines, which, from the mention made of the Chevins as an "ancient family" resident in Ireland may prove acceptable to your correspondent H. G.:—

"Tho^s Hamlin, eldest son of John Hamlin, of Drogheda, Gent., who was the first gentleman called in the Court of said Town. His father, Alderman Bartho^w Hamlin, was married to Margaret Chevin, of the ancient family of the Chevins of Drogheda."

I cannot give the date of his marriage; but I find that he inherited the property of his eldest brother, Thomas Hamlin of Smythstown, in the reign of James II. There is not any mention of the Chevins, strange to say, in D'Alton's *History of Drogheda*, Dublin, 1844.
ABHBA.

As the word *Chevin* is being discussed in your pages, it may be worth mentioning that there is in Yorkshire a high hill called the Chevin. It is situated to the south of the river Wharf, and rises above the small town of Otley, from which the hill is generally called "Otley Chevin."

WILLIAM WICKHAM.

FESTUM PRÆSENS CORPUS (3rd S. x. 300.)—The reply of F. C. H. gives sufficiently to my mind the explanation of the difficulty about which I inquired. I will give the passage in which the words occur, first premising the purport of the document referred to.

The document is an agreement publicly entered into, and attested in the Consistory Court of Exeter, before the official of the Bishop of Exeter (Walter de Stapleton), between certain parishioners of the parish of St. Winnow and the vicar of the said parish, appearing before the court by their respective proxies, relating to the chapel of St. Nighton's (St. Nectan's) in the said parish. It is dated April 3, 1322. By this agree-

ment, the parishioners withdraw an appeal which they had made to the archbishop against a previous decision unfavourable to them. They acknowledge the prerogatives of the mother church of St. Winnow, and they accept the arrangement for certain services at St. Nighton's Chapel, to which the vicar on his part binds himself and his successors, namely —

"... teneri ad celebrandum in capellâ Sancti Nectani in Cornubiâ, a matrici ecclesiâ Sancti Wynnoci dependente, vel celebrari faciendum (dum tamen competenter sumptibus parochianorum ornata fuerit) unam missam diebus Natalis Domini mediam; videlicet sub officio 'lux fulgebit,' Circumcisionis Domini Purificationis beatæ Mariæ Virginis die paschæ secundo, die pentecostes, die Sancti Nectani, in quinque sextisferis quinque primarum septimanarum quadragesimæ, dum tamen festum novem lectionum aut corpus præsens in matrici ecclesiâ Sancti Wynnoci non occurrat."

The exceptions against the Friday celebration during the first five weeks in Lent are, therefore, the occurrence on such Fridays of a feast of "nine readings" (see the Breviary), or of a requiem mass over a dead person requiring the attendance of the vicar at the parish church, whether on a festival or otherwise.

Allow me to add that the chapel of St. Nighton's, or St. Nectan's—though regularly used, attended by good congregations, less inconveniently situated than the parish church, and twice enlarged for the convenience of the parishioners—is at the present time actually without an altar or vacant space for a sacrum. If any of your readers are disposed to assist in remedying this strange anomaly, will they kindly communicate with the vicar?
G. H.

St. Winnow Vicarage, Lostwithiel.

ADULT BAPTISM BY IMMERSION, AND FONT SUITABLE THERETO (3rd S. x. 289, 340.)—Hoping that this query may meet the eye of some reader of "N. & Q." residing near Reading, I venture to ask for a few more particulars with regard to the sunken font in St. Laurence's Church in that town:—1. What is its exact position? 2. Its dimensions? 3. Its date: is it præ-Reformation, or otherwise? 4. Its known history and present state?

The like information would, I believe, be deeply interesting with regard to the sunken font in the church of S. Giovanni in Fonte, at Rome, if any of your correspondents will have the kindness to contribute it.

I shall gladly be corrected in the use of the term "sunken font," but I cannot find that "baptistery" has been used in the signification intended.

Putting aside the profane introduction of a large tub, I should be interested in learning the proper position of the priest in the act of baptism.
W. H. S.

BAPTISMAL FONTS (3rd S. x. 289, 340.)—The Rev. Dr. Thomas Price, Aberdare, informs me, not only is the information in "N. & Q." quite correct as regards the large font in St. Mary's, but that there is a similar one in the church at Pontypool, and one lately made in the cathedral of that diocese. He also says,—"Within the last three months I have known two clergymen baptising in rivers in Wales—the question being left to the choice of the candidate." J. W. BATCHELOR, Odiham.

"NOT LOST, BUT GONE BEFORE" (3rd S. x. 345.)—I suspect that these words do not belong to either Rogers or Ebenezer Elliott, but are of much older date. In a collection of epitaphs, published by Lackington and Co. in the early part of this century, the following lines are given (vol. ii. p. 143):—

"ON MARY ANGELL, AT STEPNEY.

Widow, who died November 29, 1695, aged 72.

To say an angel here interr'd doth lye
May be thought strange, for angels never dye;

Indeed some fell from heav'n to hell,

Are lost and rise no more;

This only fell from death to earth,

Not lost, but gone before;

Her dust lodg'd here; her soul, perfect in grace,

Amongst saints and angels now hath took its place."

HENRY T. RILEY.

SONG BY PROFESSOR E. FORBES (3rd S. x. 207, 361.)—Not having been a member of the Oinermathic Society, I cannot speak as to its origin. I can, however, well recollect its most public appearance in Edinburgh, which occurred in the well-known trial of the students for throwing snowballs.

It was so evident several of the accused, many of the witnesses, and the whole of the defence committee wore a particular ribbon across the breast of their shirts, that the Depute-Advocate in charge of the case put the question what it meant. He was informed that it was the badge of the Oinermathic Society.

Few who were present will forget Peter, afterwards Lord Robertson, turning round to the judge, Sheriff Urquhart, and hoping that his lordship would spell the word correctly.

AN EDINBURGH CALLANT.

CONTINENTAL COINS (3rd S. x. 352.)—In addition to those works mentioned by MR. E. THELWALL (p. 361) let IGNORAMUS refer to—

1. "A View of the Coins at this time current throughout Europe," &c. Snelling, 1766.

2. "Müntz-Buch." Hamburg, 1631.

3. "Münzsammlung von Dr. Ferdinand Fliessbach." Leipzig, 1856.

4. "Bonnerville, Traité des Monnaies d'Or et d'Argent." Folio. Paris, 1806. [An excellent work of reference.]

JOHN DAVIDSON.

EGLINTON TOURNAMENT (3rd S. x. 322.)—If I mistake not, John Campbell of Glensaddell was

the Black Knight. Prince Louis Napoleon was accompanied by his secretary. Both appeared on the grounds, and afterwards at the Western Meeting at Ayr, dressed in claret-coloured surtouts, drab kersey trousers, I think *canary*-coloured waistcoats, dress boots, &c. Neither was a knight of the tournament.

SETH WAIT.

FIVE-POUND PIECE OF GEORGE III. (3rd S. x. 352.)—I do not find this coin (dated 1820) in S. Alchorne's Sale Catalogue, but only the 1768 five-pound piece (pattern by Tanner), which was sold for 24*l.* 5*s.* At Col. Durrant's sale an 1820 pattern by Pistrucci fetched 23*l.* 10*s.*; and a 1773 pattern by Yeo was sold for 28*l.* 5*s.* I think the five-*guinea* pieces are generally called five-*pound* pieces.

To help J. SPEED D. to value his coins, I give the prices at which the various five-pound pieces went for at Col. Durrant's sale, April, 1847:—

Charles II., 1668, 5*l.* 10*s.*; 1670, 5*l.* 10*s.*; 1677, 6*l.* 6*s.*

James II., 1688, 5*l.* 10*s.*

William and Mary, 1692, 5*l.* 12*s.* 6*d.*

William III., 1699, 6*l.* 12*s.* 6*d.*; 1701, 5*l.* 12*s.* 6*d.*

Anne, 1703, 11*l.* (Vigo); 1709, 6*l.* 6*s.*

George I., 1717, 7*l.*

George II., 1729, 5*l.* 15*s.*; 1731, 10*l.* 15*s.* (a proof); 1740, 7*l.*

And at J. Maydwell's sale, March 18, 1848, the 1777 pattern of George III. was sold for 15*l.* 10*s.*, and an Anne (Vigo), 1703, for 9*l.* The great price that these coins of George III. were sold at is owing to their being very rare patterns, and in the most superb condition. JOHN DAVIDSON.

GAZEBO (3rd S. x. 352.)—Thirty or forty years ago there stood on a hill in Dorsetshire a lofty tower, called "Sturt's Gazebo." I understood that it had been used as a summer-house for the consumption of strawberries and cream, syllabubs, &c. Tradition said that it was erected by one of the Sturt family, with a view to overlook Lord Shaftesbury's park, with which nobleman he was at variance. It must have answered his purpose most effectually. But the curious circumstance is that the estate, with the tower upon it (if it be still standing), is now the property of his present lordship, acquired by purchase.

I consider that *gazebo* is derived from the verb "to gaze." In the last age the name was given to any high building from which a distant prospect might be obtained.

W. D.

Term applied to a tower from which the surrounding country may be viewed, as at Saltfleetby St. Peter, co. Lincoln. I have always supposed it to be a sham Latin word (=I will gaze) like *aqualms*, a term actually applied to a passenger-boat or water-omnibus that once plied between Goolle and Thorne.

J. T. F.

The College, Hurstpierpoint.

This word I have often heard from persons of the last generation. It was a bit of colloquial slang, always used in ridicule, and always of some small building, as a summer-house on some conspicuous place. It seems clearly derived from *gaze*, but whether as a place exposed to be gazed at, or from which to gaze, I am not clear. LYTTELTON.

At Walcot Hall, in Lincolnshire, near to the confluence of the Trent and the Humber, is, or recently was, a mound planted with shrubs, with a small summer-house on the top: this is called a gazebo. K. P. D. E.

THE ASPEN (3rd S. x. 362.)—I think I can safely assure your correspondent that the white poplar is a distinct species, and not a mere variety. A specimen of it may be seen on an island in St. James's Park, but I fear that by this time it has shed its leaves. W. D.

S. AUGUSTINE "DE CIVITATE DEI" (3rd S. x. 310.)—I was anxious to obtain a modern translation of this work, and, when I was in London last July, inquiring at No. 10, King William Street, Strand (not Mr. Stewart's), I was told that a translation was then in a forward state, and would probably be published, under distinguished editorship, this next Christmas. I was very glad to hear it, and trust that we may soon see the work announced. W. H. S.

WOODEN DOORS IN KING'S HEAD COURT, SHOE LANE (3rd S. x. 332.)—These doors—apparently long disused, closing, the one towards Gough Square and the other towards King's Head Court, leaving between them a space of narrow passage of about twenty feet in length—were formerly, I fancy, employed as a means of barring ingress to Gough Square, during the night time, against intruders. The two doors were very likely put up with a view of making assurance doubly sure. Under the archway leading from Gough Square into Goldsmith Street, as it is now called, there are still a pair of strong wooden gates, adapted to meet in the centre when drawn to, like folding-doors. When these gates were closed, and the doors above referred to were also secured, the only way of obtaining admission into Gough Square would be from Fleet Street, either through Johnson's Court at the one angle of the square, or through Bolt Court at the other. It may be conjectured that there were doors or gates in or belonging to each of those passages, probably at the entrance in Fleet Street; so that the inhabitants of Gough Square, Johnson's Court, and Bolt Court—a highly respectable, if not fashionable, little quarter—could sleep securely in their beds at night, without fear of interlopers from the surrounding streets and alleys. J. W. W.

THE CONSTABLES OF QUEENBOROUGH CASTLE (3rd S. x. 353.)—The portrait of Christopher

Collins is one of the series of the constables of Queenborough Castle which was painted (it is supposed) by Lucas Cornelis, some of which are preserved at Penshurst, and were recently exhibited in the Portrait Exhibition at South Kensington. The portrait of Collins was engraved in the *Gentleman's Magazine* for May, 1806, at which time the picture was in the possession of George Collins, Esq., of Ham, co. Devon. Will the correspondent of "N. & Q." state who is its present possessor? The figures at his side are not "fools," but two serjeants-at-arms, or constables. J. G. N.

THE ISLAND OF WOMEN: SERODAH (3rd S. x. 245.)—The note of your correspondent H. C. recalled old scenes in another hemisphere to my recollection. In 1848, with three other young subs of my regiment, I paid a visit to the Island of Serodah, which we had often heard of, but were inclined to believe to be a myth. We started from Goa with our servants and all sorts of stores in a large boat, and having cleared the harbour sailed south for a short way, and then ran up an arm of the sea (evidently a river) all day, and about sundown arrived at Serodah. The village is about a mile from the landing-place, and is beautifully situated in a grove of cocoa-nuts and plantains. There were over a hundred women there at the time, and only two old fellows, who beat the tom-tom. The women were the handsomest we had ever seen; and their fair complexions, and, in some cases, blue eyes, betrayed their parentage. Their jewels, if real, which probably they were, were magnificent. We saw the Bay-adère in all stages, from the infant learning its steps, to the withered old hag retired from business. This island seems to be the university of dancing girls, and they are accustomed to go on circuit, occasionally returning to spend the hot weather in their lovely island. They get large presents from rajahs and those swells, and I should think Serodah would be a capital place for "loot." Of my three companions two now lie buried near Lucknow, killed in action; the third only reached England to die; and the fourth is your obedient servant CAÇADORE.

FLASHMEN (3rd S. x. 362.)—MR. E. PEACOCK has, I think, gone far beyond the mark in his endeavour to get *flash* (as Mr. Grove did *burning*) out of *water*; and G. S. G. has gone to an obscure locality to seek a root for what is obviously traceable to a universal phenomenon. A flash of gunpowder in the musket-pan, or the sudden blaze of any combustible—a showy appearance without any real effect—is surely enough to account naturally for the term, and for its extension to the flashman with his forged bank-note, so catching to view without actual value, so imposing and so ineffective. BUSHY HEATH.

LONG SENTENCE (3rd S. x. 349).—Another curious specimen of legislative composition is Section 3 of the Act 4 Geo. IV. c. 34. It contains between 400 and 500 words, and is remarkable for the repetition of a long string of names.

D. M.

MACAULAY'S "ARMADA" (3rd S. x. 334).—I know that the Editor of "N. & Q." does not make the usual editorial claim to infallibility, and thus even an answer, editorially subjoined to a query, may be discussed or corrected.

The date which Macaulay affixed to his noble fragment is 1832; and so far from its having been "first printed" in the edition of *Lays of Ancient Rome* in 1848, it came out in the annual called *Friendship's Offering* thirty-four years ago, when newly written.

LÆLIUS.

[Our correspondent is correct, Macaulay's fragment appeared in *Friendship's Offering* for 1833, pp. 16-20.—Ed.]

Miscellaneous.

NOTES ON BOOKS, ETC.

Books and Corners of English Life, Past and Present. By John Timbs. With Illustrations. (Bentley.)

Ecce iterum Crispinus! Here is Monsieur Tonson, or rather John Timbs, come again. When does this most industrious of Book-wrights eat, drink, or sleep? Here we have, under the headings of Early English Life; Castle Life; Household Antiquities; Peasant Life; Customs and Ceremonies; and Historic Sketches, a selection of curious and amusing illustrations of English Life, Manners, and Localities, which the industry and discursive reading of Mr. Timbs has enabled him to gather together. How discursive the book is, our readers may judge when we tell them that Mr. Timbs will give them alike the history of Banbury Cakes and Bolingbroke at Battersea, and gradually lead them from the consideration of Pins and Pin Money, or Horselydown Fair in the reign of Elizabeth, to the Evelyns at Wotton and the Curiosities of Hatfield.

De La Rue's Indelible Diary: De La Rue's Red Letter Diary and Improved Memorandum Book.

Every sensible man—from Hamlet, who declared it was "meet he put it down," to our old friend Captain Cuttle—has recognised the propriety of making a note of what is noteworthy. Messrs. De La Rue again come forward this year with their beautifully printed, elegantly got up, and carefully prepared Diaries, to enable all who desire to observe this wholesome practice, to bear in mind existing engagements, and who want in a handy form that temporary information which is called for every day in the year, to do what they wish and to learn what they would know in a shape alike convenient and handsome. Messrs. De La Rue's various Diaries of the present year are every way worthy of their long established reputation.

Routledge's Christmas Annual for 1867. Edited by Edwin Routledge, Esq.

Mr. Edwin Routledge, the editor of this little work, defines it "an entertaining volume of Christmas Literature," and our readers will probably agree that a Ghost Story by Mrs. Wood, a capital chapter of Mrs. Brown by Arthur Sketchley, Tales by Hain Friwell and Miss Ed-

wards, and Quaint Oddities written and illustrated by Charles H. Ross, will go far to justify Mr. Edwin Routledge in so designating it, and ourselves in adding that it is as cheap as it is entertaining.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books, to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

THE CALDWELL PAPERS. 3 vols. 8vo.
MULLER'S HISTORY OF THE DARIANS. 2 vols. 8vo.
BLACKWOOD'S MAGAZINE. Nos. 7 and 14.
HAYDN'S VISIT TO DUBLIN. 12mo. Oct.
THE CHARTULARY OF FAIRLEY. 4to.

Wanted by Mr. Thomas George Stevenson, 22, Frederick Street, Edinburgh.

GENTLEMAN'S MAGAZINE. Any volumes between 1764 and 1784, both inclusive, in exchange for either of any for 1753, 1754, 1755, 1756, 1757, Part II.; 1758, Part I.; 1759, Part II.; 1760, Part I.; 1761, Part I.; 1762, Part I.; 1763, Part I.; 1764, Part I.; 1765, Part I.; 1766, Part I.; 1767, Part I.; 1768, Part I.; 1769, Part I.; 1770, Part I.; 1771, Part I.; 1772, Part I.; 1773, Part I.; 1774, Part I.; 1775, Part I.; 1776, Part I.; 1777, Part I.; 1778, Part I.; 1779, Part I.; 1780, Part I.; 1781, Part I.; 1782, Part I.; 1783, Part I.; 1784, Part I.; 1785, Part I.; 1786, Part I.; 1787, Part I.; 1788, Part I.; 1789, Part I.; 1790, Part I.; 1791, Part I.; 1792, Part I.; 1793, Part I.; 1794, Part I.; 1795, Part I.; 1796, Part I.; 1797, Part I.; 1798, Part I.; 1799, Part I.; 1800, Part I.; 1801, Part I.; 1802, Part I.; 1803, Part I.; 1804, Part I.; 1805, Part I.; 1806, Part I.; 1807, Part I.; 1808, Part I.; 1809, Part I.; 1810, Part I.; 1811, Part I.; 1812, Part I.; 1813, Part I.; 1814, Part I.; 1815, Part I.; 1816, Part I.; 1817, Part I.; 1818, Part I.; 1819, Part I.; 1820, Part I.; 1821, Part I.; 1822, Part I.; 1823, Part I.; 1824, Part I.; 1825, Part I.; 1826, Part I.; 1827, Part I.; 1828, Part I.; 1829, Part I.; 1830, Part I.; 1831, Part I.; 1832, Part I.; 1833, Part I.; 1834, Part I.; 1835, Part I.; 1836, Part I.; 1837, Part I.; 1838, Part I.; 1839, Part I.; 1840, Part I.; 1841, Part I.; 1842, Part I.; 1843, Part I.; 1844, Part I.; 1845, Part I.; 1846, Part I.; 1847, Part I.; 1848, Part I.; 1849, Part I.; 1850, Part I.; 1851, Part I.; 1852, Part I.; 1853, Part I.; 1854, Part I.; 1855, Part I.; 1856, Part I.; 1857, Part I.; 1858, Part I.; 1859, Part I.; 1860, Part I.; 1861, Part I.; 1862, Part I.; 1863, Part I.; 1864, Part I.; 1865, Part I.; 1866, Part I.; 1867, Part I.; 1868, Part I.; 1869, Part I.; 1870, Part I.; 1871, Part I.; 1872, Part I.; 1873, Part I.; 1874, Part I.; 1875, Part I.; 1876, Part I.; 1877, Part I.; 1878, Part I.; 1879, Part I.; 1880, Part I.; 1881, Part I.; 1882, Part I.; 1883, Part I.; 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1951, Part I.; 1952, Part I.; 1953, Part I.; 1954, Part I.; 1955, Part I.; 1956, Part I.; 1957, Part I.; 1958, Part I.; 1959, Part I.; 1960, Part I.; 1961, Part I.; 1962, Part I.; 1963, Part I.; 1964, Part I.; 1965, Part I.; 1966, Part I.; 1967, Part I.; 1968, Part I.; 1969, Part I.; 1970, Part I.; 1971, Part I.; 1972, Part I.; 1973, Part I.; 1974, Part I.; 1975, Part I.; 1976, Part I.; 1977, Part I.; 1978, Part I.; 1979, Part I.; 1980, Part I.; 1981, Part I.; 1982, Part I.; 1983, Part I.; 1984, Part I.; 1985, Part I.; 1986, Part I.; 1987, Part I.; 1988, Part I.; 1989, Part I.; 1990, Part I.; 1991, Part I.; 1992, Part I.; 1993, Part I.; 1994, Part I.; 1995, Part I.; 1996, Part I.; 1997, Part I.; 1998, Part I.; 1999, Part I.; 2000, Part I.; 2001, Part I.; 2002, Part I.; 2003, Part I.; 2004, Part I.; 2005, Part I.; 2006, Part I.; 2007, Part I.; 2008, Part I.; 2009, Part I.; 2010, Part I.; 2011, Part I.; 2012, Part I.; 2013, Part I.; 2014, Part I.; 2015, Part I.; 2016, Part I.; 2017, Part I.; 2018, Part I.; 2019, Part I.; 2020, Part I.; 2021, Part I.; 2022, Part I.; 2023, Part I.; 2024, Part I.; 2025, Part I.; 2026, Part I.; 2027, Part I.; 2028, Part I.; 2029, Part I.; 2030, Part I.; 2031, Part I.; 2032, Part I.; 2033, Part I.; 2034, Part I.; 2035, Part I.; 2036, Part I.; 2037, Part I.; 2038, Part I.; 2039, Part I.; 2040, Part I.; 2041, Part I.; 2042, Part I.; 2043, Part I.; 2044, Part I.; 2045, Part I.; 2046, Part I.; 2047, Part I.; 2048, Part I.; 2049, Part I.; 2050, Part I.; 2051, Part I.; 2052, Part I.; 2053, Part I.; 2054, Part I.; 2055, Part I.; 2056, Part I.; 2057, Part I.; 2058, Part I.; 2059, Part I.; 2060, Part I.; 2061, Part I.; 2062, Part I.; 2063, Part I.; 2064, Part I.; 2065, Part I.; 2066, Part I.; 2067, Part I.; 2068, Part I.; 2069, Part I.; 2070, Part I.; 2071, Part I.; 2072, Part I.; 2073, Part I.; 2074, Part I.; 2075, Part I.; 2076, Part I.; 2077, Part I.; 2078, Part I.; 2079, Part I.; 2080, Part I.; 2081, Part I.; 2082, Part I.; 2083, Part I.; 2084, Part I.; 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LONDON, SATURDAY, NOVEMBER 24, 1866.

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Notes.

"ENGLAND'S PARNASSUS."

Perhaps I may be allowed in "N. & Q." to give a notion of what I am about to do as regards my reprint of *England's Parnassus*, 1600.

All those who take an interest in our early literature are aware that the work was reprinted under the editorship of T. Park in 1814; but few are aware of the additional blunders he introduced into the text. This was certainly needless, because I will venture to assert that, in the 2000 and odd quotations given in the original impression, there are not a hundred, probably not fifty, which do not contain palpable errors and variations from the works from which they profess to be copied. However, Park repeated them all, now and then with a statement in a note of a possible misprint. These mistakes I shall endeavour to set right in every instance where the book cited, in its original shape, has passed through my hands; and thus, in more than a thousand places, I shall be able to restore the true language of the authors. I purchased *Heliconia* (the third volume of which contains *England's Parnassus*) in 1816—exactly fifty years ago—and I have ever since been in the habit of correcting and illustrating it from time to time as I became aware of the necessity.

I am sorry to say that I did not from the commencement record the books from which the extracts were made. I was not at first sensible of the fitness of doing so, but ever since 1820 I have never neglected it. In the original, and in Park's reprint, only the names of poets are given, and not unfrequently given incorrectly—a defect which the editor of 1814 multiplied, sometimes even omitting names altogether: often, too, quotations, which really belong to one author, are attributed to another in cases of the utmost notoriety—such as Drayton for Shakspeare, Daniel for Spenser, Greene for Marlowe and Lodge, &c. These blunders I have remedied in, I hope and believe, all cases, but certainly in many; and wherever it has been in my power I have appended to the name of the old poet the title of his work. In some places it has been out of my power, for the simple reason that the book quoted has entirely disappeared in the lapse of more than two centuries and a half. Other books are of such extreme rarity that I have either never had an opportunity of examining them, or only so hastily and unsatisfactorily that I could make no note from them. Some authors I have taken less pains with because they are in the hands of everybody; but, without having made any very exact calculation, I may state that in more than twelve hundred instances I shall have been able to show the reader of my intended reprint precisely where the extract is to be found, with a particular reference to place or page. Such passages as I have been unable to trace, after long search and inquiry, are of course left as in the original *England's Parnassus*.

No bibliographer, that I am aware of, has ever made the attempt before; and had I not kept it in sight whenever a rare volume came under my eyes during more than forty years, it would have been almost impossible to effect the object.

More than thirty gentlemen have already effectually sent in their adhesion to my scheme by forwarding 1*l.* (by Post-office order), which will more than pay for the first two Parts of my reprint. As I shall strictly limit my issue to fifty copies, I have only room left for seventeen additional subscribers. If I obtain them, as I have little doubt I shall, the expense of print, paper, and transcript will be divided into fifty portions. I do not see how I can complete the undertaking in less than five Parts (say of 120 pages each); so that, I think, two guineas may obtain the whole work for the fifty who favour me with their names and their money, and for them only. It will form a fitting sequel to the six Poetical Miscellanies I have already reprinted, the beauty of which series is indisputable, and the text, as far as I know, faultless.

Concurrently with my Poetical Miscellanies, I may add that I am on the point of commencing a

new series of reprints, distinct from my red and green series, recently completed. My new proposal is to reprint the various and highly interesting tracts and works of such popular writers as Nash, Dekker, Greene, Lodge, Rowlands, Breton, &c. Of each of these I shall, probably, only issue twenty-five copies, to be paid for, as hitherto, by dividing the cost of print, paper, and transcript between the recipients. For this undertaking I have yet only twenty names.

J. PAYNE COLLIER.

Maidenhead, Nov. 16, 1866.

OPENING OF TUMULI IN INDIA.

The interest taken in the opening of the barrows in Yorkshire and other parts of England induces me to inform the Editor of "N. & Q." that similar operations took place in India on the Neilgherry mountains, and in the country at the foot of them, in the years 1844 and 1845, under the direction of an officer of the Madras Artillery, who published the result of his investigations in the *Madras Journal of Literature and Science*, vol. xiv. 1847. He opened forty-seven tumuli and cairns, leaving many more on the peaks of the range unexplored. The tumuli were common circular barrows raised three or four feet above the surface, and low mounds surrounded by slabs set on end, or circles of shapeless stones. Trees of vast dimensions were sometimes found occupying the surfaces of the tumuli, having evidently been planted there to prevent the ground underneath being disturbed by human hands. These burial-places generally contained a chamber formed by flat stones, not fastened together, which enclosed one or more cinerary urns of red earthenware, of elegant shape and ornamented with fillets and mouldings, and closed by a lid of the same material, with a handle representing a warrior on foot or horseback, a bird, or some quadruped. The urns contained charcoal and burnt human bones.

In instances where the chamber was wanting, numerous urns, entire and broken, were scattered at various depths under the surface. Besides the urns, the tumuli yielded iron spear and arrow heads, small bronze and brass basins, gold rings, and painted carnelian beads. Skeletons in the doubled-up position, enclosed in large earthenware jars, were discovered in some of the barrows of the country below the hills. It may be remembered that skeletons in a similar position have been found in opening the English tumuli; and in Mr. W. Thoms' translation of *Worsaae's Primeval Antiquities of Denmark* (London, 1849,) a cut is given of skeletons with their legs doubled under them in a cromlech. The resemblance of the Indian barrows and their contents to similar antiquities in Europe, and the association of both with

cromlechs and other similar remains, suggest they were constructed by a people of the same origin, whose ancestors had migrated from Central Asia, westward into Europe, and southward to India.

"The topes or tumuli of the Punjab or Cabool valley," says Mr. Prinsep, in *Historical Results deducible from Recent Discoveries in Afghanistan*, "seem to be of Scythian origin, and are in all respects analogous to the mounds and tumuli left by invaders of the Scythian and Gothic race in all parts of the world overrun or traversed by them."

Stonehenge only wants an inner mound, and Silbury Hill a peristyle encircling its base, to represent Indian topes or dagobahs. H. C.

THE DUKE OF BEDFORD'S CONSTANTIA, ETC.

A very interesting correspondence, entitled "Echoes from the Continent," appears occasionally in *The Standard*. In the number for October 26, 1866, the following is given on the authority of "one of the few living relics of the French *courtisane* which has so long been proverbial":—

"It was in England, during the French revolution. The Duke of Bedford had given to the Duke of Gramont, an exile, a most splendid dinner—one of those regal banquets which English lords were proud to offer to sovereigns, and which they had the good taste to give to noble refugees. At the end of the dessert a bottle of *Constantia* was brought—a marvellous wine several centuries old. When it was poured out the glasses seemed to contain liquid gold, melted diamonds, a sunbeam. In a word, the Duke of Bedford assured his guest that it was the only wine that could revive the physical and mental strength of Charles Fox, after a stormy debate in the House of Commons, followed by three days and three nights spent in furious gambling and Homeric *ripailles*. His grace made it a point of honour to fill the glass of his guest himself with the Olympian nectar. Gramont tested it, slowly swallowed it, and pronounced it most excellent. His grace in his turn raised his glass to his lips, but let it fall to the ground, exclaiming: 'By Jove, what is that?' His servants ran to him; the bottle was examined, and the perfume it exhaled was interrogated. It was castor oil! You see, the Duke of Gramont had swallowed the nasty drug without wincing. That sublime action went greatly to the honour of the French nobility, and the English court and aristocracy began to think highly of a country where politeness could reach heroism. Moreover, the memorable incident did influence in a great measure Mr. Pitt when he broke up the peace of Amiens."

This can hardly be a personal recollection, as the dinner must have been given about seventy years ago. I wish to know if the story, or anything like it, has been preserved in print. If it is a tradition, variations may have occurred. "*Constantia*" is generally understood to mean a Cape wine, very nice, but not several centuries old, and bearing no external resemblance to castor oil; which, however disguised, would not, I think, suggest "liquid gold, melted diamonds, and a sunbeam." But I have not seen the latter mix-

ture. Who was this Duke of Gramont? Asking for information, perhaps I ought not to offer an opinion on manners; but I cannot see politeness in drinking castor oil, and pronouncing it excellent, which would go far to warrant Johnson's ill-natured line—

"And bid him go to Hell, to Hell he goes."

I hope that an English nobleman would not be gratified, on asking a guest's opinion, by being told an enormous lie. Scribe, in *Le Verre d'Eau*, founds the change of a ministry on the spilling of a glass of water; but I should not believe, on ordinary authority, that the Peace of Amiens was affected by castor oil.

Another "echo" shows the durability of knaveries. I believe ring-dropping is described, in Decker's *Gull's Hornbook*, exactly as it is practised now; and here is an old fraud repeated "this very morning":—

"I was in despair of finding a bit of genuine fun when I fell in with the diplomat in *partibus* you remember, no doubt, who has the repute in Paris of being the *doublure* of the Devil upon *Two Sticks*, and who apprised me that Monsieur —, a rich banker of La Chaussée d'Antin, called this very morning at a celebrated jeweller's and requested the loan of 8000*l.* upon his wife's diamonds, for which he had given 20,000*l.* 'Take the stones to pieces,' said he to the jeweller, 'and put false ones instead, my wife will not know it.' The jeweller did not answer. 'What is the matter? You refuse me then?' 'No. It is already done; your wife came a week ago. I have bought the diamonds from her, and those you hand me are mere paste.'"

I am sorry to see that bad manners continue, and are replied to by bad manners, as in the last century:—

"After dinner,' continued my friend, 'I put in an appearance at the *salon* of a German countess. Tea was on the table, and she was presiding at it almost as an English matron. A baron (there is always a little baron in German circles), either through absence of mind, or *manque de savoir vivre*, mistook his fingers for the tongs to help himself with sugar. The countess, filled with indignation at such a gross impropriety, majestically rose from her seat, walked with a dignified step to the window, opened it, and threw basin and sugar into the street. The baron did not look dismayed; he quietly continued relishing his tea à petites gorgées, and when he had emptied his cup, in his turn he majestically rose up, walked with a dignified step to the window, opened it, and threw cup and spoon into the street.'"

I have heard something very like this, but so long ago that I have forgotten where.

Garriek Club.

FITZHOPKINS.

EDINBURGH BEGGARS IN 1774.—The magistrates of Edinburgh in 1774 issued a proclamation interdicting all beggars from appearing in the streets, under pain of being apprehended and confined in one of the vaults under the new bridge, there to be fed on bread and water.

This arbitrary order was carried into effect, and these wretched holes were for some time tenanted by beggars, until, as I have been told, this species of incarceration was put an end to by a melancholy event. An unfortunate creature, whose mental incapacity ought to have placed him in a fitting lunatic asylum, was picked off the streets and summarily placed in one of these abominable cells, where he was overpowered and partly devoured by the rats, which had from time to time increased to a formidable extent. This fatal event led to an investigation, which caused the magistrates for the future to close the vaults as a place for receiving unfortunate beggars.

This "new bridge" is at present known as the North Bridge, and connects, in the east, the old and new portions of the city. The Theatre Royal, now replaced by the Post Office, stood nearly at the north end, on the east side. J. M.

NELLY GWYN.—In the *Illustrated Family Journal* of Saturday, June 7, 1845, p. 210, is an interesting article on "Stepney Church," in which occurs the following statement:—

"Next are seen a cluster of tombs, standing in the angle formed by the intersection of the south aisle and the base of the tower, one of which is said to be the resting-place of poor Nelly Gwyn, who albeit no saint that we should bend us at her shrine, yet had she about her something of the stuff that sanctity should not be without, even Charity, that covereth a multitude of sins. Rest thee, Nelly!"

How the keen-witted author of *The Recreations of Master Zigzag the Elder* [John Wykeham Archer] came to entertain this flight of fancy, it is now difficult to account. We learn from the biographers of pretty witty Nelly that she died on Sunday, November 13, 1687, and was buried, at her own request, in the church of St. Martin-in-the-Fields on Nov. 17, and that Dr. Tenison was bold enough to preach her funeral sermon. The sermon, unluckily, was never printed, although we are told he said "much to her praise." Not, we may surmise, that the Doctor was quite so eulogistic as Tom Duffett, who in his Dedication of *The Spanish Rogue* to Madame Ellen Gwyn (4to, 1674) congratulates himself that "he is the first who has taken the boldness to tell her in print, that next to her beauty, her virtues are the greatest miracle of the age!" *Euge poeta!*

J. Y.

Barnsbury.

PASSAGE IN SHAKESPEARE: "KING HENRY IV." PART I. ACT I. SC. 1.—

"No more the thirsty entrance of this soil
Shall daub her lips with her own children's blood."

The word *entrance* has given rise to much controversy, and is doubtless a misprint. The correction, however, is not far to seek. The introduction of this play is most intimately con-

nected with what Bolingbroke had been saying at the termination of *Richard II.* There we find him addressing Exton, Richard's assassin, in these words:—

"though I did wish him dead,
I hate the murderer, love the murdered.
The guilt of conscience take thou for thy labour,
But neither my good word nor princely favour.
With Cain go wander through the shades of night,
And never show thy head by day nor light."

Here is a direct allusion to the death of Abel; and in the passage before us brothers' blood crying up from the ground is to be appeased by a crusade to the Holy Land. Cain had been sent to wander forth, but no further vengeance was to be taken—

"No more the thirsty vengeance of this soil
Shall daub her lips with her own children's blood."

J. WETHERELL.

THE ALLEGED CONVERSION OF THE IRISH BISHOPS.—Leaving Dr. Brady's pamphlet in the hands of those who, as I have good reason to know, are well able and willing to give a fair opinion on its contents, I cannot refrain from noticing a strange and apparently unaccountable mistake into which he has fallen. In p. 34 he writes as follows:—"It is not surprising to find Trinity College itself described by Weston in 1568 as 'drowned in idolatry and infidelity'"; and he gives as his authority for the statement a "Letter of Weston to Cecil, dated 3rd of April, 1568," preserved in the State Paper Office. The letter referred to has been abstracted in the *Calendar of State Papers relating to Ireland, 1509-1573*, p. 372; and what do we find there? "The Irish universally drowned in idolatry and infidelity." We can easily perceive the process by which "universally" has been changed into "University," and "University" into "Trinity College"; but that Dr. Brady, who is not a novice in literary investigations, and whose *Records of Cork, Cloyne, and Ross* I have frequently consulted with pleasure and advantage, should be ignorant that Trinity College, Dublin, or the University of Dublin, of which he is a graduate, was not founded until the year 1591 (i.e. not for more than twenty years after the date of the Lord Justice Weston's Letter to Sir W. Cecil), is certainly more than I can comprehend. Quoting the words of a well-known character of modern days, "I pause for a reply." ABHRA.

ROBERT BEAUMONT'S "LOVE'S MISSIVES," ETC., 1660.—I inadvertently stated in your columns (3rd S. iii. 227) that there was an edition in 1639. I was led into the error by having at that time in my hands a copy of the book wanting the true first title, and with a half-title, which occurs in the body of the volume, substituted for it, some person having inserted in exact facsimile of print at the foot of it the words, "Printed in the year

1639." The fraud was so ingeniously contrived as to defy detection on a cursory view. There are only the editions of 1660 and 1669.

W. CAREW HAZLITT.

EDWARD DERING, THE PURITAN: VERSES BY T. N.—On the last page of Dering's "Lectures upon the Epistle to the Hebrews" (*Works*, n. p. or d. 8vo, [1576]) occur the stanzas which I subjoin. At first I fancied that they might be by Thomas Newton *Cestriensis*, whom we must call the *Elder* to distinguish him from a second person of the same name flourishing a little later on. But they are more in the style of Thomas Norton, part-writer of *Gorboduc*, 1565, and translator of several of the Psalms in the version of 1562. If they be his they have been overlooked by biographers and bibliographers:—

"Dering, in earthly life thy heavenly voice did teach
The ruth of sinnes, the trueth of endless grace:
And with thy voyce thy life conspired to preache
The praise of God with longing to embrace
The sweete delights wherein his Sainctes abound:
O blessed Organ of so noble sound.

"When thou didst cry repentant griefe for sinne,
When with inspired breath from ghoste diuine
Thy mouth powrd forth what heart did feele within
Thy deepe desire to drawe men to incline
Their listening soules vnto the healthfull words:
O happie they that turnd vnto the Lord.

"And when thou didst his mercie sweete proclaime,
And didst with thankfull and delitefull voyce
Set forth the honour of his sauing name,
To quench dispaire and make the heart reioyce:
O happie hearers of so ioyfull newes,
Vnhappie wretches that such ioyes refuse.

"O happie thou and all that shall with thee
Well followe Him that ledde and is the waye:
They followe well whom Hee hath blest to see
The path and trust, the guide that cannot stray.
Oh well he liued whom God did so apply:
Oh well hee dyed that liues eternallie.

"Wee thanke our God for thee and for thy life,
And for the good that he by thee hath wrought,
Thy speech thy trauaile in his seruice rife,
Thy writings left whereby wee stil be taught.
And in thy death Gods holy name be blest:
O blessed dead that in the Lord doe rest.

"T. N."

W. CAREW HAZLITT.

EPITAPH IN LANGFORD CHURCH, BERKSHIRE.—The following epitaph, which I recently copied from a mural tablet in this church, has, I think, never appeared in print. For its quaintness and simplicity it seems deserving of notice:—

"Within this little howse three Howses lye,
John Howse, James Howse, the short-liv'd twins, and I
Anne, of John Howse once the endeared wife,
Who lost mine own to give those babes their life.
We three, though dead, yet speak, and put in mind
The husband, father, whom we left behind.
That we wer howses only, made of clay,
And call'd for could no longer with him stay;

* Edward Dering died June 25, 1576.

But wer layd here to take our rest and ease,
By death, who taketh whom and where he please.
A.D. 1691."

HENRY T. RILEY.

FILLS: FILL-HORSE.—It is perhaps worth noting that the words *fills* (in *Troilus and Cressida*, Act III. Sc. 2) and *fill-horse* (in the *Merchant of Venice*, Act II. Sc. 2), are mere corruptions of *thills* and *thill-horse*. The *thills* are the shafts of a waggon, and the *thill-horse* the shaft-horse; see Wright's *Provincial Dictionary*, which gives, besides these, the words *thiller* (a shaft-horse), *thill-hanks*, and *thiltugs*—the two latter referring to the leather thongs and chains attached to the collar of a shaft-horse. Compare—

"He sent for lance-wood to make the *thills*," &c.

O. W. Holmes, *The Wonderful One-hoss Shay*.

The A.-S. *thill* means, a beam, a plank; *thillian* is, to plank, to floor; and *thilling* is, planking, flooring. Since *th* in Saxon becomes *d* in German, we have here the German *diele*, a plank, a deal-board; and *diele* (verb), to plank, floor.

WALTER W. SKEAT.

Queries.

GLOSSARIAL QUERIES.

Will any of your correspondents who are more learned in ancient monastic dress than I am kindly elucidate the words italicised in the following extract?—

"Quod secundum singuli fratres recipiant de camera tunicam spissam et tenuem, *pelliceas* et *pedules*, *stamina* et *femoralia*, caligas spissas et tenues; *froccum* vero et cucullam semel quilibet ad minus recipiet per annum, *jornalia calceamenta* infra annum et dimidium semel recipiant, et infra quinque annos *botas fultratas*, *paria langellorum* in quarto anno ad minus recipiant. *Penula* sint agnina, catulina," &c. &c.

And with regard to agricultural terms used in the thirteenth century, what is this?—

"Et de predicto campo possunt *inhokari* quolibet secundo anno quadraginta acra et valet inde commodum eo anno decem solidos."

In an extent of the manor of King's Barton, in Gloucestershire, temp. Henry III., I meet with the following peculiar expressions, which I cannot at all explain, neither does any glossary or dictionary appear to help me in the slightest degree:—

"Walterus Menske tenet dimidium virgatum terre de antiqua tenura, reddendo inde octo solidos, unam gallinam ad Natale de pretio unius denarii, et in vigilia Beati Johannis Baptiste de *Wicenesweddinge*, et valet obolum."

"Johannes Crabbe tenet unum quarterium terre de antiqua tenura, reddendo inde quatuor solidos, et unam gallinam ad Natale Domini de pretio unius denarii et *Wicenesweddinge*, et valet obolum."

"Et debet quoddam *Wicenesweddinge* in vigilia Beati Johannis Baptiste, et valet obolum, et dabit unam gallinam ad Natale Domini de pretio unius denarii, et propter

illam gallinam consueverunt habere de bosco domini regis unam summam bosci quae vocatur *dayesem*."

"Item debet dicta dimidia virgata terre per annum octo denarios de redditu assiso qui vocatur *hutenesel-ver*."

If any of your correspondents are able to explain these words, and to give other instances of their use, I should feel much indebted to them.

Also, what is a "lundinarius," as a tenant of land; and the "lundinarium" which he holds?

In an extent of the manor of Chireham, in Gloucestershire, the land is thus classified:—

1. "Holders of virgates. 2. Penilond ad vitam et ad voluntatem domini. 3. Med'. 4. Honilond. 5. Consuetudinarii. 6. Lundinarii. 7. Coterelli."

What is No. 2, "penilond"? I have found the word used as late as the reign of Elizabeth. "Honilond" explains itself. It is land which pays rent in so many *lagenae mellis*; but "penilond" must mean something more than land which pays rent in money or pence.

While on the subject of glossary words, may I suggest that the numerous terms which I know, from a tolerably wide experience, your readers must constantly meet with in mediæval literature, and which need explanation, be sent to "N. & Q." They will be acceptable to many readers, and they will form a valuable supplement to the glossaries and dictionaries in common use, which, though very useful, are far from being exhaustive. Ducange and Spelman are now sadly behind the age, but their defects may be remedied to a certain extent by judicious cooperation on the part of your correspondents.

W. H. HART, F.S.A.

Folkestone House, Roupell Park, Streatham, S.

ILLUMINATED MISSAL.

I have three leaves of what must have been a very beautifully illuminated missal, or Book of Hours; and I should be glad if any reader of "N. & Q." could help me to identify them with the original work to which they belonged. The subjects are, St. Catherine, St. Adrian, and the Adoration of the Magi. But I will endeavour to describe one of them, and take St. Catherine for the purpose.

The size of the vellum page is 9×6½ inches; the size of the picture, 4½×3½ inches. The saint is represented crowned, and with a golden nimbus; holding in her right hand a sword, whose point rests on the floor; at her left foot, a broken wheel; and the head and shoulders of a prostrate male figure, partially concealed by her robe, which is purple semée with golden stars, and lined with ermine. On her right side an angel, kneeling, holds a palm branch in the right hand. A circular canopy over the saint's head; and the walls of the apartment are ornamented with a mosaic pattern in diamonds and Gothic panelling. There is a broad space underneath the picture, half of which is filled

with the capital letter C, illuminated: the design consisting of branches of trefoil, purple on gold ground. The remainder is filled with the commencement of what, I suppose, must be called a hymn to the virgin saint. The letters are Old English:—

[In red] "Memoria de Sancta KATHERINA.
[Black] Aude, virgo KATHERINA."

On the reverse of the page:—

"Quam refulsit lux diuina
Ter quaternis noctibus
Gaude nam tua doctrina
Philosophos a ruina
Traxit ab erroribus
Gaude quia mernisti
Confortari voce xristi
Post preces diuinitus
Gaude que lac emisisti
Quia virgo permansisti
In corde radicitus
Gaude tandem coronata
Et in syna venerata
Olei stillamine
Esto nostra advocata
Apud deum virgo grata."

The initial Gs are illuminated, and after each line, except the first and third, there is a small oblong space illuminated also.

The margins of the page around the principal subject are covered with an arabesque pattern, consisting of foliage and flowers, in purple, green, and gold. In the upper corner, on the right hand, sits a golden pheasant or macaw: lower down, a human figure, issuing from a flower, with a hand-bell in each uplifted hand. At the bottom, a non-descript bird sits with a mouse in its claw; and at the opposite side, a figure composed of the upper part of a man's body, with what seems to be some kind of musical instrument in his hand, and the hind part of a deer.

The whole is extremely well executed, and rich in gold and colours. The designs in all three are varied, but are equally quaint and beautiful.

Can they be portions of the *Horn* "in usu Sarum"? W. W. S.

WILLIAM PRESTON, M.R.I.A.

Mr. Preston was a man of great literary attainments, and is remembered as the author of *Poetical Works* (2 vols. 8vo, Dublin, 1793) and other publications. In Whitelaw and Walsh's *History of the City of Dublin* (1818), vol. ii. pp. 1210-12, there may be found a brief but interesting biographical sketch, from which I make the following extract:—

"He left behind him unpublished plays, poems, and letters, comprising a correspondence with some of the most eminent characters of his day both in England and Ireland. Two years after his death [which occurred in January, 1807] proposals were printed to publish the poems [which appeared in an 8vo volume, Dublin, 1809, under the title of *Posthumous Poems*], to which were to be

prefixed a copious account of his life, and a critique on his writings; the life and critique were omitted, and we believe the present Sketch is the only biographical notice of this excellent scholar published since his death in [Dublin] his native city."

Preston was a distinguished dramatic writer, his drama, called *Democratic Rage*, and founded on the events of the French Revolution, having proved most successful; he was likewise a principal contributor to a work well known in its day, entitled *Pranceriana*, of which (as I may here take the opportunity of noting for the information of those who are curious in such matters) he wrote Nos. 16, 24, 25, 29, 31, and 33; and several able essays by him were printed in the *Transactions* of the Royal Irish Academy. In short, his mind was highly cultivated and richly stored with Grecian and Roman literature. Probably there was not a more elegant or accurate classical scholar in the United Kingdom; while to this was added an extensive knowledge of modern languages, and an intimate acquaintance with the poets and writers of his own and other countries. Is it not strange, then, that I cannot find any account of him and his writings in Wills' *Lives of Illustrious and Distinguished Irishmen*, though some who, at least in my opinion, were not his equals, have been very properly admitted into that trustworthy and useful publication?

Has any biographical notice of William Preston appeared in print since the publication of Messrs. Whitelaw and Walsh's *History*? and if so, where may I find it? * If no such notice has been published, I would suggest the propriety of speedily filling up this blank in the biographical literature of Ireland. I am also very anxious to know what has been the fate of the letters referred to in the extract I have given; as I feel assured that if extant, and not in print, many interesting particulars would be brought to light by their publication. ABHBA.

ANONYMOUS.—I should be glad to know who was the compiler of *The Anniversary Calendar, Natal Book, and Universal Mirror*, 2 vols. 8vo. London, Wm. Kidd, 1832.

WILLIAM HARRISON.

Rockmount, Isle of Man.

"THE BATTLE OF THE TOOTH-PICKS."—Is this the name of an old play, or an event in politics? Can any one enlighten me?

RALPH DE PEYERELL.

VENERABLE BEDE.—The Church of Rome appears to keep Oct. 29, instead of May 27 (as is directed in the Calendar of the Church of England), in memory of this eminent man, whose holy life and learned works have made "Jarrow"

[* There is a short biographical notice of William Preston in the *Dublin University Magazine*, xlv. 146.—Ed.]

famous. Will any of your correspondents give the reason for this discrepancy in the observance of the two Churches in reference to this point?

E. H. A.

PRINCE FERDINAND OF BRUNSWICK.—Mention is made by your correspondent SIR HENRY ELLIS (3rd S. x. 292), of Prince Ferdinand of Brunswick. Can any of your readers give me any information about him? The anecdote quoted from Mrs. Bank's MSS. gives no date. A picture of the prince is in this house, and I shall be grateful to anyone who will tell me who he was, and what he did.

L. A. M.

Hedingham Castle.

CAMPBELL'S "HOHENLINDEN."—The peculiar metre of this piece is, of course, known to your readers. Three lines rhyme together in each stanza, and then the fourth lines of all the stanzas seem intended to rhyme together. The terminating sound of these fourth lines is shown by that of the first stanza:—

"Of Iser rolling rapidly."

Now the only stanza of which the above description does not hold, is the last: the fourth line of which runs—

"Shall be a soldier's sepulchre."

I have heard it maintained by a critic of great literary eminence, that Campbell meant the last word to be pronounced "sépulchry," and not "sépulcher," as it is ordinarily spoken. I would ask, therefore, if such a pronunciation was ever in vogue in the north country or elsewhere? or if there is any authority, besides this poem, for supposing that Campbell so pronounced the word? Certainly the ear demands a sound corresponding to that of the other fourth lines: so much so, that I have seen this line sometimes absurdly printed:

"Shall be a soldier's cemetery."

G. R. K.

CHRISTCHURCH, OXFORD.—How and when did this college become possessed of the rectorial tithes of the parish of Myfod and several adjoining parishes in Montgomeryshire? Dugdale's *Monasticon* does not give the information.

M. C. J.

JOHN CLARK, author of *The Tuscan Astronomer*, a Drama, 1850 (printed by Brown, St. James's Square, Edinburgh); *The Tournament*; *Glances at Character*. Can any of your readers in Edinburgh give me any information regarding this Scotch poet and his works?

R. I.

THE COMET OF 1811.—Such of the readers of "N. & Q." as remember the comet of 1811 will probably own that in splendour and magnificence it far exceeded any which has since appeared. I will be glad to be informed at what *previous* period it was visible; i. e. what is the length of its periodic revolution? There is a full account of comets in the last edition of the *Encyclopædia*

Britannica (voce "Astronomy"), but so far as I can observe, it says nothing on the subject of my query.

G.

Edinburgh.

COPSE.—What does this word signify in the following lines by Grahame?—

"Nature gives a parting smile—
As yet the blue-bells linger on the sod
That copse the sheepfold ring."

W. R. TATE.

A DIGHTON QUERY.—Who was the original of a coloured print representing a somewhat portly Quaker gentleman, holding in one hand a small parcel of bills—"drawn, etch^d, & pub^d by Rich^d Dighton, 1820. London, Pub^d by Tho^s McLean, 26, Haymarket, 1824"—Legend: "They'll be done, we are obliged to thee"?

St. Tho.

Philadelphia.

JOHN EDWARDS, D D., has an article devoted to him in Kippis's *Biographia Britannica*, vol. v. p. 543, London, 1793. Dr. K. says in the article:

"We solicited information concerning him through the medium of the *Gentleman's Magazine*. The consequence of this was, our being favoured by an anonymous benefactor with a manuscript life of him."

And in the Preface, in the enumeration of his serviceable correspondents, Dr. Kippis specifies "an anonymous benefactor, whom I have reason to believe to be a person of very high rank in the Church." Who was this clerical correspondent? and is the manuscript life of Dr. Edwards still extant and accessible?

D. C. A. A.

FRENCH BOOKS ON ENGLAND.—What French books have been lately written on England? Which are the best, and by whom published; and have any of them been translated into English?

ENQUIRER.

DANIEL GIRTON.—At the end of the last century, or the beginning of the present, this gentleman published a small volume entitled *The New and Complete Pigeon Fancyer*. He is described in it as "Daniel Girton, Esq. of the county of Bucks." Can any reader inform me of any biographical particulars relative to him?

G. W. J.

LINE FROM TENNYSON: GRIG=GRASSHOPPER? The following line occurs in "the Brook":—

"High-elbowed grigs that leap in summer grass."

Of course it is grasshoppers that are here spoken of. Is the word *grig* a provincial term for the insect? If so, where is it in use? I do not find it thus quoted in dictionaries. *Grig* is the common term for young eels, and it is from their lively wriggling movements that the simile "as merry as a grig" is commonly supposed to have originated. That the phrase was originally "as merry as a Greek" seems so absurd a notion that one is

surprised to find it gravely entertained by Richardson. The familiar proverbs and similes of daily life originate with the common people, who now know little enough, and formerly knew nothing, of the Greeks and their dispositions. Richardson refers his readers to Nares as favouring the substitution of *Greek* for *grig*; but the quotations which Nares brings forward in support of this theory really tell against it, for they are all passages in which there is a play upon the word *Greek* as if it should be pronounced *grig*, after the fashion of that wretched punning which passed for wit among our Elizabethan ancestors.

If *grig* be really a provincial term for grasshopper, the aptness of the simile, "as merry as a grig," becomes at once evident; for nothing can be more suggestive of joyousness than this insect's swift leaps and lively chirp. JAYDEE.

GYPSIES.—A writer in the late number of the *Atlantic Monthly* maintains this people to be not of Asiatic but of European origin, while assenting to the similarity of the Romany, Hindoo, and Sanscrit languages, as well as of the complexions, dispositions, and habits of the peoples. He asserts their origin to be Bohemian, of the three bodies of Hussites, called on the death of John Ziska or Tschisika, "the orphans," or orphan children of Ziska; and that through a clumsy pronouncing of "Tschischka," the name "Gypsy" is found. What answer will Borrow give?

SETH WAIT.

INSCRIPTION AT CHAMPÉRY.—I read in *The Churchman* of Oct. 25, 1866, as follows:—

"Over the church door (at Champéry) is the following curious inscription—a sort of puzzle:—

"Quod an tris dul pa
guis ti cedine vit
Hoc san Chris mul la."

This appears to me to represent two imperfect hexameters, thus:—

"Quod [— —] anguis tristi dulcedine pavit,
Hoc [— —] sanguis Christi mulcedine lavit."

If my solution be correct, what are the missing syllables? And if it be not correct, what other solution is there? It will be noticed that the middle term (so to speak) does not occur in the first column, which is a doublet and not a triplet.

A. J. M.

KINGS' CHAPLAINS, CHAPLAINS OF THE ROYAL FAMILY: THE LORDS SPIRITUAL AND TEMPORAL, ETC.—Are there any privileges attached to these chaplains? What are the advantages in being chaplain to a nobleman? Have they any addition to their robes or vestments as a mark of honour? The number appointed is limited by Act of Parliament, and varies with the rank of the peer.

QUERENS.

LUTENIST OF A CATHEDRAL.—

"A set of Madrigals and Pastorals of 3, 4, 5, and 6 parts, apt for violls and voices: newly composed, Francis Pilkington, Bachelor of Musick and Lutenist and Chaunter of the Cathedral in Chester."

What is the meaning of *Lutenist*? What was his office? JOSEPHUS.

"MURDER WILL OUT."—Is not Chaucer the author of this phrase? In his "Nonnes Preestes Tale" is the line—

"Mordre wol out, that see we day by day."

Is an earlier instance known?

W. H. WILLIAMS.

ROUTIER'S HALFPENCE.

"Routier, who had coined for Charles and James II., being a Jacobite, made King William's halfpence so that the back part of the head represented a satyr's face with horns. For this he was turned out of his office, and going to France, was employed in the French Mint."—*London Magazine*, June, 1737, p. 309.

Is the above true, and if so, are any of the halfpence in question now extant?

H. A. KENNEDY.

Gay Street, Bath.

MARY SEYMOUR: SIR E. BUSHEL.—Strype and Lodge state that this daughter of Queen Catherine Parr by Sir Thomas Seymour, Lord Sudeley, died young; but Miss Strickland says that this Mary Seymour married and had a daughter by Sir Edward Bushel. Can any reader of "N. & Q." inform me who was this Sir E. Bushel, and where he resided or died? G. W. J.

THE STAR CHAMBER.—Can any of your readers refer me to any cases in the Star Chamber? I have consulted Rushworth, *Archæologia*, the *Harl. and Lansd. MSS.*, *Hudson, Lambard, Crumpton, State Trials, Rawlinson's MSS., Crookes' Reports*, and the *Domestic Calendars* at the State Paper Office. I cannot meet with F. Tate's book on the Star Chamber.

JOHN S. BURN.

The Grove, Henley.

SCHWABACHE SCHRIFT.—What modification of the German alphabet is it which is designated "Schwabache Schrift"? I find from the map that "Schwabach" is a small town in Bavaria.

C. Q. R. M.

SUNDY QUERIES.—Can any of your readers help me to information on the following matters?

1. What was the date of the plague of Orchomenos?

2. In what work of Cicero does this passage occur?—"Ut illud quo vescatur Deum esse putet."

3. The passage in a writing of Philo in which he seems to name Buddha.

4. What "collection" is alluded to in the fol-

lowing remark, which I have met with in a number of the late *Revue Germanique*?—

"Martial avait édité une collection de *Xenies* qui existe encore, et qui dans l'édition la plus récente (celle de Teubner) remplit quatorze pages."

C.

AUGUST WALBANCK. — I have a manuscript by this name, dated 1686. Who was he? G.

WILLIAMS, WATER-COLOUR PAINTER. — I am possessed of a large water-colour drawing, 30 inches by 24, representing a mountainous scene with a rocky waterfall. It is painted with great freedom, and in a low tone of colour. It bears the name of "Williams, 1802." Who was he, and where did he paint? G. H. OF S.

Queries with Answers.

THE EARLIEST CHURCH IN BRITAIN. — Upon what spot is it supposed to have been erected?

BEDE.

[Without accepting all the ancient historical notices of Glastonbury, there can be no doubt that one of the earliest—if not the first—Christian church was erected on that memorable spot. It is but reasonable to suppose, that where the voice of tradition has been strong, unvarying, and continued, it contains at least the outlines of truth. Many of our early historians speak of the church of Glastonbury as the first that was erected in Britain: hence we frequently find it called "The first land of God"; "the first land of saints in England"; "the beginning and fountain of all religion in England"; "the tomb of the saints"; "the mother of saints"; "the church founded and built by our Lord's disciples," &c. Southey thinks that this tradition is deserving of credit, because it was not contradicted in those ages when other churches would have found it profitable to advance a similar pretension.

The first temples in which the Saviour was worshipped were humble, as were his first worshippers. They had probably few pretensions to architectural merit, and were very inferior to the magnificent structures which rapidly arose in the principal cities as soon as Christianity had become the religion of the empire. Sir Henry Spelman, in his *Concilia Britannici*, 1639, i. 11, has given an engraving of the Glastonbury church, as he collected it from a plate which was fixed in a pillar of the new church, and preserved after the demolition of that monastery. It is also engraved in Sammes's *Antiquities of Ancient Britain*, fol. 1676, p. 213; in Phelps's *Somersetshire*, pt. i. p. 40; in *Scenes and Sketches from English History*, p. 314; and in *The Evangelical Register* for Feb. 1839, p. 48. The length of it was sixty feet, the breadth twenty-six. The walls (according to Malmesbury) were made of twigs wended and twisted together, after the ancient custom in which kings' palaces were built. Professor Willis, in *The Architectural History of Glastonbury Abbey*, p. 5, 8vo, 1866, after narrating the early tradi-

tions of this church collected by William of Malmesbury, remarks, that "one fact can be certainly derived from them, namely, that there existed on the spot which is the scene of the tale, a structure of twisted rods or hurdles, which was believed to have been built as a Christian oratory, and reported to be the earliest church erected in Britain. Also, that it especially bore the name of *Vetusta Ecclesia*, the 'Old Church,' and was dedicated to the Virgin Mary. To show the veneration in which the structure itself was held, the chronicler records, that 'according to the traditions of the fathers, St. Paulinus, Archbishop of York, clothed the Old Church, which before was made of intertwined rods, with boards, and covered it with lead from the top to the bottom.'"]

RURAL DEANERY OF CHRISTIANITY. — I observe in a local newspaper that the clergy of Exeter are accustomed to style themselves as of "the Rural Deanery of Christianity." Will you, or any of your correspondents, explain this title?

LAYMAN.

[The *Christianitatis Decanus* was the Dean who presided over the clergy of a particular district. "Christianitatis Decanus, qui in suo districtu præest Christianitati. *Philippus, Decanus Christianitatis Stampensis* [d'Etampes]. "*Vocato ad hoc Decano Christianitatis loci.*" (Du Cange, 1842.) Hence, the Dean of Christianity and Rural or Urban Dean, is one and the same officer, who formerly had a district of ten churches in the country or city, within which he exercised a jurisdiction of great advantage to ecclesiastical discipline. "The men of this dignity," says Bishop Kennett, "were also called *Archpresbyteri*, because they had a superintendence or primacy over all their college of canonical priests; and were likewise called *Decani Christianitatis*, because their chapters were Courts of Christianity, or ecclesiastical judicatures, wherein they censured their offending brethren, and maintained the discipline of the church within their own precincts. But now both these titles of Archpresbyter and Dean of Christianity were equally, and indeed more commonly, attributed to the Urban or Rural Deans. . . . The antiquity of these Deans of Christianity was much greater, and their office more honourable, than that of Archdeacons, who were at first employed by the Bishops in more servile duties, and always in subservience to the Urban or Rural Deans, to whom they were as much inferior as their order of deacon was to that of priest."—*Parochial Antiquities*, edit. 1695, pp. 635–639. Consult also Dansey's valuable work, *Hora Decanica Rurales*, 2 vols. 4to, 1844, *passim*.]

TRUG WHEAT. — There is, in the parish of Leominster, a payment of the nature of tithe, which is known as trug wheat — *truga frumenti*. What is the meaning and derivation of the word *trug*?

A. J. M.

[Blount, in his *Law Dictionary*, fol. 1717, has given the following explanation of this word: "TRUG, or TRUG-CORN. 'Tres Trug frumenti vel avenæ faciunt 2 bushela infra Prebendam de Hunderton in ecclesia Heref.'"]

de temp. Edw. III. In the Black Book of Hereford we find *truga frumenti* for that measure of wheat; and at Lempster [Leominster] at this day the vicar has *trugcorn* allowed him for officiating at some chapels of ease (as Stoke and Docklow) within that parish. Haply it may come from the Saxon *Trog*, which signifies a great hollow vessel or trough. This payment is now transferred to the incumbent of those churches.]

QUOTATION.—I should be obliged to any one of your readers who would furnish me with the reference to the following lines in the original:—

"One half his prayer with Jove did favour find,
The other half he whistled down the wind."

I have an impression that they are in the *Æneid*, and that this English version is in one of Scott's novels. But I may be mistaken. C. B.

[A similar idea appears both in Homer and Virgil: in Homer, *Il.* xvi. 250, when Achilles had prayed to Jupiter:

"Τῷ δ' ἔτερον μὲν ἔδωκε Πατὴρ, ἔτερον δ' ἀνέευσε."
["To him Jove granted part, and part denied."]

—Again in Virgil, *Æneid*, xi. 794, when Arruns had prayed to Apollo:

"Audiit, et voti Phœbus succedere partem
Mente dedit, partem volucres dispersit in auras."

["Phœbus heard, and granted a part of the prayer; but a part he scattered to the winds."]

Scott (*Waverley*, chap. xliii.), when quoting these lines from Virgil, says:

"When the Baron of Bradwardine afterwards mentioned this adieu of the Chevalier, he never failed to repeat, in a melancholy tone,—

"Audiit, et voti Phœbus succedere partem
Mente dedit, partem volucres dispersit in auras,"—

which, as he added, 'is well rendered into English metre by my friend Bangour:

'Ae half the prayer wi' Phœbus grace did find,
The t'other half he whistled down the wind.'"]

Replies.

A BISHOP AND PHYSICIAN WANTED.

(3rd S. ix. 72, 204.)

I think the Bishop is Warburton, who, in his attempt to prove the *Asinus Aureus* a moral and religious allegory, says:—

"Lucius makes a choice very different from that of Hercules. He gives a loose to his vicious appetite for pleasure and magic, and the crimes into which they lead him soon end in his transformation to a brute."

On this is the following note:—

"He had promised to observe Byrrhæna's monitions, and to return to her again: but a circumstance of immoderate mirth intervening, he found in himself a more than ordinary aversion to keep his word. *Ad hæc ego formidans et procul perhorrescens ipsam domum ejus, &c.*

This is a fine circumstance, nothing being so great an enemy to modesty and chastity (figured in the person of Byrrhæna) as immoderate mirth."—*Divine Legation*, b. ii. s. 4, vol. i. p. 309, ed. 1755.

Anyone reading this, and not having read Apuleius, would suppose that Lucius had indulged in immoderate mirth. I will state the facts as briefly as is respectful in trying to show that so great a writer as Warburton is wrong. Byrrhæna is a lady of good position, who has invited Lucius to become her guest. His curiosity about magic, and his attachment to Fotis, induce him to prefer the mean accommodation at Milo's. Byrrhæna warns him against the magical practices of Milo's wife Pamphila. I have nothing to say to Byrrhæna's disadvantage; but she is hardly the personification of modesty and chastity, considering the free stories told at her table, where Lucius gets so elevated as to mistake three wine-bags for robbers, and that he has resisted and killed them. For this he is tried with the utmost solemnity before the whole city and condemned to torture and death. His sufferings are real to himself, but comic to the audience, like Keely's in *Twice Killed*. On being forced to uncover the corpses, he sees the joke, and does not like it or laugh at it; nor does he recover his spirits when the magistrates offer him honours and a statue for his services at the anniversary of the god of Mirth. Even at night he is sorrowful, and though he treats Fotis lovingly, he does not laugh.

The whole of the passage partly cited by Warburton is:—

"Et ecce quidam intro currens famulus, 'rogat te,' ait, 'tua parens Byrrhæna, et convivii, cui tu sero desponderas, jam appropinquantis admonet.' Ad hæc ego formidans et procul perhorrescens etiam ipsam domum ejus, 'quam vellem,' inquam, 'parens jussu tuis obsequium commodare si per fidem liceret id facere. Hospes enim meus Milo, per hodierni diei presentissimum numen adjurans efficit, ut ejus hodiernæ cœnæ pignerarer: nec ipse discedit nec me digredi patitur.'"—*Lib. iii. tom. i. p. 186, ed. Paris, 1787.*

His dislike to Byrrhæna may be accounted for by his belief that she was cognizant of the cruel practical joke. For this he had good reasons, as on parting the evening before, she said:

"Solennis dies a primis cunabulis hujus urbis conditæ crastinus advenit, quo die soli mortalium sanctissimum Deum Risum hilari atque gaudiali ritu propitiâmus. Hunc tua præsentia nobis officii gratiorem. Atque utinam aliquid de proprio lepore latificum honorando Deo comminiscaris, quo magis pleniusque tanto numini litemus."—*Id. lib. ii. p. 138.*

I do not complain of Warburton for trying to squeeze a clumsy allegory out of what is perhaps the most charming fiction of antiquity; but he must have read it very carelessly if he thought Lucius guilty of immoderate mirth. So far as this example goes, we may laugh heartily without fear of making ourselves asses. FITZHOPE.

Garrick Club.

MAY FAIR: THE NEW WELLS.

(3rd S. x. 291.)

Whilst uniting with A. A. in the desire to ascertain the date of the ultimate suppression of May Fair (see 3rd S. x. 291), I wish also to learn the period of its revival after the suppression in 1709. John Carter, the antiquary, who contributed to the *Gentleman's Magazine* for 1816 a very interesting account of the fair as he remembered it in the height of its attraction, fifty years earlier (which is quoted at considerable length by Hone, *Every-day Book*, i. 572), stated that its final suppression was procured by the then late Lord Coventry (who died in 1809) soon after he came to reside in Piccadilly, in the house (No. 106) at the corner of Engine Street. Mr. Peter Cunningham (*Handbook for London*, sub. voce "Piccadilly,") informs us that his lordship purchased that house in 1764.

Besides the above dates, I should like also to elicit some information concerning a particular establishment in May Fair. Towards the middle of the last century, the fashion of frequenting mineral springs or wells was at its height; and to meet the demand which consequently arose, many places of entertainment were opened, under the designation of "Wells," in the suburbs of London. One of these was called "The New Wells in May Fair." I find, in the *London Daily Post and General Advertiser* of Saturday, December 17, 1743, the following advertisement relating to it:—

"MAY-FAIR.

At the NEW WELLS in May-Fair, on Monday next will be perform'd

Several New Exercises of Rope-Dancing, Tumbling, Vaulting, and Equilibres.

Rope-dancing by Mons. Janno, Mons. Movre, and Mr. Hough. Dancing by Mr. Carney, Mrs. Jackson, the two Masters and Miss Granier, Miss Jones, Mr. Chettle, Mr. Hayes, and Mrs. Hough. Several New Songs by Mr. Brett and Mr. Cunningham. With several New Equilibres by the Russia Boy, who performs several surprising New Ballances. And the diverting Performances of the famous BATH MORRIS-DANCEERS.

To which will be added, Several new Scenes in Grotesque Characters, call'd

THE SAILOR'S PROGRESS;

OR

The Humours of WAPPING and STEPNEY.

The Character of Harlequin by Mr. Hayes; Columbine, Mrs. Hough; Squire Noodle, Mr. Chettle; Lolpop, Mr. Hough; Sailors by Mr. Cunningham, Mr. Carney, and Mons. Granier; Stepney Landlady, Mrs. Doublechalk; Miss Brazen, Miss Jones; Miss Lovell, Miss Smith; Miss Dawdle, Miss Evans.

The whole to conclude with a diverting Dance, call'd THE HUMOURS OF THE TIMES.

To begin every Evening at Half an Hour after Five o'Clock.

*. Every One to pay a Shilling at the Door and take a Ticket, which Ticket will be taken for a Shilling in the Reckoning.

Places for the Boxes to be taken at the Bar of the Wells."

The names of some of the performers in this advertisement are likewise to be found in the Sadler's Wells announcements of the same period.

Can any of your readers say in what part of May Fair "The New Wells" was situated? when it was opened, and when closed?

I am informed that a well, supplied by a spring, formerly existed behind the publichouse at the corner of Curzon and Clarges streets, called "The York Arms," and that it has been filled up within the present year; and also that a similar well is, or was, to be found behind one of the houses in Sun Court, but my informant does not know whether these wells were of a mineral kind or not. Carter says that the second story of the market-house (in Shepherd's Market) was used as a theatre during fair-time. Could this have been the theatre attached to the New Wells? I shall be glad of any information on the subject.

W. H. HUSK.

"PASSAGE OF AN APPARITION, 1665."

DEFOE'S "LIFE OF DUNCAN CAMPBELL."

GILBERT'S "HISTORY OF CORNWALL."

MRS. BRAY'S "TRELAWNY OF TRELAWNE."

(1st S. i. 241.)

It seems worthy of a "note" that any inquiry printed in the early part of the very first volume of "N. & Q." should have remained unanswered seventeen years. If you think it worthy of another, that an answer be now given, the following extract from my unfinished *Life of Daniel Defoe* is very much at the service of your readers. I have only to premise that Defoe was the author of a book published on April 30, 1720, entitled—

"The History of the Life and Adventures of Mr. Duncan Campbell, a Gentleman who, tho' Deaf and Dumb, writes down any Stranger's Name at first Sight, with their future Contingencies of Fortune," &c., &c.

EXTRACT:—

"On the 18th of June, 1720, there was published a pamphlet of two and a half sheets, entitled 'Mr. Campbell's Pacquet, for the Entertainment of Gentlemen and Ladies. Containing: I. Verses to Mr. Campbell, occasioned by the History of his Life and Adventures. By Mrs. Fowke, Mr. Phillips, &c. II. The Parallel, a Poem, comparing the Poetical Productions of Mr. Pope with the Prophetical Predictions of Mr. Campbell. By Capt. Stanhope. III. An Account of a most surprising Apparition; sent from Launceston in Cornwall. Attested by the Rev. Mr. Ruddle, Minister there. London: Printed for T. Bickerton, at the Crown in Paternoster Row, 1720.'

"It is only with the *third* section of this pamphlet that I have now to do. It occupies from pages 20 to 33 inclusive, and is headed: 'A Remarkable Passage of an Apparition, 1665.' There can be no more doubt that this was written by Defoe, than that he wrote the *Apparition of Mrs. Veal*; and although it has no reference to Campbell, yet I believe that, having solicited the poems, forming the first and second parts, in order to puff the sale of his *Life*, Campbell found them insufficient to make a sixpenny pamphlet, and begged the manuscript of this *Apparition* from Defoe to make up the deficiency."

The following is a foot-note to the above:—

"* In connection with Defoe's 'Remarkable Passage of an Apparition, 1665,' which first appeared in Duncan Campbell's *Pacquet*, and was afterward bound up with the second edition of our author's *History of Campbell's Life*, there is something of modern romance, not uninteresting. It must have been near the time when the *Apparition* was published that some worthy, who was collecting literary matter relating to *Launceston*, transcribed the whole account into his common-place book or notes; and the papers of such collector coming, many years afterward, into the hands of a reverend gentleman, were thought to be in Mr. *Ruddell's* (as Defoe called him, or Dr. *Ruddell's* as the transcriber called him,) own handwriting. As such, the manuscript was lent to Mr. C. S. *Gilbert*, and by him inserted in his *History of Cornwall* as an original and inedited document. On this 'Remarkable Passage of an Apparition, 1665,' as she saw it in *Gilbert's* work, Mrs. *Bray* founded her very graphic and interesting romance of *Trelawny of Trelawne*. Afterwards she was surprised to find the story in the Appendix to the *Life of Duncan Campbell* (Talbot's edition, Oxford, 1840); and in her perplexity says, that if she had not previously known the circumstances, she 'should have fancied it a fiction of Defoe himself, like the story of the Ghost of Mrs. *Veal*, prefixed to *Drelincourt on Death*.' See her account of the matter in her General Preface to the first volume of the reprint, in series, of her novels and romances."

As the above was not written expressly as a reply to the article in your first volume, I suggest that such of your readers as may feel interested, lay open that article to recal particulars that I have not alluded to.

W. LEE.

IVORY CARVING AT DIEPPE.

(3rd S. X. 208.)

There is nothing unusual in finding certain trades confined to certain districts. The woollen cloth manufacture long existed, and still maintains its superiority, in the West of England over that of Yorkshire, which has greatly improved within the last half century. In Yorkshire, one place is the best for flannels, another for broad-cloth, another for waistcoat-pieces, and so on. In the manufacture of crape it passes several times between Yorkshire and Norwich in the different stages of the process.

Grinling Gibbons is our greatest wood-carver,

and he has never been excelled. The carving of ivory is best done in Germany, Belgium, and Switzerland; but, as to mere mechanical skill, nothing yet done by Europeans approaches that of the Chinese. A perfect sphere of solid ivory will be cut by them so as to supply seven or eight interior hollow spheres, each ornamented with devices cut through the surfaces of each of these spheres by means of sharp crooked instruments. (Davis, *Chinese*, ii. 239, *L. E. K.*)

But the Greeks, as in other fine arts, greatly excelled in the use of ivory. The statues veneered with it are lost to us; * they were found by Pausanias in the days of the Antonines. The remains in marble and bronze can give us no definite idea of this species of sculpture. Of the Jupiter at Olympia, generally described as the masterpiece of Phidias, Pausanias says:—

"The god made of gold and ivory is seated on a throne. On his head is a crown representing an olive-branch. In his right hand he carries a Victory, also of gold and ivory, holding a wreath, and having a crown upon her head. In the left hand of the god is a sceptre shining with all sorts of metals. The bird placed on the summit of the sceptre is an eagle. The sandals of the god are of gold, and his mantle is also golden. The figures of various animals, and of all sorts of flowers, particularly lilies, are represented on it. The throne is a diversified assemblage of gold, of precious stones, of ivory, and of ebony, in which figures of all kinds are also worked in."—V. ii.

Quatremere de Quincy has given a beautiful restoration of the Jupiter of Phidias from the descriptions of ancient writers and existing remains. Those who go to the temple, says Lucian, (*De Sacrificiis*) imagine that they see, not the gold extracted from the mines of Thessaly, or the ivory of the Indies, but the son himself of Saturn and Rhea† that Phidias had caused to descend from heaven.

Livy says that it was forty feet in height (xxxvi. 5), and that Paulus Æmilius, looking upon the Olympian Jupiter, was moved in his mind as if the god was present. Arrian (*Epist.* i. 6) states that this *chef-d'œuvre* of art was such an object of curiosity that it was held as a calamity to die without having seen it.

To descend, however, to Dieppe: the trinkets in gold, horn, and ivory are made at St. Nicolas, a village near the town. The population of Dieppe was, in 1763, estimated at 21,000 by Expilly; it was officially ascertained to be 16,016 in 1832, and is now reckoned to be 17,700, augmented by becoming of some repute as a watering-place. Fishing and navigation are the chief occupations of its inhabitants, both on the decline. Lace-making, formerly carried on to a considerable ex-

* Winkelmann, however, has found a small head, a statue of eight inches, and a bas-relief, all our inheritance of Grecian art in ivory.

† The translation of mythology into common sense means that the combination of Chronos and Rhea—the effluxion of time produced Jupiter—the atmosphere.

tent, has also declined. Indeed, the trinkets manufactured at Dieppe can only be sold because they are the products of manual labour reduced to the bare point of existence. These cannot be estimated as belonging to the fine arts.

T. J. BUCKTON.

Streatham Place, S.

SEALS OF OFFICERS WHO PERISHED IN AFFGHANISTAN.

(3rd S. x. 283.)

In "N. & Q." of Oct. 13 we published descriptions of five engraved stones, supposed to be seals of officers who perished in Affghanistan, which had been transmitted to us from Simla by Major-General H. Cunningham and Mr. E. C. Bayley, with the view to their being identified and restored to the representatives of the officers in question. Thanks to the publicity given to the article in question by *The Times* and other journals, we have the satisfaction of announcing that no less than four out of the five have been placed in proper keeping.

No. 1 was a seal belonging to Col. Griffiths of the Bengal Army, taken from him when a prisoner in the year 1842, and has been restored to that officer.

No. 2 was the seal of Major-General Elphinstone, who died a prisoner in Affghanistan. It has been placed in the hands of his nephew and representative Lord Elphinstone.

No. 3 belonged to Ensign A. Delacombe Potenger, 5th Bengal Native Infantry, who was killed in the retreat from Kabul in 1842. It has been restored to his sisters.

No. 5 belonged to Captain Daniel Shaw, 54th Bengal Native Infantry, who was killed at Bootkahn, in the retreat from Kabul 1841-2, and has been restored to his brother.

In conveying to General Cunningham and Mr. Bayley the earnest thanks of those whom they have gratified by the restoration of these interesting relics, We desire to give expression to our sense, and the sense, We are sure, of all who read these lines, of the kindly feeling and considerate sympathy which prompted those gentlemen to take the step which has led to this very satisfactory result.

EUTHANASIA (3rd S. x. 368.)—In the above reference there appeared some lines, entitled "Euthanasia," to which was appended a "free translation" in Latin alcaics. Independently of two false quantities, which, as an old Etonian, I cannot pass over (the *e* in "superior" being made long, and the *u* in "reducente" short), I cannot think that the translator has very happily caught the spirit of the original; and I venture to suggest

the following, as being more nearly literal, and, as it seems to me, in a more appropriate metre:—

"EUTHANASIA."

Mystica subrisu quæ lux effulsit in illo,
Quem pius, et moriens, irradiabat Amor,
Ut dedit, instantis fati sibi conscia, Veris
Pignora, non oculis aspicienda suis?
At fortasse animæ, rumpenti claustra sepulcri,
Vis ineat, qualem lumina nostra tenent,
Qua, rediviva, velut radix, etiam hos hyacinthos,
Et tecum, ut vigeant, ipsa videre queat.
Ultra quod nobis licitum, tu querere noli;
Sat tibi, non dubia quod stabilita fide,
Te lætans manet illa, optatæ certa coronæ;
Tu sperans illam, si quoque mæsta, mane."

D.

LONGEVITY: HANNAH CARTWRIGHT (3rd S. x. 244.)—The following is the information resulting from my numerous letters on the question of her alleged age. She says she was born in February, 1766; that about 1790 she and her husband were with the Oxford militia in the Isle of Wight; that she saw two men of that regiment shot at some town in England, the name of which she forgets.

The register of Bicester contains the following entry:—

"Baptised, 1767, March 4th, Hannah, daughter of Thomas Baisley."

This unfortunately leaves the question, "Is she a centenarian," unanswered; but who can doubt that she has passed her hundredth year, when the improbability of her being baptized so soon as only four months after her birth is remembered? She was married to Thomas Cartwright at Chinner, near Thame, on October 1, 1792, so says the register there.

Can a small space be spared for the benefit of this poor woman, almost, if not altogether, a centenarian? Mr. George Hutchings, surgeon, on May 17, 1865, wrote thus—"Hannah Cartwright, aged ninety-nine, needs extra allowance of meat, and a pint of beer daily." Surely there are some among the many readers of "N. & Q." who can and will enable this probable centenarian to procure the extras named by the surgeon. Should they make me the medium of doing the old creature so much good, I shall gladly acknowledge and faithfully remit to her whatever I may receive.

J. W. BATCHELOR.

Odiham.

[If the identity of Hannah Baisley, baptized March 4, 1767, with Hannah Cartwright, now living at Middle Cowley, be established, and the probability is great, she is clearly all but a centenarian. Of one thing there can be no doubt; Hannah Cartwright is very aged, very destitute, and we sincerely trust Mr. BATCHELOR's endeavours to give effect to the suggestion which we ventured to make (*ante*, p. 244) "of securing some addition to the pittance on which she contrives to exist," may be successfully carried out.—ED. "N. & Q."]

THE PRINCESS ELIZABETH (3rd S. x. 372.)—I cannot refer *Alibone* to any contemporary authority for the incident he mentions, but one may suppose that there is good authority for Miss Strickland's statement, as in the monument erected in St. Thomas's church, Newport, to the memory of the unhappy Elizabeth by her Majesty the Queen, Baron Marochetti has reproduced the incident.

The monument represents the princess lying on a mattress, her cheek resting on an open page of the Bible, bearing the words "Come unto me all ye that labour and are heavy-laden, and I will give you rest."

There is an engraving, and I think full account of the monument in the *Illustrated News* about the time it was completed, in 1856. The graceful inscription is, however, worth recording in the pages of "N. & Q." It is—

"To the Memory of the Princess Elizabeth, Daughter of Charles I., who died at Carisbrooke Castle on Sunday, September 8, 1650, and is interred beneath the Chancel of this Church. This Monument is erected, a token of respect for her Virtues, and of sympathy for her Misfortunes, by Victoria R., 1856."

May I add a query? I have heard that when the coffin of the princess was opened, during the rebuilding of St. Thomas's church, there was scarcely a bone of the body found of its proper shape. We read that she was naturally sickly and deformed in person, but is it known that it was to such an extent as this would, if true, lead us to suppose?

R. W. HACKWOOD.

ANOTHER SIR THOMAS JONES, KNIGHT: WATT, LOWNDES, BOHN, and ALLIBONE IN ERROR (3rd S. x. 270.)—Under the name of Sir Thomas Jones, the judge and justice under Charles II. and James II., the above-named bibliographers have inserted the title of an historical pamphlet as follows: *The Rise and Progress of the Society of Ancient Britons*. Lond. 1717, 8vo.

By connecting this pamphlet with his name they evidently imply that he was the author of it, and Allibone in fact states that "Sir Thomas published" it "with cuts," which is manifestly an error. Sir Thomas, the judge and justice, died in 1692, and was interred at St. Alkmund's church, Shrewsbury, where a mural monument has been erected to his memory. A copy of the inscription upon it is inserted in Hulbert's edition of *Phillips's Hist. and Antiquities of Shrewsbury*, p. 98, where a misprint in the date of his decease occurs, which took place in 1692, as already stated, and not in 1672 as there given. In Owen's *Account of the Ancient and Present State of Shrewsbury*, p. 284, the date is correctly stated.

As the Society of Ancient Britons was not founded until March 1, 1714, it requires no evidence to show that the forementioned historical pamphlet, giving an account of its "rise and progress," could not have been written by the same

person as the editor of the "Reports of Special Cases in the Courts of King's Bench and Common Pleas." The author of the pamphlet was another Sir Thomas Jones, of whom the following particulars have been ascertained: He was a member of Lincoln's Inn, a justice of the peace, registrar of the memorials relating to estates for the county of Middlesex, 1709-31, and the first secretary and treasurer of the Society of Ancient Britons, upon whom the honour of knighthood was conferred by George I., Sept. 20, 1715. He died at his house in Boswell Court, Jan. 11, 1731. Respecting him information on the following points is requested:—

1. Of what place or parish was he a native?
2. In what year was he made a justice of the peace?
3. Where was he interred?
4. Is there any monument or tablet erected to his memory?

LLALLAWG.

ROSETTI (3rd S. vii. 362.)—In an article on Dante there is mention made of Mr. Rosetti and his translation of the poet. I believe it was that gentleman's father who did me the honour of teaching me Italian at Malta forty years ago. If I recollect right he had been obliged to quit Italy from holding, and I believe attempting to put into execution, theories too liberal for the rulers of that country. One day, in explaining to me the *battute* of Italian prosody, he composed and wrote down on a piece of paper, which I have kept, the two following pieces of poetry, which have considerable grace. The first is interesting in connection with the circumstances which made him an exile, and as it is very probable they may never have been published, both may be acceptable remembrances to his friends and relations:—

"Una Spada di libera mano
E saetta di Giove Tonante,
Ma in pugno di servo tremante
Come canna vacilla l'aciar.
Fia trionfo la morte per noi,
Fia ruggito l'estremo sospiro,
Le migliaia di Persia fuggiro,
I trecenti di Sparta restar.

"Gemelli in petto a noi
Nascono Amore e Speme,
Vivono sempre insieme,
Muojono insieme ancor.
Troppo ai vezzi tuoi,
Troppo, Maria, ti fidi,
Che si la mia Speme uccidi,
Con ella uccidi Amor."

HOWDEN.

WILMOT SERRES (3rd S. x. 332.)—I have a copy of Madame Serres' eccentric work, which bears her autograph, "O. W. Serres," on the first facsimile plate, the others are without it; so that the princess only partially enriched the impression this way.

The Princess of Cumberland's Statement to the English Nation, 1822, not only presents the royal arms on the title, but is royally subscribed *Olive*.

An extraordinary work of this impostor, not brought into prominence at the late settlement of the claims of her royal branch, is *Letters of the late Rt. Hon. Earl of Brooke and Warwick to Mrs. Wilmot Serres, illustrated with the Poems and Memoirs of his Lordship*, &c., 8vo, 1819. In this will be found a memorandum authorising Mrs. O. S. to write his (Lord W.'s) life, and publish his letters, if her claims upon him were not recognised at his death by Lord Brooke, an event which happened.

A portrait of this notorious character will be found in her *Flights of Fancy*, 1805; and in a *Memoir of J. T. Serres, late Marine-Painter to His Majesty, by a Friend*, 1826, there is what John Dunton would call her "speaking picture" in a description of the miseries entailed upon the wretched husband by the conduct of his royal but unloyal wife. *Aprpos* thereto, and to her absurd attempt to bring out Dr. Wilmot in the character of *Junius*, it is here related that when the Doctor had bestowed his niece upon the unhappy man, he thus addressed him: "Serres, she is now your wife; but mind me, keep her employed, or she will be plotting mischief." J. O.

BORDURE WAVY (3rd S. x. 322.)—It is very possible that in recent grants of arms to persons of illegitimate birth a bordure wavy may have been used as part of the new coat, thus distinguishing it from that of the family. But such a bordure or other variation is *in itself* no mark of illegitimacy. Even a bordure componée cannot be assumed for such a purpose instead of the unmistakable baton sinister without a grant, such as that which allows royal bastards to use the baton blazoned with a metal on a charge.

What, in English heraldry, is the first instance of this use of the baton sinister? Does it in any other country indicate anything besides the caducy of the bearer?

How can families be restrained from using armorial bearings to which, from defect of birth, they are not entitled? I wish that it could be felt that a *lie* of this kind is as immoral and as dishonourable as any other. With the consent of the head of the family, no one would object to a grant of arms, differenced in the slightest manner, being granted to any one who was *personally* worthy; such a recipient would be connected with the family of his reputed father by a kind of adoption rather perhaps than by birth, and in some cases he would reflect honour on the race with which he was *sinisterly* connected. I suppose that it will be admitted that the late Viscount Beresford was at least as illustrious as a score of the lawfully born Beresfords; that the Duke of Berwick was far more of a man and a hero than any

of the royal Stuarts of England; and that the Regent Moray outshone all the lawfully born Scottish royal Stuarts. Honour to whom honour is due; but honour is not due to those who act a lie, whether in pretending to be lawfully born by assuming the arms of a family with which they have only a bastardly connection, or in taking the arms of an illustrious family with which (as is the case with the mass of those who bear the name of Howard) they have not even an illegitimate link. Let such falsehood be branded as dishonourable, and let those who practise it be marked as no gentlemen.

It would be as reasonable to affirm that a *chief* (so common in coats of arms connected with Aquitaine) is a mark of bastardy, as to say this of a bordure wavy. The latter has been a token of high honour and nobility: it is thus that the arms are distinguished of the Venetian houses who have borne the rank of Doge. It would be strange if any one, in looking at the armorial bearings of that ancient state, should suppose that it was intended to mark the Contarini, Foscari, Morosini, and the like with illegitimacy. So fully was the notion held that a bordure wavy indicated a family which had produced a doge, that this may be seen at Venice as surrounding the arms afterwards assigned to the earliest doges, Anafestus and Marcellus Tregallianus. LÆLIUS.

PHILIP II. AND THE BATTLE OF LEPANTO (3rd S. x. 306.)—Did not the informant of the Rev. JOHN DALTON at the Escorial confound the battle of Lepanto with the destruction of the Spanish Armada? Was it not at the Escorial that the Spanish monarch heard with such calmness of the ruin of his plans against this country and its Protestant queen? In remembering the deliverance wrought in the days of our fathers, we ought to bear in mind how great the preparations had been for the re-enforcement of Romanism, and for the carrying out of the bull of Sixtus V., by which (in confirmation of that of Pius V.) Queen Elizabeth was declared to have forfeited all right to reign or live. LÆLIUS.

A CURIOUS PICTURE (3rd S. x. 353.)—The most striking point about the picture is, that it comprises such a medley of persons. This reminds me very strongly of Calderon's grand *auto*, entitled *El Gran Teatro del Mundo*, of which there is an account in *Life's a Dream*, and *The Great Theatre of the World*, by the present Archbishop of Dublin. One of the stage directions is—"Salen el Rico, el Rey, el Labrador, el Pobre, y la Hermosura, la Discrecion, y un Niño," i. e. Enter the Rich Man, the King, the Husbandman, the Beggar, Beauty, Discretion, and a Child. Of these, Discretion must have been habited like a nun, as she speaks of not wishing to "burst the enclosure of her pleasant prison," i. e. of her cloister. May

not, then, the picture represent some of the chief actors on the stage of this world? But, of course, if it can be shown to have a *special* reference to any known event, this supposition must fall through: though, even then, the resemblance to Calderon's *auto* is striking. The archbishop, by the way, points out two lines in Calderon's play, *To know Good and Evil*, which are almost identical with the well-known ones of Shakespeare:—

"En el teatro del mundo
Todos son representantes."

"In the world's stage all are players."

WALTER W. SKEAT.

SIGNBOARDS (3rd S. x. 304).—I transcribe the following from the *Birmingham Gazette* of May 24, 1756:—

"Last week a rectangular sign-board was put up by a watch-maker, in the High Street of the City of Oxford; on one side of which there is literally the following whimsical inscription:—

"Here—are Fabricated and Renovated, Trochiliac Horologes, Portable and Permanent, Linguaculous or Taciturnal; Whose Circumgyrations are performed by internal Spiral Elasticks or external Pendulous Plumages: DIMINUTIVES Simple or Compound, invested with Aurum or Argent Integuments."

"On the other side,

"Here—Sons of Science and the Muse's Friend

May find a YOUNGER BROTHER to attend,
Who humbly hopes he may their WATCHES mend."

"Since the putting up of these inscriptions, some attempts having been made to deface them, or pull down the Sign, the Proprietor has stuck up the following Caveat at his Shop Window:—

"May 14.

"WHEREAS an attempt was made last night, at the hour of Twelve, to storm the Horn-Work of this CASTLE, By four battering — Blunderbusses (Enemies to Wit and Humour), Without any previous declaration of War: FRIENDLY NOTICE is hereby given, that the owner will defend His property with Artillery. Therefore BEWARE."

WILLIAM BATES.

Birmingham.

I copied the following from a board in the village of Egton Bridge (North Riding, York), last July. The writer was not the first poetical son of Crispin:—

"J. HARRISON won't refuse
To make and mend both Boots and Shoes.
My work is firm, my charge is just,
My profits small, and little trust."

GEORGE LLOYD.

Darlington.

TITLE OF MAJESTY (3rd S. vii. 37; x. 345).—The earlier volumes of Froude's *History* abound in passages, all of them quoted from original documents, which confirm the statement of LORD HOWDEN. The title "Majesty" was constantly applied to Henry VIII., but without superseding other and earlier titles of English royalty. Thus (Froude,

vol. iii. p. 53) July, A.D. 1536, Starkey, on behalf of Henry VIII., wrote to Cardinal Pole:—

"His Grace supposed his benefits not forgotten, and Pole's love towards his Highness not utterly quenched. His Majesty was one that forgave and forgot displeasure, both at once."

Here are the three titles of "Grace," "Highness," and "Majesty," evidently held to be equally consistent, within the space of as many lines. Again, p. 272, Sir William Fitzwilliam writes to Cromwell—"the King's Highness knows," &c. (A.D. 1537); p. 276, the Duchess of Milan says of Henry (A.D. 1538)—"she knew his Majesty was a good and noble Prince"; p. 341 (same year)—"I submit myself to the will of your Majesty," Lambert said"; and, p. 342, Cromwell, on the sentence upon Lambert, writes:—

"The King's Majesty did sit openly in the hall. It was a wonder to see how princely, with how excellent gravity, and inestimable majesty, his Majesty exercised, &c. . . . how benignly his Grace essayed . . . how strong and manifest reason his Highness alleged . . . his Majesty's high wisdom and judgment."

On all subjects great, the authority of Shakespeare, to which LORD HOWDEN appeals, is not always conclusive with reference to titles, though in the present instance he is exactly accurate: for example, in *King John*, the Prince Royal of France is styled "the Dauphin":—"If that the Dauphin there, thy princely son"; "Speak then, prince Dauphin"; "Lewis the Dauphin"; "London hath received . . . the Dauphin and his powers," &c., &c. Whereas the title of Dauphin was first borne by Prince Charles, afterwards Charles V., A.D. 1364-1380.

Philip Faulconbridge also (Act II. Sc. 2) exclaims, in the presence of the hostile sovereigns:—

"Ha, Majesty! how high thy glory towers,
When the rich blood of kings is set on fire!"

Again (same scene):—

"No plume in any English crest."

Plumed crests were not common in the days of King John.

CHARLES BOUTELL.

POPIANA (3rd S. x. 312).—The letters inquired for by ARTAXERXES SMITH, between Moore and his cousin, occur in the *Grub Street Journal*, Nos. 26 and 29; and that on the extraordinary customs of the Hottentots in No. 59 of the same journal. I do not possess that journal in its original form, but find the letters in a smaller work called *Memoirs of the Society of Grub Street*, published by J. Wilford in 1731, which are stated in a preface, signed "Bavius," to have been extracted from the former and larger work.

A. B. MIDDLETON.

The Close, Salisbury.

AMATEUR HOP-PICKING (3rd S. x. 352).—If your correspondent resided in a hop district, he

would be familiar with the practice of invalids visiting the fields for the sake of this tonic inhalation. It is many years since I spent any long portion of my own life in the hop country, but I have to-day been corroborated in my remembrance of the fact by a person who is well acquainted with the districts in the east of Sussex, who states that it is not uncommon for families in the neighbouring towns and villages to have bins of their own, by which means they are enabled in the season to go and have a healthful *game at hop-picking*. I have no doubt you will receive from your Kentish readers several replies stating the universal belief in the efficacy of amateur hop-picking in improving the health of invalids, and perhaps descanting on the virtues of hop-tea and other contrivances of country housewifery. In the Introduction to Murray's *Handbook for Kent*, p. xvi., the following occurs:—"Invalids are occasionally recommended to pass whole days in the hop grounds as a substitute—and a very efficient one—for the usual 'exhibition' of Bass or Allsop." E. S.

BÖTTIGER'S "SABINA" (3rd S. x. 207.)—This interesting and valuable work, in which, under the form of an easy narrative, a vast amount of curious erudition is conveyed to the reader, appeared originally in German. I do not think that it has ever been translated into Latin, or that an English version has appeared in a separate form, and of the entire work. It is not improbable, however, that your correspondent may find nearly as much as he wants by a reference to the *New Monthly Magazine* for Dec. 1818, and the months of January, March, July, and September 1819; also to *Blackwood's Magazine* for October and November, 1818; considerable portions of the work, with the learned notes referring thereto, will here be found, translated, as it is stated, from the German, and preceded, at the former reference, by a notice of the author. There is, moreover, a French version, a copy of which is now before me:—

"Sabine, ou Matinée d'une Dame Romaine à sa Toilette, à la fin du premier siècle de l'Ère Chrétienne, pour servir à l'histoire de la vie privée des Romains, et à l'intelligence des auteurs anciens. Traduit de l'Allemand de C. A. Böttiger, à Paris, chez Maradan, libraire, &c., 8vo. 1813." With plates. Pp. 406.

Böttiger died in 1836, and in the following year appeared, from the pen of Dr. Karl W. Böttiger, *Karl August Böttiger, eine biographische Skizze*, 8vo.

I have often wondered that it has never occurred to an English publisher to undertake a translation of this pleasing and instructive volume, as a suitable companion to the more recent *Gallus* and *Charikles* of the learned Bekker.

WILLIAM BATES.

Birmingham.

NEWENHAM CHURCH, HERTFORDSHIRE (3rd S. x. 353.)—The brass to Joane Dowman (not Dolman), dated 1607, still remains in this church. She was daughter and heiress of Henry Cowlshull, Esq. (son and heir of Robert Cowlshull, of Beeford, Yorkshire), and wife of James Dowman. She had issue one son, Edward, and seven daughters—Margaret, Elizabeth, Jane, Anne, Constans, Mary, and Susan.

In the same church is a curious brass in memory of a civilian and two wives, date about 1490: under the second wife are represented one son and three daughters. The inscription to this brass is lost.

These brasses are mentioned in Haine's *Manual of Mon. Brasses* (Parker, 1861).

JOHN PIGGOT, JUN.

BURIALS ABOVE GROUND (3rd S. x. 364.)—The mummy of a lady in a Manchester museum must surely be the mummy of the clock-case mentioned by De Quincey. See his "Autobiographic Sketches," p. 433, *Works*, vol. xiv., ed. 1863.

JOHN ADDIS, JUNIOR.

Rustington, Littlehampton, Sussex.

"STRIPES FORTY SAVE ONE" (3rd S. vii. 186, 359.)—This phrase is generally used amongst the Greeks, whatever their social position is, in order to express a great number of blows. As for instance, instead of saying to some one, "I shall beat you awfully," I say, "I shall give you stripes forty save one,"—*ἑὰ σοὶ ἄδωσα περὰ μίαν τεσσαράκοντα*. RHODOCANAKIS.

Higher Broughton.

PROTECTOR OF ENGLAND (3rd S. x. 353.)—Your correspondent A. O. will find a full and accurate account of Regencies (which naturally involve the existence of a Protector) in vol. iii. of the Cabinet Edition of Hallam's *Middle Ages*, pp. 183-190. The whole of his inquiry may be fully answered from those pages. J. C. H. F.

BURIAL IN AN UPRIGHT POSTURE (2nd S. xi. 58.)—To what has appeared from time to time in "N. & Q." upon this subject, let me add the case of the late Jonathan Osborne, Esq., M.D., a well-known and highly esteemed physician. He died at Blackrock, near Dublin, January 22, 1864; and was buried in a vault under St. Michael's Church, Dublin, where (by his own desire) his coffin stands in an upright position. This fact, of which I was myself aware, is mentioned in Dr. Belcher's recent *Memoir of Sir Patrick Dun, M.D.*, p. 52, n., Dublin, 1866. ABHBA.

"EARLY WERT THOU TAKEN, MARY" (3rd S. x. 313.)—The lines which LOUISA GRAY inquires for are by the late Professor W. E. Aytoun, but where they were first printed I know not. They are in Dr. Holden's *Foliorum Silvula*.

CHARLES F. S. WARKER.

Corpus Christi College, Cambridge.

MERIDIAN AND MIDNIGHT (3rd S. x. 331.)—This question, partly answered in p. 378 of your last number, like many others, admits of an answer on the principle of "solvitur ambulando," as indeed is suggested by your correspondent C. T. H.

The astronomical answer is quite distinct from the civil or conventional view of the matter. The civilised world centres in Europe; and whether the Observatory of Greenwich, Paris, or Dorpat, be taken as the starting-point, the result will be the same—if not astronomically, at least socially. But the question remains: Where is the point on the earth at which the reckonings clash, and are one day different from each other? The answer is: That point where civilisation has its "antipodes"—that point from whence connection with Europe proceeds on the one hand eastwardly, and on the other westwardly. And such a point is the extreme north-western verge of North America. Take Vancouver as the one point, from whence mind connects with mind eastwardly, through the United States to the world's centre—the meridian of London and Paris. Take again Sitka as the other, whence through Russia, America, Kamschatka, and Siberia, the same connection proceeds westwardly to St. Petersburg. Tuesday at Vancouver is Wednesday at Sitka, and so on throughout the year—a simple fact, and matter of conventional arrangement.

T. W. W.

TYCHO WING (3rd S. x. 374.)—In *Merlinus Anglicus Junior; or, The Starry Messenger for the Year of our Redemption 1727*, by Henry Coley, Student in Mathematics, &c., is the following advertisement:—

"Arts and Sciences Mathematical taught and practiced by TYCHO WING of Pickworth, in the County of Rutland."

John Wing, of Pickworth, edited the *Olympia Domata* as early as 1718. I have a copy of that date, and also one of 1727. At his death, Tycho Wing appears to have undertaken the editorship of the Almanacs.

HAMILTON FIELD.

Thornton Road, Clapham Park.

There was a gentleman of this name living as lately as the year 1839 or 1840, at Thorney Abbey, near Peterborough. I think he was steward of the Duke of Bedford's estates in that neighbourhood. Perhaps this may supply W. B. with a clue.

E. WALFORD, M.A.

Hampstead, N.W.

In the article on the Bedford Level in the *Penny Cyclopædia*, vol. iv. p. 140, the writer says that all that was done by the Duke of Bedford between 1827 and 1835 in improving the new outfalls and other important works of reclamation—

"could not have been carried into effect without the scientific knowledge, great zeal and activity, and incessant labour which were displayed by Mr. Tycho Wing, his Grace's intelligent and able local agent, the third of

his name who in succession have managed that property of the Russell family, and have enabled them to direct their influence to the continual improvements of this district."

I believe that the Tycho Wing inquired after by W. B. as owning *Unheard-of Curiosities* in 1727 was number one of the three Tycho Wings referred to above. Pickworth, where Mr. John Wing practised as a surveyor in 1708, is in the Fen District.

WILLIAM WING.

Steeple Aston, Oxford.

SHEER LANE, FLEET STREET (3rd S. x. 371.)—It may not generally be known, perhaps, that Searle's Place, or Sheer Lane, about to be demolished, is properly Shire Lane, "so called," says Thomas Allen in his *History and Antiquities of London, Westminster, Southwark, and the Parts Adjacent*, vol. iii. p. 675, "because it divides the city from the shire or county of Middlesex."

S. R. T. MAYER.

18, Norfolk Street, Strand, W.C.

BIBLE: TRANSLATORS' PREFACE (3rd S. x. 371.) There was published in 1843 by John Nicholson, Kirkcudbright—

"The Translators' Preface to the present Authorised Translation of the Holy Bible, originally printed in the early Editions. Also an Epitome of the History of the English Bible, from its introduction into Britain until the reign of James I., with suitable reflections, and a description of that Sacred Volume. 8vo, price 2s."

T. G. S.

Edinburgh.

I beg to inform D. that I obtained my small 8vo copy of the *Translators' Preface* (1811), pp. 24, from the London Prayer-book and Homily Society, 18, Salisbury Square.

W. H. S.

WESTON FAMILY (3rd S. x. 374.)—There is an account of William Weston (who was the last Prior of St. John's, Clerkenwell) in Brayley's *History of Surrey*, ii. 18.

WALTER J. TILL.

Croydon.

COLLAR OF SS (3rd S. x. 350.)—The "passage from Mr. King's learned work on the Gnostics," which A. O. V. P. says "has not been quoted" in "N. & Q.," was printed in *extenso* in the number published as recently as Dec. 9, 1865 (3rd S. viii. 485), when the quotation was introduced by BIBLIOTHECAR. CHETHAM. In the number for Jan. 6, 1866 (3rd S. ix. 23), I made some remarks upon the passage in question with reference to the collar of SS.

As the passage itself has now appeared for the second time within a single year in "N. & Q.," perhaps I may be permitted to repeat my own former statements so far as to point out to A. O. V. P. that "the SS" never were "in the collar of the Garter;" that the collar of the Garter never was "styled the collar of SS;" that the word "Souerayne" was a "motto," not "of Edward IV.," but of Henry IV.; that the collar of the Garter was added to the in-

signia of the order by Henry VII., after the time of Edward IV., not introduced when the order itself was founded "a whole century" before his reign; also, that the SS of the Lancastrian collar were never "traversed by a bar." And, finally, I beg to inform A. O. V. P. that I have received no "reply" to my "query" concerning evidence in support of the assertions, that "a double S traversed by a bar became a favourite device in the times of chivalry;" and that in those same times this device was "accepted as the rebus of the word *Fermesse*." It would not be easy, I am disposed to believe, even for a very subtle Gnostic, to point out more errors upon simple matters of fact, set forth authoritatively within the space of ten lines, than are brought together in the last two sentences of the passage thus twice quoted in "N. & Q."

CHARLES BOUTELL.

"PAMELA" (3rd S. x. 354.)—CLARRY inquires whether the manners portrayed in Richardson's works were really those of the age? His blind devotees (and their name was legion) would probably have answered "Yes." Lady Mary Wortley Montagu, however, notwithstanding that she admired his genius, and confessed to reading his novels greedily, denied them the praise of being correct pictures of manners. In her letters to her daughter from Italy she discusses the point, and CLARRY will find her criticisms entertaining.

NOELL RADECLIFFE.

GLEE AND MADRIGAL (3rd S. x. 170.)—See Hogarth's *Musical History*, p. 407, where the definition of JUXTA-TURRIM, or rather of Professor Taylor, is supported; and the glee described as a part-song, the madrigal as a chorus. See also Professor Hullah's "Lecture at Norwich," reported in *The Musical Standard*, iv. 193.

E. S. C.

VAGRANCY (3rd S. x. 382.)—When the late Alderman Waithman was Lord Mayor of London, a man was brought before him at the Mansion House on a charge of vagrancy in the streets. "What countryman are you?" inquired the alderman. "An Irishman, please your Honor," was the reply. The alderman asked, "Were you ever at sea?" "Come, your Honour," answered Paddy, "d'ye think I crossed from Dublin in a wheelbarrow?"

G.

Edinburgh.

ANCIENT CHAPELS (3rd S. x. 340, 383.)—In addition to the examples from Worcestershire adduced by SIR THOMAS WINNINGTON, I would mention the ancient chapel in the grounds of Mr. Noel, Bell Hall, Belbroughton, which, like that at Kenswick, was perfectly sound and weather-proof, and was used as a cow-shed. Before the Kenswick chapel was destroyed I made a sketch of its exterior. I mention this, as I could not hear of any other sketch of it being in existence.

Its interior on that occasion was occupied by several calves, and, in the very dim light, it was almost impossible to make out any details; but there appeared to be a few architectural features of interest, more especially at its west end.

CUTHBERT BEDE.

ALPHABET TILES (3rd S. x. 351.)—Among the encaustic tiles which remain at the church of St. Mary, Leicester, I noticed one with an alphabet of Lombardic capitals. The letters, twenty-five in number, were arranged in five rows, in correct order I think, but each letter was separately reversed.

E. S. D.

COPPER COINS (3rd S. x. 353.)—In reply to W. S. J., I beg to inform him that I have several copper coins of the size, and much resembling the one he describes, respecting which I, too, shall be glad of any information as to the purpose for which they have been coined, &c. &c.

Obv. Leg. CAR: D: G: MAG: BRIT. In the field, two sceptres in saltire through a crown. Rev. Leg. FRA: ET: HIB: REX. In the field, a harp crowned; no mint mark perceptible. They are from a hoard discovered in June, 1853, while making some alterations in farm premises in Birstwith, near Ripley, York, buried under a floor, and were contained in a chest strongly bound with iron, which, from its great weight and the extreme thinness of the coins, must have contained several thousands. They have all been struck from the same dies, on copper so thin that the obverse and reverse partially obliterate each other, and in other respects are indifferently executed.

It has been suggested that they have been struck for the exigencies of the royal army during the Civil War, and must rank with the field-pieces and other spurious money of the period, and have been hidden on some sudden emergency, and so forgotten.

C. F.

COINS (3rd S. x. 330.)—It is impossible from the description of the second coin mentioned by F. M. S. to say what it is. Many of Philip II.'s Flemish coins are rare, particularly those of certain towns. They are hammered money. Philip V.'s coins are common, but none of either series are of much value unless the legend, arms, &c. &c., are perfect.

JOHN DAVIDSON.

RANDOLPH (3rd S. x. 389.)—My attention, as editor of the *English Cyclopædia*, has been called to the following passage in your publication, in an article on "Autographs in Books: some Curiosities," signed W. CAREW HAZLITT:—

"With reference to Randolph, let me (*infelix emptor!*) draw attention to that most egregious book, the *English Cyclopædia*, art. 'Randolph,' where, in one paragraph, there are almost as many blunders as lines."

Without entering upon the general question, whether it is decent in a comparatively young

writer to use the term *egregious* in reference to a publication in which men of the first eminence in science and letters have been engaged during more than thirty years, I have simply to ask your permission to send you for your next publication a detailed statement of the various authorities upon which the facts in the article "Randolph" rest, which will abundantly show that the statement that "in one paragraph there are almost as many blunders as lines" is altogether false.

CHARLES KNIGHT.

Miscellaneous.

NOTES ON BOOKS, ETC.

The History of the Jews, from the Earliest Period down to Modern Times. By Henry Hart Milman, D.D., Dean of St. Paul's. Three Vols. (Murray.)

Originally composed on a limited scale, and in a popular form for Murray's *Family Library*, Dean Milman's *History of the Jews* has for thirty years maintained so marked a place in the literature of this country, that, when he is urged to publish a new edition of it, its learned and reverend author was naturally anxious to bring it forward in a shape less unworthy of the favour it has enjoyed. The book which now forms the first three volumes of the *Popular Edition of Dean Milman's Historical Works*, is considerably enlarged, and enriched with a number of valuable and instructive notes; and, it cannot be doubted, is destined to attain a far wider circulation than its predecessor, and to add if possible to the world-wide reputation of its learned and accomplished author. The Preface will be read with especial interest, exhibiting as it does Dean Milman's views on the great question of the true principles of Biblical Criticism.

Essays on Symbolism. By H. C. Barlow. (Williams & Norgate.)

This little volume by Dr. Barlow, whose *Critical, Historical, and Philosophical Contributions to the Study of the Divina Commedia* must be familiar to all Students of Dante, is well deserving the attention of those who, like the author, desire to trace up the first principles of Symbolism in the theologies of ancient nations; and to study the Symbolism of Life and Lights discoverable in the Christian Architecture of our Middle-Age Cathedrals as significant of the spiritual doctrine taught in them. The second Essay, *The Art History of the Tree of Life* is also especially interesting.

Hans Christian Andersen's Stories for the Household. Translated by H. W. Duleken. With 220 Illustrations by A. W. Bayes. Engraved by the Brothers Dalziel. (Routledge & Sons.)

The Red Shoes, and other Stories. By Hans Christian Andersen. (Routledge & Sons.)

The Little Match Girl, and other Stories. By Hans Christian Andersen. (Routledge & Sons.)

When we say that the first of these volumes contains "the most complete collection that has yet been made" of those wonderful stories—which, written for children, have delighted readers of all ages and classes—that, in addition to some 220 excellent illustrations, it contains also perhaps the most interesting story of them all, Andersen's *Story of my Life*, we have said more than enough to commend the book to our readers as one especially suited for a Gift Book. The two smaller ones are

the first of *The Hans Andersen Library*, in which the simpler stories are first printed—the more advanced being reserved for the concluding volumes. Each volume is complete in itself; and, with its pretty frontispieces in colours, will be a treasure to any juvenile readers who have the good fortune to procure it.

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Those who remember the happy combination of great humour, artistic skill, and appreciation of animal characteristics, which marked Mr. Griset's illustrations of *The Hatchet Throwers*, will do well to make themselves acquainted with the present volume. The one hundred designs which Mr. Griset has furnished have been admirably rendered in wood by the Brothers Dalziel, and very felicitously illustrated by the ready pen of Tom Hood. The book abounds in very excellent foolery, and is calculated to add to the enjoyment of many a merry Christmas fireside.

Notices to Correspondents.

A. O. V. P. We doubt whether any separate *History of Abingdon* has been published.—Some account of the *Blue Lanes of New Haven* may be found in "N. & Q." 1st S. xi. 321.

S. E. C. The line, "A fellow feeling makes one wondrous kind," occurs in Garrick's Prologue on Quitting the Stage, June, 1776.

BLOOMSBURY Sq. The words of the song, "Isle of Beauty fare thee well," are by the late T. Haynes Bayley.

ECCHANANIA. Thanks to several Correspondents who wrote to us on this subject.

C. R. F. Has our Correspondent consulted *The Poetry of the Year*, published by Dill and Dally?

INQUIRER. "Rip Van Winkle" is in the first volume of *The Sketch Book*.

F. (INVERNESS.) The "lost word" is not lost.

ROUTLEDGE'S CHRISTMAS ANNUAL. By a strange oversight, we called the Editor of this little volume Mr. Edwin Routledge. To Mr. Edmund Routledge belongs the responsibility and credit.

Z.'s letters of the 4th and 12th instant received. If he will send his address to G. U., St. Andrews, G. U. will be happy to communicate with him on the subject of his letters.

TOWARD. Henry Wharton's MSS. are in the Lambeth library. See the Index to the printed Catalogue, fol. 182.

ENGLAND.—2nd S. x. p. 368, col. ii. line 14 from bottom, for "omnia" read "omnis."

"NOTES & QUERIES" is registered for transmission abroad.

CURE (this Week) OF SEVERE COUGH BY DR. LOCORE'S PERMANENT WAFERS.—Mr. Malcom, Publisher, *Christian News*, Glasgow, writes, Nov. 14, 1866: "My mother had a very severe cough, and tried almost everything without effect, and we were astonished to find that the second night after using the Wafers her cough was removed." They give instant relief to Asthma, Consumption, and all Disorders of the Lungs. Sold by all Chemists.

AMERICAN BOOKS.—TRUBNER & CO., 60, Paternoster Row, London, have always in Stock a large variety of the best AMERICAN LITERATURE, and are receiving Weekly Packages from all parts of the United States. Books not in Stock can be procured in about five weeks.

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N.B.—A Catalogue will be ready by December 1.

ENGRAVINGS AND WATER-COLOUR DRAWINGS.—GEORGE LOVE, 21, Bunhill Row, London, has on Sale a choice Collection of Engravings by the most distinguished Masters, among whom may be mentioned Kariem, Hogarth, Holier, Morgue, Porporati, Sharpe, Strange, Wille, Woollett, Sherwin, Rembrandt, Lucas van Leyden, A. Dürer, &c.

A Catalogue forwarded on the receipt of two postage-stamps.

*** Established above 60 years.

LONDON, SATURDAY, DECEMBER 1, 1866.

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Notes.

"HAMLET:" RECOVERY OF A LOST WORD.

Shaksperian scholars do not need to be informed that the tragedy of *Hamlet* was apparently a great favourite with the illustrious author, who underwent the labour of more than once adding to and altering it after the piece was first put on the stage. Some of the changes he made will be seen by comparing the early quartos with the folio of 1623, which, strangely enough, although edited by two of Shakspeare's fellow-players, reprints *Hamlet* not from the "latest edition" (as we would say) of the work, but from an early copy, or, more probably, from a manuscript prepared for the stage. The added passages never found their way into any of the three folios; but as it is now well known that they are from the true Shaksperian mint, they have, as matter of course, become incorporated in all the modern issues of the poet. I wish to direct attention to one of the altered passages, with the view of attempting to restore a lost reading; and shall do so in connection with "The Globe" edition, issued under the editorship of Messrs. Aldis and Wright.

In the first folio we have the following lines. They occur in course of the conversation between Hamlet and his mother, after the accidental murder of Polonius (I quote literally from the folio):—

"Assume a Vertue, if you haue it not, refrain to night,
And that shall lend a kind of easinesse
To the next abstinence."

Shakspeare had expanded the expostulation of Hamlet with his mother to what follows, albeit the editors of the first folio seem to have been ignorant of the circumstance. "The Globe" edition reads—

"Assume a vertue if you haue it not.
That monster, custom, who all sense doth eat,
† Of habits devil, is angel yet in this,
That to the use of actions fair and good
He likewise gives a frock or livery
That aptly is put on. Refrain to-night,
And that shall lend a kind of easiness
To the next abstinence; the next more easy;
For use can almost change the stamp of nature,
† And either . . . the devil, or throw him out
With wondrous potency."

In this passage—how appropriately and beautifully amplified and the sentiment enforced by the master hand!—it will be observed that two marks (†) occur here and elsewhere, used by the editors to point out that the meaning of the lines in which they occur is imperfect or obscure, or that the true text is uncertain. For this and other examples of conscientious care the editors are deserving of all esteem, since caution is vastly better than dogmatism; yet as it happens that the wanting word is almost the sole *lacuna* of the kind in the volume, and as the sense appears to be tolerably obvious, one is inclined to think either that a degree of unnecessary delicacy has been here displayed or that Messrs. Aldis and Wright have failed in critical acumen. It has to be admitted, however, that if fault there be, the failure has been made in good company, including as that does a very numerous and very profound body of Shaksperian scholars. The rectification of the line in question has puzzled them all, from Rowe to "The Globe" editors, through more than a century of critical inquiry—the undoubted explanation, as appears to me, lying all the while not very far from the surface. Malone conjectured the reading to be, "And either curb the devil," and it is thus printed in the ordinary editions of Shakspeare. Mr. H. Staunton, in his edition of 1860—following so far Pope and Warburton, who would read "And masters even the devil"—gives the lection "And masters the devil," in a note explaining as follows:—

"The quartos 1604 and 1608 present this line 'And either the devill,' &c.; the after ones read as above, which, as it affords sense, though destructive to the metre, we retain, not, however, without acknowledging a preference for Malone's conjecture, 'And either curb the devil,' &c."

Mr. Staunton's critical skill, which in general shines most conspicuously in his textual comments and suggestions, is here entirely at fault. He has laboured, with great success, by the aid of extensive reading in the old writers, contemporaries

ries of Shakspeare and others, and by references to the great author himself—making expressions in Shakspeare's different works to throw light on other expressions—to restore the missing sense of many passages, thus in several instances bringing order and beauty out of confusion. Neither he, however, nor any of his numerous brother commentators, in so far as I am aware, have hit on the right explanation of the line referred to. The stumbling-block of Mr. Staunton and other critics is the word "either," which they would have changed to some other word as a misprint of the early printers; while a second class of critics, represented by the editors of "The Globe" edition, think the word "either" should remain as it is, and that a verb following it has been accidentally omitted in the earlier editions. Hence the gap left by Messrs. Aldis and Wright, and hence the guess of Malone, who wishes to fill up the gap by the word "curb." But without doubt the critics, one and all, have missed the mark in this instance, as I hope satisfactorily to show. If the whole passage is carefully considered, I think it will be seen that the idea which Shakspeare puts into the mouth of Hamlet is not that of mastering, curbing, or controlling the Evil One, but that, on the contrary, the whole context requires the sense of keeping, detaining, or *housing* him. Let the passage be read—

"Use can almost change the stamp of nature,
And either *house* the devil, or throw him out
With wondrous potency,"

and the whole appeal of Hamlet to his mother becomes consistent and logical. Only by this change can the proper antithesis and sense of the passage be brought out. The argument is, that by the influence of use or habit the evil part of our nature may be either retained and strengthened or expelled and destroyed. There can be no medium action. Persistent custom will make us either good or bad. The suggested words "master" and "curb" carry no force, and are little better than tautology, since to "curb" or to "master" an opponent is about the same thing as "throwing him out." Without doubt, the real term as originally written by Shakspeare was the word "*house*." That such was the case I felt perfectly persuaded of before the proof appeared, and the proof seems to be conclusive enough. Imitating Mr. Staunton in other cases, I appeal from all the commentators to Shakspeare himself, and bring up to substantiate the new view the following passage, hitherto completely overlooked. In *The Comedy of Errors*, Adriana, thinking her supposed husband to be mad, calls in the aid of a conjuror to his cure, when this dialogue ensues (Act IV. Sc. 4):—

"Adriana. Good Doctor Pinch, you are a conjuror;
Establish him in his true sense again,
And I will please you what you may demand.

"Luciana. Alas! how fiery and how sharp he looks!

"Pinch. Give me your hand, and let me feel your pulse.

"Ant. E. There is my hand, and let it feel your ear.

"Pinch. I charge thee, Satan, *HOUSED* within this man,
To yield possession to my holy prayers,
And to the state of darkness bid thee straight:
I conjure thee, by all the saints in heaven."

Shakspeare, as is well known, made extensive use of the Bible for the purpose of argument and illustration (Bishop Wordsworth* has detected so many as four hundred references to the sacred volume), and the allusion in the above quotation seems to be to Matthew xii. 44, in which the unclean spirit, being cast out of a man, says, "I will return to my *house*, from whence I came out."

In corroboration of the view taken of this speech of Hamlet, and further to establish the probability of the suggested emendation, I may refer to the use by Shakspeare in other places of the term *house* as a verb. Let the two following examples suffice, both taken from *The Comedy of Errors*:—

"For slander lives upon succession;

For ever *housed*, when once it gets possession."

Act III. Sc. 1.

"Even now we *housed* him in the abbey here."

Act V. Sc. 4.

Did your space permit, I might trouble you with a few remarks on the other line in the same passage I have been commenting on, which is marked by "The Globe" editors with the †, indicating a dubious reading; but shall content myself with saying that much ingenuity seems to have been wasted in this instance by the commentators, the meaning being sufficiently plain and the line in perfect consistency with the entire passage when read as I have otherwise suggested. F.

Inverness.

JOHN WILKES BOOTH.

I have cut the following paragraph from one of the morning papers of Oct. 27:—

"Is JOHN WILKES BOOTH ALIVE?—Many persons are of the opinion that Wilkes Booth still lives. Let me give your readers a piece of information that recently came into my possession, and which has never been printed. On the evening of President Lincoln's assassination a young lady in Washington, who was playing at Ford's Theatre, was on her way to the theatre. As she was walking along the street at a quarter past seven o'clock, she met Wilkes Booth on the side-walk. They had been well acquainted for several years, and were on intimate terms. They stood awhile and chatted. The girl told Booth she had received an anonymous letter that day that was quite amusing. Booth asked her to let him take it, and he would hand it to her another time. She gave him the letter, and hurried on to the theatre. That night

[* *On Shakspeare's Knowledge and Use of the Bible*, by Charles Wordsworth, D.C.L., Bishop of St. Andrews, is certainly one of the most valuable illustrations of the writings of Shakspeare which have lately been produced. Having accidentally omitted to call attention to it on its first appearance, we are glad of this opportunity of supplying that omission.—ED. "N. & Q."]

she was horrified to learn that Wilkes Booth had assassinated President Lincoln in the very theatre in which she was playing. The poor girl was frightened out of her wits for several days, fearing that some one had seen her give Wilkes Booth the paper so short a time before the assassination. So time passed on, and the actress went to her home in Philadelphia. About five weeks since that young woman received back again, through the post office, the very letter she put into the hands of Wilkes Booth on the night of the assassination. There is a private mark on it, too, that makes her positive that Wilkes Booth sent it. These are facts, and the actress is now playing at the Chicago theatres. The story is a strange one, to say the least of it."—*American Paper*.

It will be seen that the authority is most vague, *American Paper*, and no names are given; nevertheless it has made its appearance in several local journals. It may be dismissed as the invention of some small penny-a-liner; but such freaks of imagination, or tricks of unscrupulous members of a very useful and respectable profession, are sometimes very mischievous, and assume a grave importance at a subsequent time. Respectable journals ought not to give them currency on such authority. Doubts are often thrown upon the events of history, and the student is embarrassed by encountering the purest fictions, which, however, become in process of time blended with the facts to which they relate. Some years ago, for literary purposes, I went cautiously and carefully over the several histories of the French Revolution, in order to reconcile, if possible, some conflicting and contradictory statements as to events which had happened within the recollection of men then living; and I traced them back to the original sources when I could find them. I found many which reflected upon the character of individual men, which had no better foundation than the one now before us, but, in the course of several transcriptions, had magnified amazingly. A very few years ago I saw it gravely stated in a publication of repute, that the celebrated and unfortunate Joachim Murat had not been executed, but had been seen by some of his former companions in arms, and had died at an advanced age in the United States. I made an inquiry, and found that this statement was made upon the strength of an ingenious and well-written story, published without author's name in one of our magazines; and his escape was attributed to an expedient similar to that which the author of *Don Cesar de Bazan* adopts for the escape of his hero—namely, that the executioners had fired upon him with blank cartridge.

Some of your correspondents in the United States would do well to expose this foolish story of J. W. Booth. The assassin was no doubt shot; and an explanation of the circumstances under which the girl obtained the letter—if the whole is not a gross fiction—may prevent this piece of romance being mixed up with the events attending the tragical death of President Lincoln. T. B.

AUTOGRAPHS: COLONEL DESPARD.

At a recent sale of autographs in modern Athens, one was put up having the superscription—and a very fine specimen it was—of George III. upon an army commission. It would appear that in the present utilitarian age specimens of the signatures of departed monarchs are little valued, as no one present would offer anything for it. At last sixpence was tendered, at which price it was knocked down to the bidder. On examination, the document turned out to be rather more interesting than the purchaser could possibly have anticipated—the handwriting of the worthy monarch being its least attraction—for it was signed by a political character of considerable notoriety—Lord George Germain, *i. e.* subsequently better known as Lord Viscount Sackville.

But the interest principally arises from the fact, that it is a commission appointing his majesty's "trustworthy and well-beloved Edward Marcus Despard, Esq., Captain-Lieutenant" to that company in our Seventy-ninth Regiment of Foot (or Royal Liverpool Volunteers) commanded by Thomas Hall, Esq., "whereof he himself is Captain." Despard was to have the rank of captain in the army, although only a captain-lieutenant in that particular regiment. The trust which the king reposed in his "loyalty, courage, and good conduct" was a sad mistake; for, as Colonel Despard, the same individual conspired to take away the life of his sovereign, for which crime he and his fellow-conspirators were tried, convicted, and beheaded—that is to say, hanged first, and then decapitated. The evidence against the Colonel was conclusive: he had allowed himself to be influenced to such an extent by a belief that he had been unjustly removed from his superintendence at Honduras, to which Government had appointed him, in consequence of his having given offence to the settlers there, that he became partially insane. He had been immured for three years in Coldbath Fields prison for seditious practices; when released he became the associate of individuals of a disreputable character. The object of these persons was to destroy the king by loading the great gun in the park, and discharging it at the royal carriage when his majesty went to open Parliament, on Nov. 20, 1802. At his trial, Feb. 12, 1803, Serjeant Best (afterwards created Lord Wynford) was his counsel.

Despard's commission as a captain-lieutenant of the Royal Liverpool Volunteers is dated Nov. 2, 1780. He was a married man at the time of his execution on Feb. 21, 1803. There is a curious print of him when "on his trial," "Published by McPherson, Russel Court." From the profile, if the likeness be at all correct, he must have been a fine-looking man. J. M.

TROP, ASSEZ, TOO, ENOUGH.—If we look for these words in a French or Italian dictionary we shall find *trop*, *troppo*, too, too much; and *assez*, *assai*, enough, sufficiently. Yet Laveaux says,—“Il ne faut pas confondre *assez* avec *suffisamment*”; and how shall we translate such passages as these?—

“E *troppo* più bella gli parve *assai* che stimato non avea.”—*Decam.* vii. 7.

“Comme j'étais fils unique et que mon père était *trop* riche pour sa condition.”—*Roman Comique*, iii. 10.

“La physionomie de mon hôte que je n'avais jamais *trop* remarqué.”—*Marianne*, p. 17.

“On ne sait pas *trop* l'avantage . . . d'être dépourvue de tout.”—*Ib.* p. 27.

“Au milieu d'un bal n'est pas *trop* le moment d'en parler.”—*Corinne*, vi. 1.

“Les nouvelles se répandirent par *trop* de lieux.”—*Froissart*, ii. 159.

“*Trop* bien montés sur fleur de coursiers.”—*Ib.* i. 2. 171.

“Mais j'aurai *trop* de force, ayant *assez* de cœur.”—*Le Cid*, ii. 2.

I could add dozens more, but these may suffice.

The fact is, *assez* and *trop* (*assai* and *troppo*) are nouns; the former signifying abundance, plenty; the latter, superabundance, excess; and when they appear as adverbs, there is an ellipsis of *de* or *en*. Now our *too* (merely a form of *to*), and perhaps the German *zu*, includes a moral idea; when we say, “he is too good,” we mean, he is better than he need be, or ought to be; while “*il est trop bon*” simply means, he is extremely good without any moral judgment whatever. Hence the one is not the translation of the other. But when we say, “he is too good to do it,” we drop the moral idea, and it is nearly the same as “*il est trop bon pour le faire*.” Yet that *trop* retains its original meaning appears from this, that the Spaniard would say, “*Es muy bueno para hacerlo*.” There are a few more cases, but they are rare, where we may render *trop* by *too*, and *assez* by *enough*. Chaucer frequently used *too* in the sense of *trop*; and instances may be found even in Shakespeare.

The classic *ἄγαν*, *ἄλλαν*, *nimis*, and *ἄλλαν*, *satis*, exactly answer to *trop* and *assez*; and I think that they also are indeclinable nouns, there being an ellipsis of *eis* and *ad*. In fact, *assez* comes from *ad satis*. *Trop*, by-the-way, probably comes from *turba*, or perhaps from *turma*, like *troupe*. *Μᾶλλον ἄγαν*, *nequid nimis*, *rien de trop*, nothing in excess, we may see, answer each other. *Satis quod sufficit* is, enough is plenty, or enough is as good as a feast.

Corneille has the following line in his *Heraclius*:—

“Nous aurons *trop* d'amis pour en venir à bout.”
Acte III. Sc. 4.

On this Voltaire's note is—

“Il doit dire précisément le contraire: nous avons *trop* d'amis pour n'en venir à bout.”

Now, as will appear from what precedes, Corneille was perfectly right, and his mode of expression was the more correct one; but in Voltaire's time, the practice of putting the negative after *pour* in such phrases as this had become the prevalent one; and hence he hastily accuses the great poet of having fallen into an error.

THOS. KEIGHTLEY.

HUNTINGDON PLUMPTRE: THOMAS RANDOLPH. Upon a blank page in the *Epigrammaton Opusculum*, 1629, already described, there is the following in his own handwriting:—

“Epitaphium Zoili.

Cespice sub viridi jacet hic qui, fellis abundans,
Zoilus, omnigenos dente momordit acris;
Regibus et vulgo *passim* * maledicere suevit,
In vivis atq; in funere lingua procax.

Numina sacra tamen voluit temerare nefandus;
In promptu causa est: Nescit ille Deum.

H. P.”

Among the commendatory verses are the four which follow. I do not remember to have seen them in any edition of Randolph:—

“Ad Lectorem.

Festa velis, que convivis apponere nōrant
Numina Castalias que venerantur aquas?
Ecce librum cunctis natum aridare palatis!
Vel tibi festa dabit, vel dabit iste sales.

“Tho. Randolph, Coll. Trin. Cantab.”

W. CAREW HAZLITT.

ROMANNO.—An estate in Peeblesshire: an alteration (?) of *Romany*, the gipsy name for a gipsy. According to Dr. Pennycuik (who married Margaret Murray, the heiress of Romanno)—“There happened at this place, on October 1, 1677, a memorable *Polymachy* between two clans of gipsies, the *Fawces* and the *Shawces*, who had come from Haddington Fair, and here fell out about dividing the spoil.”

Old Faw, the chief, and his wife (who was big with child) were killed. For this murder old Shaw, with his three sons, was hanged in February, 1678, at Edinburgh; and John Faw, for a different murder, was hanged at the same time.

Dr. Pennycuik erected a pigeon-house on the site of the *Polymachy*, and inscribed thereon:

“The field of *Gipsie* blood which here you see
A shelter to the harmless dove will be.”

Gordon, in his *Itinerary*, desirous of connecting Roman works with *Romanno*, places a Roman camp as one mile north-west; while it is, in fact, three and a half miles to the north, and no vestige of any Roman remains is to be found at *Romanno*. See Chalmers's *Caledonia*. SETH WAIT.

OFFICERS KILLED IN IRELAND, 1598.—In a copy of Lambard's *Eirenacha*, 1591, advertised in Mr.

* This word is underlined in original, and *pariter* written in the margin.

Salkeld's last book-catalogue, occurs the accompanying manuscript note, which it would be well to preserve in your pages:—

"On the back of the title-page is the following, which may be of some interest. It is written in the handwriting of the time:—

‘Slaine in Ireland
on ye 11th of August, 1598.

Sr. Henri Bagnol, Knight.	Capt. Bethell.
Capt. Cosoir.	Capt. Foelewer.
Capt. Swansa.	Capt. Orelir.
Capt. Morgan.	Capt. Hawes.
Capt. Fornor.	Capt. Rathes, taken.
Capt. Fee.	Maximilian Brooke, taken.
Capt. Streetr.	James Harrington, Sonne to
Capt. Hadon.	Sr. Harris Harrington,
Capt. Banckes.	Knight, slaine.
Capt. Petteti.	Mr. Constable, slaine.
	Mr. Dawle, Comissarir,
	slaine.

Capt. Henschew.

And in all 2,300 men.”

A. O. V. P.

Queries.

BUCKET-CHAIN.—In a parish register of a village in Yorkshire is the following entry, made by the rector thereof many years ago:—

“Memdu.—The Bucket-Chain lyes between me and wife, dear Sarah. Witness my hand,

Can any one suggest the meaning of this?

C. J.

TITHES OF BOLAM.—Wallis and Hodgson, in their histories of the county of Northumberland, state that the great tithes of the parish of Bolam belonged to the Grammar-school at Newcastle-upon-Tyne, which was originally founded by Thomas Horsley, who was mayor of that town in the reign of Henry VIII. It is not known whether he was one of the family of that name, which long had property in the parish of Bolam, and the heiress of which married the late Lord Decies. It is feared that the will of Horsley is not forthcoming. Can any of the correspondents of “N. & Q.” throw light on this matter, and say how or when these tithes were lost to the school? They have not been restored, as all tithes should be, to the incumbent, as he is still only vicar, not rector, of Bolam.

E. H. A.

CRANMER FAMILY.—1. Where can one read *in extenso* the Act of Parliament for the restitution in blood of Archbishop Cranmer's children, passed in 5 Elizabeth? Only the title of the bill is printed in the statutes.

2. Will one of your correspondents in the College of Arms kindly refer to Vincent, No. 105, 11, and print the reference there contained to Anne Cranmer, daughter of the Archbishop? According to the best pedigrees, no such person existed.

3. Sir John Harrington (in *Nugæ Antiquæ*, ed. Park, 1804, vol. ii. p. 16) mentions “Archbishop Cranmer's son's widow yet living—the gentlewoman herself being of kin to my wife, and a Rogers by name.” I am unable to discover Mrs. Cranmer in any pedigree of Rogers in the British Museum. Can any of your readers give me any clue to her parentage?

TEWARS.

DAP.—This word was an entire stranger to me until I came to reside here, where it is very common. The rooks are *dap* on the wing, i. e. strong in flight. Young pigeons, blackbirds, &c., are nearly *dap*, i. e. full-feathered and fit for flight. Required, the origin of the word.

J. WETHERELL.

Slingsby, York.

D'ARCY FAMILY.—1. Can any of your correspondents inform me who was the grandfather of Major-General Robert d'Arcy, R.E., who died Commandant of Chatham in 1827? From family tradition the following appears:—

“Colonel d'Arcy, a branch of the Holderness family from Yorkshire, commanded a regiment during the American War. He was killed in action, leaving two sons.

“1. Robert, Major-General R.E.

“2. Constantine, Lieut. R.A., died *s. p.*

“On his voyage to America Colonel d'Arcy and his family were wrecked. They lost all their baggage and papers, which, it is believed, would have proved their noble descent. After her husband was killed, Mrs. d'Arcy returned to England with her sons.”

The present representative of the family is Colonel George Abbas Kooli d'Arcy, Governor and Commander-in-Chief of the Gambia, who, through his mother, claims descent from Edward III. (*vide* Burke's *Royal Families*.)

Arms: Azure, semée of cross crosslets, and three cinquefoils, argent. **Crest:** A spear broken or, banded gules.

2. Who was the father or other ancestor of Francis Acres, Esq., Hanover, Jamaica, who died probably about 1770, and left two daughters, Katherine and Mary? **Arms:** Az. three escallops argent.

CAÇADORE.

G. H. A. VON EWALD AND H. EWALD.—Are there two Ewalds, distinguished Oriental scholars, or is “G. H. A. von Ewald” the same person as “H. Ewald”? **C. Q. R. M.**

FIRE-ARMS.—In what works shall I find any account of the earliest manufacture and use of fire-arms in this or any other country?

H. T. GIBSON.

Haverstock Hill.

FRANKLIN MEDALS.—The medals struck at various times to commemorate the celebrated Benjamin Franklin are very numerous. Is there reference on any of them to his having been a printer?

WILLIAM BLAND.

11, Abchurch Lane, E.C.

GALE FAMILY OF YORKSHIRE.—Francis Bathurst of Franks, co. Kent, married Susanna Hubert. Their only surviving issue, Berenice, married Joseph Fletcher. Their only daughter, Susan, who died 1757, married John Tasker, who died 1796, *s. p.*, leaving Franks to his sister, Mary Tasker. Mary Tasker married Mr. Dalton, and had an only daughter, who married a Mr. Gale of co. York, by whom she had three daughters, one of whom is said to have married a Colonel Gore, and some few years since to have been living at the family place in Yorkshire. I am anxious to ascertain whether any of the Bathurst family pictures, said to have been removed from Franks by the Gale family, are in existence. And I shall be obliged by any information as to the above descendants of Mr. and Mrs. Gale now living.

H. BATHURST.

8, West Cliff, St. Lawrence, Thanet, Kent.

GREY MARE'S TAIL.—A cascade 300 feet in fall, situated in the parish of Moffat, in Dumfriesshire, the waters of which flow from Loch Skene, in the eastern extremity of the parish. Am I correct in assuming that this appellation is derived from *Mare*, a pond or pool or lake water, and *Tal* in the British that which is *over, towers or tops*, or the Gaelic *Talla*, murmuring? SETH WAIT.

IRISH MS. IN TENISON'S LIBRARY.—Seeing a note on Archbishop Tenison's library in an old number (about October, 1865) of "N. & Q.," I wish to put on record the fact that I purchased at the sale, and deposited in the library of Trinity College, Dublin, a folio MS. volume in the Irish language, in the beautiful handwriting of the eminent Irish scholar John Torno O'Mulconry. This volume contains two works, both by the Rev. Geoffrey Keating, D.D., viz., "The Three Shafts of Death," and the "History of Ireland." O'Mulconry was a contemporary of Dr. Keating, and a still more accomplished Irish scholar than Keating himself. I paid twenty pounds for the volume. Can any one inform me how this Irish MS. came into the Tenison library?

JAMES H. TODD, D.D.

Librarian, Trin. Coll., Dublin.

KIPPIS, "BIOGRAPHIA BRITANNICA."—"A portion of a sixth volume was printed, of which, it is said, only two copies exist." (*Lowndes*.) Repeated in the last edition. Can Lowndes be correct in the number? RALPH THOMAS.

KRUGER'S "GREEK GRAMMAR."—The notes to Mr. Hickie's translation of Aristophanes (Bohn, 1853), are very useful, but a large portion of them are available only to those who can read the original. He frequently cites Kruger's *Greek Grammar*. I shall be obliged by being told the edition, and where published. E. H.

LITHOGRAPHS.—What is the best way of sticking lithographs or engravings on bibulous paper, into scrap-books. I find gum of no use, and paste even oozes through the paper, often staining it. Wafers are of course out of the question, as they leave a lump. JOHN DAVIDSON.

QUOTATION WANTED.—From what writer is the oft-quoted passage "Que voulez-vous?—nous sommes faites comme cela?" taken? A. H. B.

ST. AUGUSTINE OF CANTERBURY.—The Archbishop of Canterbury was styled by Pope Urban II. at the Council of Bair, *quasi alterius orbis papa*, and has been frequently called Patriarch as well as Primate. In a calendar prefixed to a missal of the fifteenth century, in my possession, Augustyn *Paus* (or Pope, which is the translation of the Flemish word), is commemorated on May 26, as is Beda Prester on the following day. I do not see that the title *Paus* is given to any other persons mentioned in the Calendar but those who have been actually Bishops of Rome, with this exception. E. H. A.

WALL PAINTINGS.—A curious painting in fresco may be seen in Ingatstone Church, Essex. It represents a wheel (7 feet 2 inches diameter) divided into seven compartments, setting forth as many sins men are subject to—Vanity, Perjury, Drunkenness, Avarice, Sloth, Lust, and Anger. Sir F. Madden has pronounced this painting to be about the date 1400. It is much defaced, and will be covered over when the restoration of the edifice is completed; accurate drawings have, however, been taken. I am informed that wheel-paintings exist at Arundel and Lincoln. Will any of your correspondents inform me if this is correct, and whether any other instances are known? JOHN PIGGOT, JUN.

RICHARD WILLIAMS, *alias* CROMWELL.—When did he die, and at what age? His will was dated June 25, 1545, and proved November 28, 1546. (Noble's *Memoirs*, 3rd ed. vol. i. pp. 17-18. The other Richard Williams, *alias* Cromwell, died October 2, 1558. (*Gent's Mag.* 1790, p. 447.) GLWYSIG.

WAUGH.—Can any of your readers give me, or tell me where I can find, information respecting the ancestry of the Cumberland family of the Waughs? Major W. G. Waugh of the Indian army and a member of this family died about the year 1820. F.

OLD WOODEN CHAIRS.—Where can I obtain authentic information concerning the earliest moveable chairs constructed of wood, that are (or are known to be) still in existence in England? I do not include in my "query" the "Coronation chair" at Westminster. CHARLES BOUTELL.

Queries with Answers.

THOMAS SCOT, B.D. — Where can I find a biography or memoir of Thomas Scott, sometime preacher at Norwich, author of *Vox Populi, Vox Dei, Vox Regis*, &c., who was assassinated in Holland?

M. N.

[It is passing strange that this remarkable man has been excluded from a niche in all our biographical temples, memorable as he is in the historic page for his boldness in opposing the Spanish match, and his hatred of that notable Spanish Don, Count Gondomar. Something of the personal history of Thomas Scot, or Scott, however, may be obtained after a careful perusal of his numerous polemical productions, of which nearly a complete list may be found in Bohn's edition of Lowndes's *Bibliographer's Manual*.

Thomas Scot was educated at St. Peter's College, Cambridge, B.D. 1620, and became Rector of St. Saviour's, Norwich. When Gondomar arrived in England to settle preliminaries for the marriage of Charles I. with the Infanta of Spain, Scot had the boldness to publish a tract against that proposed measure, entitled "*Vox Populi, or News from Spayne*;" translated according to the Spanish copple, which may serve to forewarn both England and the United Provinces how farre to trust to Spanish pretences. Imprinted in the Yeare 1620." In this work the personal vanity of King James I. is spared, and his foibles soothed, while their consequences are pointed out in a plain and unflinching manner. The following notice of it occurs in the *Diary of Sir Simonds D'Ewes*: "Monday, Dec. 4, 1620. I perused a notable book styled *Vox Populi*, penned by one Thomas Scot, a minister, marvellously displaying the subtle policies and wicked practices of the Count of Gondomar, the resident ambassador here from the King of Spain, in prevailling with King James for connivance towards the papists, under the colourable pretence of our Prince's matching with the Infanta Maria of Spain."*

John Chamberlain, in his letter to Sir Dudley Carleton, dated Feb. 3, 1620-1, informs him that "the author of *Vox Populi* is discovered to be one Scot, a minister, bewrayed by the printer, who thereby hath saved himself, and got his pardon, though the book were printed beyond sea." (*Court and Times of James I.*, ii. 219). Again, the Rev. Joseph Mead, in his letter to Sir Martin Stuteville, dated Feb. 10, 1620-1, tells him, that "Scot of Norwich, who is said to be the author of *Vox Populi*, they say is now fled, having, as it seems, fore-notice of the pursuivant." (*Ib.* ii. 226.)

In the *Vox Regis* (4to, 1624), giving an account of the motives which induced him to write *Vox Populi*, Scot thus states the consequences of that publication to himself: "Against this (even as I feared) not only Goliath and the Philistines, enemies of the state, but the Israelites themselves; yea, my brethren, of one faith, my friends,

* Papers and Letters relating to the Spanish match are printed in the *Miscellaneous State Papers*, edited by the Earl of Hardwicke, 4to, 1778, i. 399-522.

familiars, acquaintance, opposed themselves with a violent censure and passionate pursuit of the unknown author. . . . But whilst these things were maturely debating, and poor I, labouring to hide myself from the enemy, behold the Philistines found my heifer, and so unfolded my riddle. As soon as I was seen, it was no need to bid me run (as they say) for life, especially when by a dream I was warned of the danger, and willed to make haste, and led as it were by the hand like Lot out of Sodom. . . . Whilst I rose up, and was musing of this strange and importunate dream, a more certain warning seconded the first, and with David, I heard them knock at the door, who willed to make haste. . . . Wherefore I made a virtue of necessity, and God being my guide, I escaped for the present, to give time to second cogitation."

It is evident that *Vox Populi* was suppressed by the royal authority, as we learn from the introduction to the author's *Vox Celi, or News from Heaven* (4to, 1624), a tract on the same subject. From two letters in the State Paper Office (*Domestic*, James I. vol. cxxxiv. 20, 75) it also appears that the Bishop of Norwich (Dr. Samuel Harsnett) had been commanded to institute proceedings against him. Thomas Locke, writing to Sir Dudley Carleton on Nov. 20, 1622, informs him that "I did this day accompany Mr. Scot's brother to the Bishop of Norwich, who professeth himself ready to do your lordship any service in this or ought else; and hath referred him to the Archbishop of Canterbury, of whom, when they have spoken together, he doubteth not but he shall receive satisfaction touching his brother, whereof I do not make any great doubt, unless he should be pressed by the higher power, for he told me that he had proceeded no further against him than a summons." Again, Locke in his letter to Carleton, dated Dec. 15, 1622, says, "The Bishop of Norwich hath promised that there shall be no farther proceeding against Mr. Scot, unless he be commanded by the higher powers, and then notice shall be given, so that he may avoid dangers." If Scot fled from England it could only have been for a short period, for in the title-page of *Vox Dei*, an Assize Sermon preached at St. Edmunds Bury on March 20, 1622, he calls himself B.D. and Minister of the Word at St. Clement's in Ipswich. This Sermon is dedicated to William, Earl of Pembroke, to whom he was chaplain.

In a letter to the Rev. Joseph Mead, dated Feb. 7, 1622-3, it is stated that "there is a pamphlet lately come over from Holland, called the *Belgicke Pismire*," exhorting all, great and small, after the example of those Low Countrymen, to labour, providence, and prevention. Wherein the author is reported, with due and exceeding commendation of his majesty, to represent the chief points of government in these countries, &c. Yet a blue coat, and supposed to be from the same hand that *Vox Populi* came." (*Court and Times of James I.*, ii. 361.)

It is probable that Scot quitted England for the Netherlands towards the close of the year 1623, when he became preacher to the English garrison at Utrecht. In 1624 he published "The Second Part of *Vox Populi*; or Gondo-

* It was printed at London, 4to, 1622.

mar appearing in the likeness of Machiavel in a Spanish Parliament, wherein are discovered his treacherous and subtle practices, to the ruin of England and the Netherlands. Printed at Gorcom by Ashuerus Janss." Five sheets 4to, with an engraved title, containing a full-length portrait of Count Gondomar, and two curious plates of the Spanish Parliament, and the English Jesuits and Priests.

Scot, after preaching and writing for nearly three years at Utrecht, was assassinated by an English soldier, named John Lambert, on Sunday, June 18, 1626, whilst walking with his brother William Scot and his nephew Thomas Scot. This lamentable event is thus noticed by the Rev. Joseph Mead in a letter dated London, July 7, 1626 (Baker's MSS. xxxii. 525): "Mr. Scot, who wrote *For Populi*, and should within a month or two have come to be the Queen of Bohemia's household chaplain, as he came out of the church from preaching (being preacher to the English garrison at Utrecht), accompanied with his brother and a merchant, was stabbed and murdered by a soldier of my Lord Wimbledon's, who being apprehended and examined, said he did it as a good work, to take away an enemy to the King and state; but being tortured, is said to have confessed that he was hired for money to do it, for the preventing the coming forth of a book he was writing of our last Cales action. His right hand was first cut off, and then he was executed." (*Court and Times of Charles I.*, i. 123.)

The political tracts of Thomas Scot are valuable (independently of their rarity, which is considerable), and curious beyond most other tracts of this period, on account of the light they throw upon the policy of the latter years of King James's reign. The effect of them upon the public mind at the time must have been very great, if we may judge from the persecution of the author, and the pains taken by the government to suppress them.]

"BLACK-EYED SUSAN:" "THE VICAR."—Can you inform me upon what authority the ballad of "Black-Eyed Susan," of which the style is decidedly modern, and which many regard as by Dibdin, is attributed to John Gay, born 1688?

The poem called "The Vicar," which originally appeared in the *New Monthly Magazine*, is by some attributed to Elizabeth Barrett Browning; by others—amongst whom I may mention a writer in the number of *London Society* for March, 1865,—to W. Mackworth Praed. Which of these references is the correct one? "The Vicar" has appended to it in the *New Monthly* the letter φ. This signature is given to several other pieces, including one of much humour, entitled "Twenty-Eight and Twenty-Nine," which I have never seen in any collection. Can you tell me if all the poems in the *New Monthly* signed φ are the production of the late Mr. Praed?

Questions having been put to me relative to the authorship of the couplet "When Greek meets Greek," &c., and the words of "See the con-

quering hero comes," it may interest some of your readers to learn that they occur in Nat Lee's tragedy, *Alexander the Great*. The couplet is spoken by Clytus in the banquet scene, and the chorus opens the second act, being the ode of welcome to the victorious Alexander.

ARTHUR OGILVY.

["Black-Eyed Susan" was composed by honest Dick Leveridge, author of "The Roast Beef of Old England." He was a bass singer at the theatre in Lincoln's Inn Fields; and, when more than sixty years of age, still thought his voice so good that he offered for a wager of a hundred guineas to sing a bass song with any man in England. The words of "Sweet William's Farewell to Black-Eyed Susan" are by Gay, and are printed in his *Poems*, as well as in Watts's *Musical Miscellany*, iv. 148. (Chappell's *Popular Music of Olden Time*, ii. 640.)—"The Vicar" and "Twenty-Eight and Twenty-Nine" are by W. M. Praed. See his *Poems* in 2 vols. edit. 1864, ii. 135, 172.]

JOHN GUNSTON.—There is in this house a picture of Mr. John Gunston, of Stoke Newington. He lived at the end of the seventeenth century and at the beginning of the eighteenth. I believe that he wrote some books on religious subjects. Can any of your readers give me any information about him?

L. A. M.

Heddingham Castle.

[We are inclined to think that John Gunston was a cousin of Thomas Gunston, Esq., a wealthy citizen of London, who began making purchases in Stoke Newington about 1690. John Gunston died on April 21, 1729; and his eldest daughter Mary was married in 1700 to Sir Thomas Abney, the friend of Dr. Isaac Watts. (Milner's *Life of Dr. Watts*, ed. 1834, p. 310.) For some interesting particulars of the Gunstons of Stoke Newington, consult "N. & Q.," 2nd S. i. 436.]

Replies.

THE PASTORAL STAVES OF BISHOPS AND ABBOTS.

(3rd S. x. 356.)

The discussion of the question raised by Mr. Scott's statue of William of Wykeham at Winchester, relative to the manner in which the pastoral staff was carried by prelates in the Middle Ages in England, appears at present to have led to no other conclusion than that, in the Middle Ages, there existed no rule on the subject; and, consequently, that no uniform and authoritative usage was then known and accepted.

In his contribution of authorities, MR. JOHN PROCTOR, JUN. has grouped together the pastoral staves of mediæval bishops and abbots; whereas the point at issue has been (if I have understood it aright) to determine whether bishops did not

[* The correct reading is "When Greeks joined Greeks, then was the tug of war."]

carry their staves in one hand, while abbots carried theirs in the other. All early examples in which the right hand is uplifted in gesture of benediction, as MR. PIGGOT correctly observes, may be set on one side; since in them the staff, if held at all, must necessarily be held in the left hand. When the right hand is not in benediction, early examples generally represent both the hands as clasped in prayer, as in the effigy of Wykeham himself upon his monument; and here again, the staff can only rest on the arm, without being actually held. It does not appear to me that the staff being represented resting on either arm is any argument in support of a theory that, when held in the hand, it was held in one hand rather than in the other. When the staff really does appear held in one hand, the other, not being in benediction, commonly holds a book. In his brass at Ely, Bishop Thomas Goodrich (A.D. 1554) holds a book and the Great Seal (he was Chancellor) in his right hand, and in his left hand he grasps his staff. Bishop Peter de Rupibus, at Winchester (A.D. 1238), holds a book in his left hand; but I am not able to say whether his staff yet remains. The only early authorities that bear at all on the original question concerning the propriety of William of Wykeham in his statue holding his staff in his right hand, are the effigies and figures of bishops, in which the right hand is not in benediction and the staff is actually held. This reduces the authorities to comparatively a very small number, and in these a uniform practice certainly is not apparent.

Effigies and other early figures of abbots have no voice on the subject of the bishop's staff; but they show a diversity of usage in the matter of holding their staves by abbots: and they also directly contradict the statement so often made, and again repeated in MR. PIGGOT's communication, to the effect that "abbots generally have the crook (of their staves) turned inwards, to signify that their jurisdiction was confined to their own monasteries"—these effigies "generally have the crook turned" *outwards*.

In Stothard's excellent representation of the groups once in the Painted Chamber at Westminster—who are solemnising the coronation of the Confessor—the two archbishops are seen with their crosiers held by their chaplains, and held by them in their right hands. Of the other mitred figures, both bishops and abbots, some certainly hold their staves (the crooks turning both ways) in their left hands, but others must be considered to hold theirs in their right hands—the figures are too much mutilated to determine positively in more than a very few instances. I am disposed to attach more weight to the testimony of representations of mediæval prelates in energetic life, and in the discharge of some official duties, than to monumental effigies, in such a matter as

this act or habit of *holding* their pastoral staves. The effigies very generally were expressly designed to convey the idea of profoundly devotional repose; and, accordingly, in them the official staff is more consistently shown resting on the arm, or placed passively in the left hand, than as if it were grasped firmly in the right hand. But, on the contrary, as MR. PIGGOT has happily argued, it seems more reasonable to place the staff in the right hand of the living bishop, when standing erect, and when not represented in the act either of episcopal benediction or of prayer—"this being more in accordance with the symbolic nature of the staff, as a *shepherd*, unless left-handed, would not carry it in his left hand among his flock." A uniform usage in early examples of course would be conclusive; but in the absence of any approach to such uniformity, the *pastoral* argument, if not decisive on the general question, at least seems to be of sufficient authority to justify Mr. Scott.

CHARLES BOUTELL.

In a former article (3rd S. x. 320) I maintained that the proper way to represent an abbot, and also a bishop, is to place his crosier in his *left* hand. I founded my assertion on the fact, that it is placed in the *left* hand of each at their respective benediction and consecration. Surely the Church intended by this ceremony to indicate the manner of holding the crosier. But MR. JOHN PIGGOT, JUN., argues, at the second reference, that when a bishop is not represented in the act of blessing, it seems reasonable to place it in his right; as a *shepherd*, unless left-handed, would not carry it in his left hand for use among the flock. For that matter, I believe I have seen shepherds carrying their crooks quite as often in one hand as the other; though they would naturally take them in their right hands when they wanted to hook a sheep. If, however, the Church had meant the crosier to be carried in the right hand, she would have so placed it at a bishop's consecration; but the truth is—and here I adduce another argument which, in my opinion, is conclusive—a bishop *never* does hold the crosier in his right hand. If MR. PIGGOT had witnessed any solemn Catholic ceremonies, he would know as I do, from so many times assisting at pontifical functions, that, whenever the bishop assumes the crosier, he always holds it in his left hand. He walks in procession, he addresses the faithful, he gives his benediction, always with the crosier in his left hand. When the Gospel is sung at High Mass, indeed, he holds it before him with both hands; but, be it noted, he *never* holds it in his right hand alone. Surely, then, the proper way to represent either an abbot or a bishop is with the crosier in the left hand.

I am quite aware that, in strict language, the word crosier applies to the cross-staff carried

before an archbishop; but a bishop's staff has by long usage been so generally called a crosier, and the term *pastoral staff* is a term so inconvenient, that I always prefer to use the word *crosier* for a bishop's staff, and cross or cross-staff for that borne before an archbishop. F. C. H.

If MR. PIGGOT has not yet seen it, he would, I think, be interested by a letter treating of the above subject from the Rev. Daniel Rock, published in *The Ecclesiologist* for August last, in which it is argued that on the ground, not of any precedent in the form of representations in works of art, but of liturgical usage and authority, it is improper to place the pastoral staff in the right hand of the figure of the bishop or abbot. Dr. Rock appears to admit that various mediæval seals, illuminations, sculptures, &c., indicate the staff as being held in the right hand; but then he contends that the representation in those cases is a deviation from the rubrical directions on the subject contained in the established formularies of ecclesiastical ritual. J. W. W.

THE WHITE HAT.

(3rd S. x. 374.)

Though my name is not Cuttle, yet I have always adopted the Captain's practice of making a note of things interesting to me, and, amongst other *reliquiæ sacræ* thus preserved, am enabled to furnish your correspondent FITZHOPEKINS with a copy of the genuine "White Hat."

Those who would see more of the political importance of white hats must refer to the second volume (Lord Berners' translation) of *Froissart*, chap. 79, and the proceedings of John Lyon at Ghent.

"The White Hat, 1819.

- "In sixteen hundred and forty-one
The Radicals had some famous fun,
Till with King Charles they so merrily sped,
They first took his crown, and then his head.
Then hey for radical reform,
To raise in England a glorious storm
Till every man his dinner has got
For twopence the loaf, and a penny the pot.
Bradshaw and Pym with their Radical shears
Crop the bishops and sliced the peers;
While Oliver kick'd the mace with an air,
And set his own rump on the Speaker's chair.
Then hey, &c.
Oliver wore a broad-brimmed hat,
It was not white, but no matter for that;
For so very broad its brim was grown
That it cover'd the altar and capp'd the throne.
Then hey, &c.
Oliver then grew proud and high,
He looked on his comrades rather shy;
He spat in their faces, and cut them all,
Till they humbly cried 'God save King Noll.'
Then hey, &c.

"In eighteen hundred and eighteen
Again shall be what before has been,
Until we reform both Church and State,
As in sixteen hundred and forty-eight.
Then hey, &c.

"Bradshaw and Pym were not half as good
As Dr. Watson and Thistlewood:
And Lawyer Pearson as learnedly spoke
As ever did Mr. Solicitor Coke.
Then hey, &c.

"And there's Henry Hunt, the cock of us all,
Will do the job much better than Noll,
Whose beaver was never so broad or so flat
As our King Harry the Ninth's white hat.
Then hey, &c.

"And Oliver had not Harry's way
Of making harangues from a one-horse shay;
Or, when he had reach'd his private ends,
Of cutting his inconvenient friends.
Then hey, &c.

"We'll have no pension, place, or court,
No king, no regent to support;
No priests to feed, no taxes to pay,
And we'll go to the devil in our own way.
Then hey, &c.

"A Parliament shall be held once a year,
Without the presence of bishop or peer;
And every man be his own lawmaker,
In right of his single vote and acre.
Then hey, &c.

"Reform like this we Radicals choose,
Who have something to gain and nothing to lose;
Unlike Sir Frank † and the Whiggish train,
Who have something to lose and nothing to gain.
Then hey, &c.

"Now march, my brave boys, in your Radical rags,
Handle your sticks and flourish your flags,
Till you lay the throne and the altar flat
With a whisk of King Harry the Ninth's white hat.
Then hey for radical reform
To raise in England a glorious storm,
And level each purse-proud autocrat
With a whisk of King Harry the Ninth's
white hat." W.

I am really thankful to FITZHOPEKINS for his resuscitation of my political *morceau* from the half-century's oblivion which had swept it clean out of my mind: the few lines of his quotation even now only coming upon me. He will find it *in extenso*, some time about the first Thistlewood treason-trials, A.D. 1816 (when I saw the reform-meeting upon Tower Hill vanish at the movement of certain twenty-four-pounders on the battery, like a swarm of flies from a sugar-cask), in *The Courier*, or in my dear old Tory friend John Taylor's journal, *The Sun*, with others such of my inditing: for, in those days, mine was no idle pen.

It may not be generally remembered, or tradi-

* Executed for high treason at the Old Bailey, May 1, 1820.

† Sir Francis Burdett, Bart.

tioned, how Lord Liverpool, the then Prime Minister of the Regency, suppressed Orator Hunt's *galerus albus*, simply by assuming it for his own head-gear.

EDMUND LENTHAL SWIFTE.

EXPULSE.

(3rd S. x. 311.)

Expulse is simply the French and old English form of the word *expel*, and is now used but rarely; so that it may be more justly deemed a term of the *past* than of the *future*. I find "*Expulser*, to expulse, expell," in Cotgrave's *French Dictionary*, edition of 1690; and "*Expulser*, to expulse," in Nugent's *French Dictionary*, dated 1844. It occurs in Shakespeare as an equivalent word to *extirp*:—

"Nor should that nation boast it so with us,

But be extirped from our provinces.

"*Alen*. For ever should they be *expulser* from France,
And not have title of an earldom here."

First Part of Henry VI. Act III. Sc. 3.

Nares, in his *Glossary*, also quotes the following:—

"He was *expulser* the senate."—North's *Plutarch*, p. 499.

And—

"If he, *expulser* King Richard, as a man not meet for the office he bare, would take upon him the scepter."—*Holinshed*, vol. ii. vv. 8.

But why the writer in *The Guardian* could not use the simpler term *expel*, seems odd; perhaps he may have thought *expulse* more expressive and forcible, from the consideration that, in Latin, *expulsare* is the frequentative form of *expellere*; or, more probably, he was thinking of the French form *expulser*, which is in common use. I may add, that *expulse* is a favourite word with dictionary makers. I find it in Meadows's Spanish and Italian dictionaries, in Vieyra's Portuguese dictionary, and in the Tauchnitz Dutch and Swedish dictionaries. Both forms, *expeler* and *expulsar*, occur in Spanish, and *expellir* and *expulsar* in Portuguese; but the Italian has *espellere* only, which is counterbalanced by the sole French form, *expulser*.

WALTER W. SKEAT.

22, Regent Street, Cambridge.

Fr. *expulser*, Lat. *expulsare*:—

"For ever should they be *expulser* from France,
And not have title of an earldom there."

Shakespeare.

"Suppose a nation where the custom were that, after full age, the sons should *expulse* their fathers and mothers out of possessions, and put them to their pensions."—*Bacon*.

"Inwardly received, it may be very diuretick, and *expulse* the stone in the kidneys."—*Browne*.

(See Johnson's *Dictionary*.)

J. MICROLOGUS.

TRIPP: HOWARD.

(3rd S. x. 320.)

It is rather an amusing notion that a Thomas Howard had his surname changed in the middle of the fourteenth century to the abrupt monosyllable Tripp. This story of course supposes that there was a Howard family of some note in the reign of Edward III.

The ducal Howards, and the few families really springing from that stock, may hold their historic place without any fictions as to their male descent. As representing the Mowbrays, and, at a later period, the Fitzalans, they are permanently intertwined with the earlier Plantagenet period; but their name and arms sufficiently refuse the claims made for them as to distinction before the middle of the fifteenth century.

The arms of the *real* Howards are simply those of the Beauchamps, Earls of Warwick, changed from their position when worn as a badge by their retainers. Let the shield of Beauchamp, *gules* a fess between six cross crosslets fitché *argent*, be suspended by the dexter corner, and the fess becomes a bend; and then, by putting the cross crosslets in an erect position, the arms of Howard appear. They are in themselves an acknowledgement of what no noble Howard ever tried to disguise—their position with regard to the Beauchamps, either as *Haye wards*, superintendents of the fences, or *Hog wards*, whichever be the true derivation of this yeomanly name.

Its application, in the latter sense, to the first Duke of Norfolk of the name, as an adherent of Richard III., "the boar of York" (from whom he received his ducal title), is almost like a play on the name.

"The blood of *all* the Howards" sounds grandly, but though the branches of the ducal family hold an unequalled place in the peerage, the great mass of those who, rightly or wrongly, bear the name are entirely devoid of noble blood. They have simply derived their name (if rightly theirs) from their plebeian occupations; and it is a gross fiction (often nothing short of an intentional falsehood) for them to use the arms of the noble stock. It would have been better far for such to have applied for a grant of a coat showing to what family they had been swineherds.

All the real male ramifications of the noble stock may be simply traced; others who accidentally bear the name cannot claim even so distinguished an origin as to have been servants of the Beauchamps in the days when the now reigning house of Prussia were only the Burggraves of Nuremberg.

It would be well if all heraldic works would oppose the false claims of the mass of ignoble Howards.

L. N. N. N.

ANDREA FERARA SWORDS.

(1st S. iii. 62; 2nd S. i. 73; 3rd S. viii. 157; x. 137.)

I am delighted to find that the attention of one so competent to deal with all Spanish matters as LORD HOWDEN has been directed to the subject of these swords.

While I have no doubt that we must class them with the good swords that "in Bibulus were dipped," I should be much obliged by his lordship explaining the extraordinary variations which are found on these blades, in the names and accompanying figures inscribed on them.

In 1865, I read a paper on these weapons before the Archaeological Association, which has since appeared in their journal for December of that year (p. 316). In it I described twenty-five of these swords, which, as I stated at the time, comprised no less than seven varieties in the spelling of the name; and if its position is taken into account, not fewer than fifteen.

1. Andrea Ferara, with variations in the position of the words and the accompanying ornaments. One of the latter is an animal which strikingly resembles the well-known fox or wolf of Passau on the Danube. Is any such mark of an animal known in Spain?

2. Andreia Ferara, only one example known.

3. Andria Ferara, three varieties.

4. Andrea Farara, two varieties.

5. Andreia Farara, two examples.

6. Andria Farara, two examples.

7. Andrea Ferare.

After I had made my analysis for that paper, I was favoured by friends with the four following examples:—

I. Andrea Ferara, repeated thrice on each side of the blade.

II. Andrea Ferara, *em Lisboa*.

III. Piero Ferara, and

IV. Cosmo Ferara. The last is in the possession of the Count d'Albanie.

Within the last week I have received a letter from Lanarkshire, calling my attention to additional varieties in the names on the Ferara swords, and offering me rubbings. I most thankfully accepted the offer, and as soon as I receive the rubbings in question I will communicate them to "N. & Q."

GEORGE VERE IRVING.

THE ENGLISH CYCLOPEDIA: THOMAS RANDOLPH.

(3rd S. x. 389, 425.)

To the Editor of "Notes and Queries."

SIR—When I gave a strong denial to the statement of MR. W. CAREW HAZLITT as to the "blunders" contained in the article "Randolph," in the *English Cyclopædia*, I had the advantage of seeing some elaborate notes on that

subject, which had been kindly prepared by Mr. James Thorne.

The article "Randolph" was originally written for the *Penny Cyclopædia* by the late Professor Craik, and was adopted without alteration in the *English Cyclopædia*, having undergone, like many other articles, the revision of Mr. Thorne. That gentleman has put his notes into a formal shape, and I transmit them to you without any further comment.

I remain, Sir,

Your obedt. Servant,

CHARLES KNIGHT.

November 24, 1866.

Rosslyn Park, Hampstead.

In a note on "Autographs in Books" ("N. & Q." 3rd S. x. 389), MR. W. CAREW HAZLITT makes the gratuitous assertion that, in "that most egregious book, *English Cyclopædia* (BIOGRAPHY), art. 'Randolph,' in one paragraph there are almost as many blunders as lines." He does not say what are the blunders, nor in which paragraph he has discovered them. But as there are only three paragraphs in the article, the readiest way of proving that the assertion is as reckless and ungrounded as it is discourteous, will be to take them *seriatim* and show that there is sufficient authority for every statement they contain.

PAR. I. T. R. "was born in 1605, at Badby, in Northamptonshire." Wood, who may be considered as the general, as he was the earliest, authority for the facts of the biography, says he was born in "1605 at Newnham, near Daintry" (*Ath. Oxon.*, i. 564, ed. Bliss). This appears a contradiction, but is not really one. Randolph was born in Newnham village, but "Newnham, though now called a distinct parish, was originally a member of Badby, to which it is adjoining towards the west." (Bridges, *Hist. of Northamptonshire*, i. 22.) The manor of Newnham was only separated from that of Badby in 1635 (Baker, *Hist. and Ant. of the County of Northampton*, i. 260); the living is still "Badby-cum-Newnham," and the *Clergy List* has against Newnham "see Badby." Baker says that Randolph was born "at the house of his maternal grandfather, in whose descendants it continued till within these few years," and gives an engraving of its present appearance. He was baptised June 15, 1605 (*Ibid.* i. 261). The places of his education, and the date of his Cambridge scholarship, are the same in the *Eng. Cyc.* and in Wood's *Ath. Oxon.*; the date of his incorporation at Oxford, 1631, is given in the *Facts* (ii. col. 461). "He was much noticed by Ben Jonson, who called him 'son'."—*Eng. Cyc.* This too is mentioned by Wood, and every one else—including Randolph, who has "A gratulatory to Mr. Ben Johnson for his adopting of him to be his son" (*Poems*, Oxford, ed. 1638, p. 22); see also the "Eglogue to Mr. Johnson" (*Ib.* p. 97). "The promise of his youth was marred by a career of dissipation and extravagance, which shortened his life prematurely."—

Eng. Cyc. Now compare Wood (i. col. 566), who, after mentioning his plays, goes on: "Several other things were expected of the said young poet, but by indulging himself too much with the liberal conversation of his admirers (a thing incident to poets), brought him to an untimely end." Of his dissipation more than enough may be found in Winstanley and elsewhere; whilst he himself refers pretty plainly to his extravagance, and the difficulties into which it led him, in "A Parley with his Empty Purse" (*Poems*, p. 125). The statement as to the place of his death and the date of his burial is the same in Wood as in the *Eng. Cyc.*; but Wood names the friend (Will. Stafford) at whose house he died, and the site of his grave and monument. The inscription on the monument—given by Bridges in his account of Blatherwick church (*Hist. of North.*, ii. 280)—records the fact stated in the *Eng. Cyc.*, that it was erected by Sir Christopher Hatton.

Par. 2 is a list of Randolph's writings. It states that his "*Poems, Translations, and Plays*, were published in London, 4to, 1634." This edition we have not seen, but the title and date are given by Watt (*Bib. Britt.*) and Lowndes (*Bib. Manual*). The "*Poems, with the Muses' Looking-Glass, and Amyntas*, Oxford, 4to, 1638," is the edition of the poems collected after T. Randolph's death by his brother, and is in the British Museum. In proof that "there have been several other editions published since, both in London and at Oxford," it will be enough to cite the "5th edition corrected, London, 1664"; and the "6th edition, with additions, Oxford, 1668"—both of which are in the British Museum. In the Museum are also all the editions of the separate plays mentioned in this paragraph. No earlier edition of any play is in the Museum library, nor is any mentioned by Watt or Lowndes. But even if MR. CAREW HAZLITT should have discovered any, it will not convict the *Eng. Cyc.* of error; for while the article gives the dates according to known copies, it does not assert that none earlier exist. That *The Prodigal Scholar* and *Cornelianum Dolium* "have been attributed to Randolph," even MR. CAREW HAZLITT will not have the hardihood to deny.

Par. 3 comprises a classification and brief criticism of Randolph's poems. With these poems we have deemed it proper to renew our acquaintance, and write with the Oxford edition before us. As we anticipated, we find the classification strictly accurate. The criticism we should be in the main ready to adopt; but in a question of criticism it will be enough to say that a comparison of the opinions with the poems themselves shows clearly that the writer had read the works on which he commented.

To sum up. Our examination has proved that, for the article "Randolph," the biographical de-

tails were derived from the best and not from second-hand authorities; that for every statement there is sufficient authority; that every opinion is founded upon an examination of the works criticised.

MR. CAREW HAZLITT asserts, that "in one paragraph there are almost as many blunders as lines." There are three paragraphs: the 1st has 13 lines; the 2nd, 10; the 3rd, 15. Let MR. W. CAREW HAZLITT take his choice of the three, and show in it "almost as many blunders as lines," or—he knows the alternative.

ST. BARBARA: LETTERS IN COATS OF ARMS.

(3rd S. x. 291, 339, 340.)

St. Barbara was the patroness of all things connected with missile weapons and their results. In the changes introduced as to the implements of destruction, when *artillery* became, instead of bows and arrows, guns with powder and shot, then her patronage was transferred to the new invention, and to all connected with it, such as explosions of gunpowder, &c.; in this she held a twofold place, as the protectress from harm, and as the one supposed to render missiles prosperous. Thus a powder magazine is especially supposed to be under her tutelage, and her image there placed gives its name to the magazine itself. When thus worshipped she is considered responsible for every thing arising from the carelessness of artillerymen; and the presence of her image *authorises*, in a manner, their recklessness. This is just as the image of St. Antony in an Italian stable is supposed not only to protect the horses from sickness, and the effects of the ill-treatment which they too often receive from their owners, but also to be a safeguard against all robberies in the place. However powerless the image of St. Antony is, the *light* kept burning before it prevents some petty thefts; and there are those who, though they do not dread sinning in the sight of God, are afraid so to do in the presence of St. Antony. But St. Barbara affords no such collateral protection; for a light in a powder-magazine would only add to the danger. Before the invention of fire-arms the feast of St. Barbara must have been celebrated with far less of noisy demonstration than was the case at Rome, Dec. 4, 1845, when I was an eye and ear witness. The procession of the guild of St. Barbara went with repeated volleys of fire-arms to a small church (bearing, I think, her name), where mass was celebrated in the midst of boisterous demonstrations and firing all round the doors. It seemed to me that the celebrant must have been disturbed by the great and increasing noise; he was an aged bishop, whose mitre had been very conspicuous in the procession, but he

soon showed *more Italiano* that he quite enjoyed the hearty merriment of the confraternity; indeed I think that he would have been disappointed if they and their fire-arms had been less demonstrative. In some respects this scene of twenty-one years ago is unique in my experience.

LÆLIUS.

The following appears to be an instance of the use of the substantive *Sainte-Barbe* in the sense of an image or representation of Saint Barbara. In the funeral procession of Louis de Brézé, Comte de Maulevrier and Grand Sénéchal of Normandy, who died in 1531, a manuscript of the period, cited in Miss Millington's *Heraldry* (London, 1858, p. 146), mentions that a gentleman on horseback carried

"a standard of taffeta of the colours of the deceased nobleman, which are yellow, black, and red; on which was figured a *sainte barbe* and a goat, with *eee*, which signifies Brézé, and it had an inscription, 'Tant gräte chievre que mal gist.'"

I retain the irrelevant portion of this extract for the singularity of the arms of Brézé, a goat and three e's, by no means, however, a unique or extremely rare example of the bearing of letters of the alphabet in coat armour. I imagine the *eee* (in English *aaa*) may be meant in this instance to represent the voice of a goat, and that the motto also may contain an allusion to it. Perhaps some other reader of "N. & Q." may be able to explain, from Cotgrave or elsewhere, the meaning of the word "gräte," or possibly "gratte."

JOHN W. BONE.

HISTORY OF THE ISLE OF MAN (3rd S. x. 330.) The MS. alluded to by SIR T. E. WINNINGTON is mentioned by Townley in his *Journal kept in the Isle of Man*, 2 vols. 8vo, 1791, and from which he gives some extracts in vol. ii. p. 226, under the following title:—

"Mona; or the History, Laws, and Constitution, Ecclesiastical and Civil, of the Isle of Man; verified by the Records of the Island, and thence extracted, by the application, care, and diligence of Mr. Alexander Ross, of Gray's Inn, Gent."—"N.B. Mr. Ross died in the year 1755."—"Copied from the original for the use of E. Umfreville 1744, à favoie T. Heley, Ari."—"A transcript, from a copy of E. Umfreville's now in the hands of George Tollet, Esq. Betley Hall, Staffordshire."

Mr. Townley states that this MS. was lent to him by Mr. Oates, of Douglas, the owner.

The Secretary of the "Manx Society," established for the publication of documents relating to the Isle of Man, applied in 1857 to Mr. Wicksted for permission to publish the MS., and he at that time declined to allow the Society to publish Mr. Ross's MS.

Another MS., said to be written by Mr. Blundell, of Crosley, who retired to this island during the Civil Wars, and employed his leisure hours in

collecting its history and antiquities; this has been made use of by both Sacheverell and Seacombe. A copy is in possession of the present Clerk of the Rolls at Castletown; but the Manx Society has not yet been able to obtain the loan of it.

WILLIAM HARRISON.

Rock Mount, Isle of Man.

REYNOLDS'S PORTRAIT OF DR. BEATTIE (3rd S. x. 354.)—Sir Joshua doubtless painted like every other artist, by looking direct at his subject. The mirror referred to by Dr. Beattie was *behind* the artist, sufficiently elevated and inclined to show the painting in progress to the subject of it. It would be impossible in any other way for the sitter "to see every stroke of the pencil," and yet keep his face in right position to be painted.

P. E. MASEY.

THE MARINER'S COMPASS (1st S. ii. 56, 470; 3rd S. x. 178, 211.)—Humboldt mentions the circumstance that the magnetic land car used in China had attached to it a way-measure. Over the trackless land, they were more certain of their course than the seaman of this age, who imperfectly ascertains the speed of his vessel by the log-line, is uncertain of his leeway, and has to correct all by the observation of the heavenly bodies for his latitude and for his longitude, the time by a watch showing the difference of noon at his place of observation and the port from which he started.

Mr. Scoresby (afterwards a clergyman) was the owner and master of a ship in the North whale-fishery from Liverpool. In a lecture delivered by him thirty years ago, he exhibited an important experiment which does not appear to be generally known. He took a bar of iron two or three feet long, about one inch in diameter, and placing it in the direction of the magnetic meridian—that is, pointing to the north at an angle of forty or fifty degrees with the horizon, he struck it a smart blow with a heavy hammer, by which, from a simple bar of iron, it became a magnet. Afterwards he placed the same iron bar in a direction at right angles to its former position, and striking it as before, its magnetism was thereby discharged, and it was proved to have none of the properties of a magnet. At the time I considered this a favourable illustration, although not so designed by Scoresby, of the magnetic theory of Euler disclosed in his Letters to a German Princess.

T. J. BUCKTON.

Streatham Place, S.

PENAL LAWS AGAINST ROMAN CATHOLICS (3rd S. x. 356.)—I recommend to A. O. V. P. to consult on these laws *The Historical Account of the Laws against the Roman Catholics of England*, by Charles Butler, Esq. Hansard & Sons, London, 1811; and D. Scully, *Statement of the Penal Laws which aggrieve the Catholics of Ireland*, 1827. But

especially a more recent work, on which full reliance may be placed, *A Digest of the Penal Laws passed against Catholics, with Historical Notes and Illustrations*, by Rev. James Waterworth. Newark, Brooks, 1841, 12mo, pp. 49. The *Memoirs of Missionary Priests*, by Bishop Challoner, cannot be too highly recommended. It was first published in 1741, in two parts. But the great storehouse of information as to the Penal Laws, and the sufferers under them, is Dodd's *Church History of England*, 3 vols. folio, 1739. F. C. H.

FIRST COUSINS (3rd S. x. 179, 342).—In justice to the Quaker community, allow me to state that if they marry cousins it is quite opposed to their rules. See their book of *Extracts from the Minutes and Epistles of the Yearly Meeting . . . relating to Christian Doctrine, Practice, and Discipline*. London: Friends' Book Depository, 1861. In Section XIII., "Advice in Relation to Marriage," it says:—

"It is our judgment that not only those marriages of near kindred expressly forbidden under the law, ought not to be practised under the gospel; but that we in our day ought not to take first cousins in marriage. And though some have been drawn into such marriages, let not their practice be a precedent or example to any others amongst us for the time to come. A.D. 1675."

At subsequent meetings of Friends, when this subject was brought before them, namely, in 1747, 1801, 1811, and 1833, the rule of 1675 was confirmed and further commanded. (See p. 194.)

The reason so many Quaker children are idiotic has been attributed to the sad training of many of them; the poor children being "prematurely subdued and quiet." "They are taught," says Clarkson, "to rise in the morning in quietness; to go about their occupations with quietness; and with quietness to retire to their beds."—(*Recreations of a Country Parson*, p. 140, Popular Edition, 1863.) Times change, and Quakers change with them. I know plenty of very merry, hearty, and boisterous Quaker children now. GEORGE LLOYD. Darlington.

WASHINGTON (3rd S. x. 363).—Some seven miles below Washington and eight above Mount Vernon is Alexandria. Strangers visiting the town used to be, and most probably still are, shown the church of which Washington was a vestryman, and the pew which he continually occupied. BRIGHTLING.

ROYALTY (3rd S. x. 217, 255).—Can the sovereign legally create a person a "royal highness"? I have somewhere read that, when a king of France wished to do this, he was told that the assistance of the queen was necessary. The custom which seems growing up of giving the title to mere relations or connections of the royal family, tends to break down its peculiar distinction and value, as designating children and (in some cases) grandchildren of a monarch. L. S. D.

PACK MONDAY, SHERBORNE (3rd S. x. 373).—Your correspondent J. W. BATCHELOR will find a full account of Pack Monday Fair in Hone's *Every-day Book*, vol. ii., under date Oct. 10, as to its origin:—

"Tradition relates that this fair originated at the termination of the building of the church, when the people who had been employed about it packed up their tools, and held a fair or wake in the churchyard, blowing cows' horns in their rejoicing, which at that time was perhaps the most common music in use."

The date of the building of the church is uncertain. The fair was annually announced, as MR. BATCHELOR describes, at the time the *Every-day Book* was compiled:—

"The clock's striking twelve on the Sunday night previous is the summons for ushering in the fair, when the boys assemble with their horns, and parade the town with a noisy shout,"—

and otherwise make merry in their usual boisterous manner, murdering the sleep of the sober portion of the inhabitants.

The fair was removed from the churchyard, and held in a street not far from the church about the year 1820. R. W. HACKWOOD.

PSALM XXII. 16 (3rd S. x. 106, 150, 175, 238.) As MR. BUCKTON's last paragraph shows that he belongs to the very strictest sect of what may be termed the Conservative School of criticism, which would in fact smother all criticism, while I am of the Progressive School, which seeks for truth and truth alone, a controversy between us would be interminable. It is quite plain that MR. BUCKTON's Encyclopædic reading has not, as I said, taken in the German critics of the present century; and it is a curious fact that the name of Mendelssohn, who stands so high in his eyes, does not, as far as I can recollect, occur in their works, so little do they appear to estimate him as a critic. Indeed, the way in which he joins "as a lion" with what precedes instead of with what follows, and which MR. BUCKTON approves of, shows that his criticism was not of a high order.

By-the-way, what is the meaning of "counting his hands, feet, and other limbs"? I cannot think with MR. BUCKTON that "the generally received version represents David's bones as looking and staring at him." I have always understood it to give "I may tell all my bones" as parenthetical.

As a proof of MR. BUCKTON's conservatism he persists in asserting that verse 18 is quoted by St. Matthew. Now it is wanting in all the good MSS., is rejected from their editions by Griesbach, Tischendorf, and Lachmann, and is evidently a marginal note from the corresponding place in John's Gospel. I now have done with the subject. I have not been, and believe I cannot be, refuted. THOS. KEIGHTLEY.

THE CROSS (3rd S. ix. 123, 202, 244).—The following statement, though it may not settle the

question at issue, will at least be interesting, as showing what was considered the correct form of the Greek cross in the sixth century. I have now in my possession four stones lately taken from the ruins of an ancient Greek church in this immediate neighbourhood, and close to which was also found a small jar containing several gold coins of the Emperor Justinian. In the foundations of the apse were found three sets of stones, all of the following dimensions, viz. a lower one 7 inches long by 4½ inches broad and 3 inches deep, and covering this like a roof, another 7 inches long by 5 inches broad and 2½ inches deep in the centre and sloping off to ¾ inch at the sides. On the upper surface of the lower stones is a deep incised cross, the shaft of which is 5 inches long, having a breadth of 2½ inches, while the breadth of both arms is 2½ inches. WM. H. CULLEN, M.D.

Kustendjie (Somi).

JOHN MOORE (3rd S. x. 289.)—In *Athenæ Oxon.*, iv. 338, J. P. Y. will find that he was "minister of Knaptoft and Sheresby, in Leicestershire, sometime of Exeter College, in Oxford, had a son an ironmonger at Market Harborough, co. Leicester, who had issue Bishop Moore," &c. I leave it to J. P. Y. to find whether these two are the same or not. I hope the editor of the next edition of Wood will devise some plan that will render reference easier.

RALPH THOMAS.

TO BEAT HOLLOW (3rd S. x. 352.)—I conceive the word *hollow* in this phrase to be a corruption of the old word *holly*, meaning wholly, entirely. See Chaucer, &c. S. L.

QUOTATION: "STUDIOUS OF EASE," ETC.—(3rd S. ix. 533.)—Does your correspondent W. H. WILLIAMS refer to John or to Ambrose Philips? The line quoted savours much more of John Philips than of Ambrose; but yet I cannot find it in either "The Splendid Shilling," "Blenheim," or "Cyder," the only poems by John Philips, with the exception of a Latin Ode, of which I have ever heard. There are some lines by Ambrose Philips entitled "A Letter from Copenhagen," which were printed in No. 12 of *The Tatler*. The line in question, however, is not amongst them; and, indeed, it is foreign both to the subject-matter and to the style of that clever but artificial composition. I should like to be able to trace the quotation to its source.

J. W. W.

EXCAVATIONS AT MONKWEARMOUTH (3rd S. x. 348.)—Will J. M. gratify the readers of "N. & Q." with a description of the "noble tombstone of Hebericht, presbyter," which he states to have been found during the recent most interesting researches at Monkwearmouth?

CHARLES BOUTELL.

[* The line occurs in Ambrose Philips's poem, "From Holland to a Friend in England." Vide Chalmers's *English Poets*, xiii. 117.—ED.]

AUSTIN FRIARS CHURCH (3rd S. v. 376.)—What can be the meaning of the date MCCLIII. placed in raised letters over the great window of this church? Of course the present "decorated" building was not erected during the thirteenth century. Cunningham, in his *Handbook for London*, names 1243 as the year in which the religious house was founded. If this be correct, the inscription would suit neither the date of the original foundation nor of the existing structure. J.

WOODEN DOORS IN KING'S HEAD COURT, SHOE LANE (3rd S. x. 332.)—In my answer upon this subject (p. 405) I forgot Wine Office Court, Hind Court, and Three Kings' Court. There is nothing, however, in the position of these passages to invalidate my supposition. On the contrary, I would suggest that they also were included within the privileged locality, being probably each defended by a gate or a door at or near the Fleet Street entrance. J. W. W.

MONOGRAM (3rd S. x. 147, 171, 194.)—I have to thank many of your correspondents for replies on this subject. The cypher, as J. G. N. rightly terms it, occurs on the title-page of an old quarto edition of the Book of Common Prayer, published circa 1715 (I have not the volume by me), and from the appearance of the ink I conclude that the cypher, doubtless that of a former owner of the volume, is about as old as the volume. J. G. N.'s reading of it appears to me much the most probable. But I observe that even his one does not at all account for the reversed S, if I may call it so, crossing the P. After all, may not the interlaced C-shaped strokes be simply flourishes, and the cypher after all only P. S.? If any one will take a pen and construct a cypher out of the letters P. S., as follows, he will see what I mean. First write the P, then the S reversed across it, and finally add two bold C-shaped strokes *dos-à-dos*, and the small flourish at top, and the cypher is complete. F. M. S.

ARMS OF WILKES (3rd S. x. 342.)—I have every reason to think that the cup referred to is still in existence. A few years ago a cup presented to Wilkes was in possession of the late Sir Henry L. Baker, Bart., of Dunstable House, Richmond. Sir Henry was in some way connected with the Wilkes family, but, like Wilkes himself, by no means a Wilkite. The cup in question is now, probably, in possession of Sir Henry's son, the Rev. Sir Henry Williams Baker, Bart., vicar of Monkland, Herefordshire. Sir Henry also possessed a very fine painting, by Zoffany, of Wilkes and his daughter, full-length portraits. W. C.

Richmond.

In the library of a friend are two armorial bookplates of persons of the names of Wilkes and Wilkes, the latter being that of John Wilkes, the

well-known politician. The first of these in point of date (judging from the execution of the engraving) is that of Richard Wilks: Paly of 8, or and gu. on a chief or 3 lozenges gu. impaling, Az. a chevron ermineois between 3 ships' anchors or. The arms of John Wilkes, Esq., are represented as—Or, a chevron sa. between 3 eagles' heads erased at the neck, proper. Crest, on a mound vert, a cross-bow erect, proper, crossing the stock of the bow a ribbon or label. Motto, "Arcui meo non confido." M. D.

AEROLITES (3rd S. x. 198.)—In *The Times* of the 14th Nov. there is a very learned and interesting article on this subject, in reference to which I venture to elucidate more clearly two topics mentioned in the opening paragraphs. It was a common superstition amongst the ancient heathen nations, that their temple idols had fallen from heaven, like the image of Diana in Acts, xix. 35, which was *not an aerolite*, but an elegantly sculptured statue. The word for statue, indeed, does not occur in the Greek, but is inserted in the margin, as *understood*. Thus Euripides, in describing another heaven-fallen image of the same goddess in her famous temple at Tauris—*Διοκετὶς ἄγαλμα, οὐρανοῦ πέσσμα*.—*Iphig. Taur.* 977. And again, Pliny's evidence is decisive on the subject, that the image was made of ebony, or, according to the Consul Mucianus, of the vine. (L. xvi. c. 79.)

The *βαυρία* of the Phœnicians were aerolites, and worshipped as heaven-fallen—*Διοκετοί* [P]; but these again must be distinguished from the pyramidal or conical symbols of Baal, framed of stone or metal, and of which the ancient Irish relics (misnamed *bells*) are probably genuine examples, and thus corroborative of the ancient existence of sun-worship in Ireland. See "Round Towers," 3rd S. ix. 497. J. L.

Dublin.

GAZEBO (3rd S. x. 352, 404.)—I agree with your various correspondents that this is a mock Latin word, contrived from the verb "to gaze." There is a tower on a hill, not far from where I am writing, which commands an extensive prospect; and it used to be vulgarly called a *gazebo*. We must, however, be somewhat guarded in accepting hasty derivations. I was once talking to a person about the well-known motto of the Duke of Leinster, *Crom-a-boo*, and observing that I understood that it meant "I will burn." Upon which my friend seemed to have suddenly caught an original idea, and observed, with perfect self-satisfaction: "O yes; I see, from the Latin *Cremabo*, 'I will burn.'" F. C. HUSENBETH.

I possess an old print by Bunbury, published in 1772, called the "Delight of Islington," in which a sort of lookout, or summer-house with a flight of steps in a small suburban garden, is represented, and styled a Gazebo. If, as is probable,

the name is derived from the verb to gaze, whence its singular termination in "bo," and does any analogous word exist? "Bopeep" of nursery celebrity, and the name of a railway station at Hastings is synonymous.

THOMAS E. WINNINGTON.

Several correspondents have satisfactorily explained the meaning of this word, which I was surprised to find your querist Mr. HOWLETT (p. 352) had never heard till lately. Its etymology seems undetermined, but I think it must be a mere corruption of "Gaze-about." The Germans have an exactly analogous term for a prospect-house, *Siehdichum*. If my suggestion be correct, the accent should be laid on the first syllable of the word; but Worcester, in his *Dictionary*, places it on the second, and adds another *e*. "Gazebo—a sort of summer-house, so contrived as to afford a view of the surrounding country; 'a word of trivial coinage.'—*Smart*." No doubt LORD LYTTLETON's remark, that *Gazebo* was always used in ridicule, is correct. The readers of Miss Edgeworth's *Tales* will recall Araminta's friend Nat. Gazebo.

JAYDEE.

Inquiries have recently been made as to the nature of a gazebo. One P. Decker, 1769, published—

"Gothic Architecture Decorated, consisting of a large Concourse of Temples Banqueting, Summer and Green-houses, Gazebos, Alcoves, Faced, Garden and Umberilloc Seats, Terminaries, &c."

W. H.

"THE PIPE OF TOBACCO" (3rd S. x. 331.)—*The Pipe of Tobacco* is one of the rarest effusions of poetical imitation I ever met with. Dr. Johnson is said to have entertained the highest opinion of the author, Mr. Isaac Hawkins Browne, whose poem on the immortality of the soul he deemed a work of eminent ability and reasoning. I once heard the accomplished gentleman who now possesses Mr. Hawkins Browne's family seat, near Bridgenorth, repeat the humorous verses of his predecessor among the charming groves he created, and shall not easily forget the satire and wit of this inimitable poem.

THOMAS E. WINNINGTON.

ESSAYS IN VERSE, PRINTED IN THE YEAR 1769 (3rd S. x. 392.)—In answer to this query, I send an extract from the MS. of my forthcoming "Dictionary of the Anonymous and Pseudonymous Literature of Great Britain."

"*Essays in Verse*. By John Maclaurin, Lord Dreg-horn. Printed in the year MDCLXIX. Octavo."

"These essays were presented to me by the ingenious author, John Maclaurin, Esq. Advocate. They were not only wrote but printed by him at a portable press, and he told me the printing cost him much more labour and pains than the writing. D. R. [Rosa].—*MS. note in the copy in the Advocates' Library*."

Advocates' Library.

S. HALL.

REFERENCES WANTED (3rd S. x. 313); HARLEY: PLINY.—I do not know the name of Harley among the poets, and think it is a misprint for Hayley, who begins the second epistle of his *Essay on History* thus:—

"As eager fossilists with ardour pore
On the flat margin of the pebbled shore,
Hoping some curious shell, or coral-root
Will pay the labours of their long pursuit,
And yield their hand the pleasure to display
Nature's neglected gems in nice array:
So, Gibbon! toils the mind, whose labour wades
Through the dull chronicle's monastic shades,
To pick from that drear coast, with learned care,
New shells of knowledge, thinly scattered there:
Who patient hears while cloistered Dullness tells
The lying legend of her murky cells,
Or strangely mingles, in her phrase uncouth,
Disgusting lies with unimportant truth."

Hayley's *Poems*, vol. ii. p. 29. London, 1785.

This is good sense well expressed, and in the dreary flatness of the age in which it was written, might excusably be called a rise into poetry.

I am confirmed in my opinion that Hayley is meant by finding the "Septuagenarian's" note on Pliny in the same volume:—

"Quis nescit primam esse historia legem, ne quid falsi dicere audeat? deinde, ne quid veri non audeat.—*De Oratore*, lib. ii. Voltaire has made a few just remarks on the second part of this famous historical maxim: and it certainly is to be understood with some degree of limitation. The sentence of the amiable Pliny, so often quoted, *Historia quoque modo scripta delectat*, is liable, I apprehend, to still more objections."—*Note on the third Epistle*, vol. ii. p. 256.

I do not know which Pliny was "the amiable."
U. U. Club. H. B. C.

Miscellaneous.

NOTES ON BOOKS, ETC.

A Dictionary, Geographical, Statistical, and Historical, of the various Countries, Places, and Principal Natural Objects in the World. By J. R. McCulloch. New Edition, carefully revised, with the Statistical Information brought up to the latest Returns, by Frederick Martin, Author of "The Statesman's Year-Book." Vols. II., III., and IV. (Longman.)

The extent of England's relations—political, commercial, and social—with every quarter of the habitable globe, is so great and so varied, that there is probably no dictionary devoted to any special branch of knowledge likely to command so much attention, or to be so frequently referred to as a Dictionary of Geography. To this circumstance, and to the pains which the late Mr. McCulloch took to incorporate with the latest geographical knowledge those statistical and historical facts which furnish alike interest and information to the inquirer, may justly be ascribed the popularity which his *Geographical Dictionary* has so long sustained. That it might maintain the position it had acquired, the publishers determined that the new edition should bring the information up to the latest reliable returns, and entrusted this task to Mr. Martin, who had shown his fitness for it by the preparation of *The Statesman's Year-Book*. Having, on the appearance of the first volume, pointed out the great advantages of this new edition over its predecessors, we may now content ourselves with con-

gratulating not only Messrs. Longman and the editor, but the public also, and especially the commercial world, on the completion of this most useful storehouse of Geographical Knowledge.

William Hogarth, Painter, Engraver, and Philosopher. Essays on the Man, the Work, and the Time. By George Augustus Sala. With Illustrations. (Smith & Elder.)

Who that loves the name of William Hogarth, and has read that pleasant series of Essays in *The Cornhill Magazine*, in which, with great force and ability, Mr. Sala, taking for his theme the great Painter-Moralist, treated of the Man, the Work, and the Time—who of these did not look anxiously for the time when these papers should be collected into a separate volume, so that they might stand side by side with the many little volumes in which Lichtenberg dissertates with German amplitude though with English sympathies and appreciation upon the *Hogarthische Kupferstiche*? That time has arrived. Mr. Sala's papers have been reprinted in a handsome book, which all who love and admire Hogarth will do well to place upon their shelves.

The last Chronicle of Barset. By Anthony Trollope. With Illustrations by G. H. Thomas. No. I. (Smith & Elder.)

A new serial in weekly parts by Anthony Trollope will be welcome to all lovers of good, honest, healthy English fiction. The number opens well. We hear with interest of fresh incidents in the lives of the Crawleys and Grantleys, and have no fault to find but with the title: for, while the *Chronicles of Barset* read so pleasantly, we have no desire that the present should be the last of them.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books, to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

THE GLASGOW DAILY MAIL of May the 5th, 1866.
ALLAN RAMSAY'S POEMS.

Wanted by Rev. J. C. Jackson, 5, Chatham Place East, Hackney, N.E.

ROBERT'S POEMS. Plates by Turner, 1834.

MRS. BERN'S PLAYS. 4 Vols.

UTLEY'S ENGRAVING. 2 Vols. Large paper, uncut.

OSMEROD'S HISTORY OF CHEREBURY. 3 Vols. Large paper.

THE MONK, by Lewis. 3 Vols.

DIXON'S BIBLIOTHECA SPECULATIVA. 4 Vols.

EDEN ALPHONSIANA. 2 Vols.

Wanted by Mr. Thomas Best, Bookseller, 15, Conduit Street, Bond Street, London, W.

BRIDGE'S NORTHAMPTONSHIRE. Fol.

SANDFORD'S ROYAL GERALDINES. Vol. 1707.

YOUNG'S MONUMENTAL PILLARS. 8vo. 1815.

AKERMAN'S NUMISMATIC MANUAL. 8vo.

FAIRBANKS, illustrated by Bewick.

LUTHER'S EXHORTATION TO YOUNG MEN. 16mo. 1538.

Wanted by Mr. Henry T. Wake, Cokermouth.

Engravings of the late Mr. Russell's Pictures (ob. 1866).

Wanted by Kappa, Mr. Cole's, 2, Queen Street, Chesham.

Notices to Correspondents.

OUR CHRISTMAS NUMBER will be published on Saturday, Dec. 15th.
FOREST LAWS. Mannwood's book is the great authority on this subject.

HARRIS CARTWRIGHT. We shall be happy to receive at our office, and to forward to Mr. Batchelor any contributions to the relief of that very poor and very aged woman.

C. FEN (Colchester). Most biographical dictionaries contain an account of Richard of Bury, under either the words "Anagregio," "Bury," or "Richard." Consult also "N. & Q." 1st S. ii. 153, 154; v. 413.

R. W. B. Respecting the solemn Egyptian adjuration, "By him who sleeps in Phila," meaning the good Osiris, see Smith's Dict. of Greek and Roman Mythology, and "N. & Q." 2nd S. i. 181.

"NOTES & QUERIES" is registered for transmission abroad.

LONDON, SATURDAY, DECEMBER 8, 1866.

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Notes on Books, &c.

Notes.

HEPBURN, EARL OF BOTHWELL, AND HIS PARAMOURS.

Mr. Froude (*History of Elizabeth*, vol. iii. p. 7) says, that Margaret Douglas, wife of Sir Walter Scott of Buccleuch, and cousin of Morton, had been, like her sister Lady Reres, one of the many mistresses of this notorious man; and that she was accused, in the anonymous placard affixed to the Edinburgh Tolbooth on the second evening after Darnley's murder, charging Bothwell and his satellite Sir James Balfour with the deed, of using witchcraft to procure Queen Mary's assent to the crime. If so, it is a curious fact that her mother-in-law, the previous Lady Buccleuch, Dame Janet Beaton, the heroine of the *Lay of the Last Minstrel*, had also been too intimate with Bothwell. For this charge we have the high authority of Mr. Riddell, who tells us (*Remarks on Scotch Peerage Law*, 1833, p. 185, note) that, besides obtaining *at her own instance* (!), in 1543, a divorce from her first husband, Simon Preston, younger of Craigmillar, on the ground that, before their marriage, "honorabilis vir Walterus Scot de Balcleuch carnaliter cognovit dictam Janetam," &c., Janet, after the death of Walter, her second husband (slain in 1552), is charged in a process in 1559 (*Act. Dom. Conc. et Sess.*, vol. xix.) with

"being quietly mariet, or hand-fast,"* to the profligate Bothwell. Mr. Riddell also refers to the above-noticed placard, as charging *her* with witchcraft in relation to Darnley's murder.

Now, has there been no confusion made by the historian of Elizabeth between these two ladies? In the scandalous reports cited in Mr. Froude's pages (31, 71), from letters between Drury and Cecil, "the Lady Buccleuch" simply is mentioned; and while the elder lady is clearly open to Mr. Froude's accusation of immodesty, the fair fame of the younger has not hitherto, so far as I know, been impugned. She is named an executrix in the will of her husband "Walter Scot of Branhholm, Knight," who died in 1574, aged probably not much above thirty, which shews that they were on good terms before his death; and as he left a family by her—one of whom, Margaret Scot, was old enough to be also named an executrix with her mother—these facts seem to exclude any liaison between the younger Lady Buccleuch and Bothwell.

No doubt the ecclesiastical records of the time exhibit an appalling amount of profligacy among all ranks; but it would be a remarkable circumstance indeed, if both mother and daughter-in-law had been guilty of such flagrant derelictions of duty with the same man; and some farther evidence seems necessary before implicating both.

Who was the husband of Lady Reres, said to be the sister of the younger Lady Buccleuch? The latter, I rather think, was the niece of the Regent Morton, not his cousin. ANGLO-SCOTUS.

EARLY QUAKERISM.

At a time when the former peculiarities of the "Society of Friends" are fast merging into the observances of the Christian world in general, it may not be uninteresting to record in the pages of "N. & Q." a few examples of the severe discipline which prevailed amongst the early followers of George Fox. Although none of the self-accusations which I have to record are such as would raise the finger of reproach in any Christian community of the present day, yet little more than a century and a half ago they called for the public confession and repentance of the fault, by reading aloud in the Quaker congregation such "Papers of Condemnation" as those which follow, and of which I have still a few more, if the pages of "N. & Q." are opened to the present contribution:—

* Readers of the "Waverley Novels" need scarcely be reminded of this singular mode of marriage among the lawless Borderers; and the rebuke given by the reformed preacher, Henry Warden, to the Baron of Avenel in *The Monastery*, for the latter's opinions on the practice, must be fresh in their recollection.

"Patience B—'s Paper of Condemnation.

"Whereas Sarah Brown hath charged methat in the time she lived with me, she heard me sing, whereby she took encouragement to be light and sing also, I do acknowledge I have said or repeated a Song, or part of a Song to her, that I have tuned to please the children, or still and get them asleep many times, and I might have been wiser and more exemplary and severe in my carriage than many times I was, for which I am sorry and do condemne myselfe, and hope for the future to be more carefull than to give any such occasion. Witness my hand, L—, 25th of 5th mo. 1694.

"PATIENCE B—."

"Sarah Brown's Paper of Condemnation.

"Whereas I Sarah Brown during the time of my living as Servant with Benjamin and Patience B— have been guilty of folly in acting that which was in itself foolish, childish, and reproachfull, and in neglecting my business, and jangling away my time in vain company, thereby giving just provocation to my Master and Mistress, and not only so, but have reproached my dame and Mistress behind her back, wherein I have wronged her, I do hereby acknowledge my fault, and condemn it as a fault in me, and myselfe in it, and desire my Master and Mistress will forgive me, in hope I shall never do the like again, but for the future shall be carefull to keep myselfe clear from any such folly as I have been guilty of. Given forth the 25th of ye 5th mo. 1694.

"SARAH BROWN."

M. D.

Shakspeariana.

SHAKESPEARE: "ALL'S WELL THAT ENDS WELL"—1. The folio, 1623, reads (Act I. Sc. 1, line 208)—

"The mightiest space in fortune, Nature brings
To ioyne like, likes; and kisse like natuie things."

I suggest —

"Tho' mightiest space insort us," &c.

In *Henry IV.* (1st Part) Act II. Sc. 3, line 11, we have the word *unsorted*.

2. Folio reads, Act II. Sc. 1, line 51 —

" for they weare themselves in the cap of the time, there do muster true-gate," &c.

I suggest —

" do their mystery true gate."

Misterie is a not uncommon word in Shakespeare. See, for instance, *Measure for Measure*, Act IV. Sc. 2. The older spellings of the word come yet closer to *muster*. *True-gate* I take to be used adverbially, like *algate*, *othergate*, &c. In *Twelfth Night*, Act V. Sc. 1, line 185, we have —

" hee would haue tickel'd you *other gates* then he did."

3. Folio reads, Act III. Sc. 2, line 87 —

" the fellow has a deale of that, too much, which holds him much to haue."

I suggest '*holds*' in place of *holds*. Parolles' insolence is spoken of.

4. Has *Balaam's* instead of *Balaazeths* mule ever been proposed? (Act IV. Sc. 1, line 39.)

5. Folio reads, Act IV. Sc. 2, line 28 —

"This ha's no holding
To sweare by him whom I protest to lous
That I will worke against him."

I suggest an inversion, thus —

"To swear (by Him) that I will work against him
Whom I protest to love."

By *Him* is of course by *Jove*, equivalent to *by God*.

6. Folio reads, Act IV. Sc. 2, line 38 —

"I see that men make rope's in such a scarre,
That we'll forsake our selues."

I suggest —

"I see that men *may drop's* in such a scarre," &c.

Diana pretends to succumb at this point to Bertram's solicitations. "May drop's in such a scarre," is "may drop us down such a precipice," and is equivalent to "may so take us by storm."

I use the orthography of the first folio, but my references are to the Cambridge Shakespeare.

JOHN ADDIS, JUN.

Rustington, Littlehampton, Sussex.

HAMLET (3rd S. x. 427).—The *Globe* Shakspeare of *messieurs Aldis and Wright*, to which F. refers, has never been seen south of Inverness. I can safely dispense with it. The *Globe* Shakspeare of *messieurs "William George Clark and William Aldis Wright,"* published by Macmillan and Co. in 1864, is at hand—a charming volume, which must ever form an epoch in the history of cheap literature in association with avowed and competent editorship.

The extract produced by F. tempts me to repeat it, emended so far as emendation seems requisite, and pointed in accordance with my own notions.

Hamlet to the Queen (Act III. Sc. 4.)

"Assume a virtue, if you have it not.
That monster *custom*, who all sense doth eat—
†Of habits, devil—is angel yet in this,
That to the use of act'ons fair and good
He likewise gives a frock or livery,
That aptly is put on. Refrain to-night,
And that shall lend a kind of easiness
To the next abstinence: the next more easy;
For use almost can change the stamp of nature,
†And either [aid] the devil, or throw him out
With wondrous potency."

The *Globe* edition, p. 883.

The use of the obelus (†) is explained by the learned editors in the preface to the volume. It indicates that the line contains some defect for which no admissible remedy had been suggested; and it is a curious circumstance that the above short extract should contain an example of each of the species of defect which have been felt by cautious critics as the chief impediments to the formation of a standard text of Shakespeare.

BOLTON CORNEY.

THE CAMBRIDGE AND GLOBE EDITIONS OF SHAKESPEARE. — May I beg you to correct two errors in your present volume, which have a reference to the Globe and Cambridge editions of Shakespeare? The first is at p. 41, where the editors are called Messrs. Clark and *White* instead of — Clark and *Wright*. The other is on pp. 427, 428, where the editors of the Globe edition are three times called "*Aldis* and *Wright*" instead of "*Clark* and *Wright*."

W. ALDIS WRIGHT.

Trinity College, Cambridge.

BLACKFRIARS FATAL VESPERS. — For particulars of this so far well-known episode in our history see Collier's *Hist. of Eng. Dram. Poetry*, i. 430, and Sir Symonds D'Ewes' *Autobiog.*, i. 238. Several contemporary tracts upon the subject exist, and it is, indeed, of a curious collection of these, formed at the period, that I have to say something. First in the volume occurs *Something written by Occasion of that Fatall and memorable Accident in the Black Friars, &c.* Printed M.DCXXIII. 4to, 16 leaves. On the title of this the original purchaser and annotator has written, immediately under the printed date, "Novemb. 10," thus indicating the day on which he bought the tract, and on which it was probably published. Above the imprint he has written this criticism: "The Authour of this Treatise semeth not to have been a scholler, or of any great iudgment, for beside his many vncharitable speeches, hee doth not alwaies speake sence." The writer was evidently a stranger to him. A later owner has added underneath "*Cujus judicio?*"

We come now to the second article, *The Fatall Vesper, &c.* London, printed by John Haviland for Richard Whitaker, 1623, 4to, 26 leaves. The same person, upon the last page, notes: —

"I am informed by the worshipful M. Thomas Smith of Bow Lane, that besides those persons here recited was one Mr. Walsted of Oxfordshire, gentleman (who coming vp to London wth a resolute purpose to disherite his eldest sonne who was a protestant [*sic*] was drawne vnto this exercise, and there perished, before hee had effected what hee had determined to do. Novem. x. h. 11, a. m."

W. CAREW HAZLITT.

"NI L'UN NI L'AUTRE" I have never met compromised in the writings of our neighbours, but I cannot vouch for as much in our own English tongue. On the contrary, in the very best of our periodicals for style in composition, the proper rule of the language is hardly ever observed; and even in such publications as *The Times*, *The Saturday Review*, and the most popular magazines, you find (almost invariably) the negative *neither* followed by *or* instead of *nor*. Neither the author or reader; neither the Lords or Commons is the usual phraseology, and yet both euphony and

strength of meaning require the *nor*! How would the French *Ni l'un ou l'autre* look?

Between and *between*, another misuse of words, seems to have become universal. The very sensible part of speech, *among*, has been discarded; and we have the partition of any number of articles or amount of money *among* any number of persons, described as being *between* them. The reward of five pounds was distributed *between* the eighteen men, and meaning that it was indeed apportioned *among* them, not divided by two as if they were two tailors.

The honest word *both* is also getting into a false position. I read the other day that *both* the jury, the judge, and the public were satisfied; with which I was not.

BUSHEY HEATH.

THE PARLIAMENT OF KILKENNY. — Mr. Bright, in his recent speech on the wrongs of Ireland, alluded to the celebrated Parliament of Kilkenny, held in the reign of Edward III. In Burton's *History of the Royal Hospital, Kilmainham*, we find —

"John le Archer, who was Prior and Lord Chancellor this year (1341) This prior was entrusted with a Commission to Edward III. from a Parliament held in Kilkenny, praying that several grievances might be redressed."

This John le Archer was probably a near kinsman of Thos. le Archer, Grand Prior of the same Order (Hospitallers) in England. JHL-A.

MUSIC-BOOK DEDICATED TO THE B. V. MARY. — "N. & Q." has already recorded the titles of several works dedicated to God. Looking over a list of books on the back of a pamphlet issued by Messrs. Richardson of Derby, dated 1846, I saw the following announcement: —

"SACRED MUSIC dedicated to the ever blessed Virgin Mary, Mother of God. By her most unworthy suppliant, WILLIAM NUGENT SKELLY 0..2..6."

This may be as curious to some readers of "N. & Q." as it appeared, when first met with, to M. C.

EARLY COCKNEYISM. — In the preamble of the statute 1 Ric. III. cap. 8, occurs "werry necessite" for "very necessity." On one of the bells at Wivelsfield, Sussex, is "Wox" for "Vox." Mr. Fowler has alluded to this in the *Gentleman's Magazine*, Sept. 1865. W. C. B.

CURIOUS EPITAPH IN A CHURCHYARD IN CAMBRIDGESHIRE. —

"Here lies the dust of MARGARET GWYN,
Who was so very pure within,
That she chipp'd the shell of her earthly skin,
And hatch'd herself a cherubim."

The above has appeared in a collection of remarkable epitaphs appended to Mr. Hare's *Epitaphs for Country Churchyards*; but it may be interesting to some who are curious in such

matters to know, that this very quaint idea is borrowed from some lines by Thos. Carew, written in the seventeenth century, headed—

"MARIA WENTWORTH, Thomæ Comitissæ Cleveland, filia premortuæ primæ, virginiam animam exhalavit. An. dom. 1611. æt. suæ —,"
commencing:

"And here the precious dust is laid,
Whose purely-tempered clay was made
So fine, that it the guest betray'd.

"Else the soul grew so fast within,
It broke the outward shell of sin,
And so was hatch'd a cherubin."

S. L.

Queries.

ARMS OF PRUSSIA.

The recent annexations of territory made by Prussia will, I suppose, add greatly to the number of quarterings in her arms. I shall be much obliged to any correspondent who will tell me how many will be added, and what their names and dignities may be.

In my drawing of the arms (1860) I have only three inescutcheons, thirty-six quarterings, and a red base (for royal prerogative). I give the quarterings so that any correspondent willing and able to help me may see if I have omitted any. Top inescutcheon, kingdom of Prussia; 2nd ditto, Lord High Chamberlain of the S. R. L.; 3rd ditto, Chalon, Orange, and Neuchâtel quartered, with the county of Geneva in pretence.

Quarterings (not in regular order).—Margraviate of Brandenburg; dukedoms of Stettin, Jülich, Magdeburgh, Cleve, Berg, Yägendorf, Mecklenberg, Kassuben, Pommernania, Wenden, and Crossen; principalities of Wenden, Kammin, Halbestadt, Minden, Ratzeburg, Schwerin, and Mörs; counties of Mark, Ruppın, Regenstein, Schwerin, Hohenstein, Ravensberg, Tecklenburg and Lingen, Klettenberg, Leerdam, and Büren; baronies of Hohenzollern, Breda, Rostock, and Stargard; the burgraviate of Nürnberg; the landschaft of Stargard; and the marquise of Veer.

I suppose Hanover alone will supply the quarterings of the principalities of Calenberg, Göttingen, Grubenhagen, Lüneburg, Osnabrück, Hildesheim, with the town of Goslar and Eastern Friesland, with the district of Harling. The duchies of Bremen, Verden, and Aremberg-Meppen, and part of the duchy of Lauenburg; the county of Lingen (already in the shield); the countries of Hoya, Niepholz, Hohnstein and Bentheim, and the district of Hadeln. (From the Royal Prussian patent taking formal possession of the kingdom of Hanover, Oct. 3, 1866.)
From Nassau Prussia will obtain the quarterings of Dietz, Wallau, Ketzelsbogen, Pfalz, Ham-

merstein, Mörs (already in the shield), Königstein, and some others, which will make about sixty quarterings in all. A fine big shield might be manufactured for England out of her palatinates, duchies, counties, and towns, much in the same way; but I think the full shield is never now used on coins, one of F. William II.'s being the latest I can call to mind bearing it.

I wish to ask, besides this query about the additional quarterings, where the county of Ravensberg was? I know it was somewhere near Cleves, but on which side of the Rhine? 1681, coins of Ravensberg (3-kr. pieces) are still in circulation in Germany, but rare. Arms on obv. argent three chevrons gules (Ravensberg), impaled with arg. a lion rampant.
JOHN DAVIDSON.

BARNARDISTON PEDIGREE.—Noble, in his *Memoirs of the House of Cromwell*, vol. ii. p. 524, note, mentions—

"A very exact and curious pedigree of the Barnardistons," then in the possession of the Rev. Mr. Yates of Solihull, "with which and much other materials I presented him with the most perfect history of that family extant, and serves to rectify the numberless errors in the baronetage."

Can any one inform me where I can now consult this pedigree and materials? TEWARS.

BETTING.—What are the earliest notices of the custom of laying wagers in corroboration of controverted assertions? I do not allude to men gambling on the issue of a race or the fall of a die, but to the habit, much more prevalent in the last century than in the present one, of gentlemen offering to reinforce their declarations by a bet. Did it originate in a time when a more general laxity of assertion prevailed in society, and rendered it expedient to attest the speaker's sincerity by volunteering a pecuniary forfeiture should he prove to be incorrect? J. EMERSON TENNENT.

CUMBERLAND CHURCHES, 1606.—In the Churchwardens' Accounts of the Parish of Lindfield, which I am editing for the Sussex Archaeological Society, *sub anno* 1606, I find this entry:—

"Paid for carryinge in of the monye for the churches in Cumberlând, iij^s iiij^d."

What may this signify? There are no previous entries on the subject, and the reading is indisputable.
MARK ANTONY LOWER.

Lewes.

DEGREES, WHEN FIRST CONFERRED.—When were the degrees of Bachelor of Arts, Master of Arts, Doctor of Divinity, &c., first created at the Universities of Oxford and Cambridge?

A MEMBER OF A FOREIGN UNIVERSITY.

ANDRIA DORIA'S DOG.—In the *Works of Sir Thomas Brown* (vol. i. p. 73) Mr. Edward Brown, writing to his brother Thomas, mentions the tomb

of a dog that was buried near the statue of Jupiter. The paragraph begins:—

"Here lies the great Roldano, the dog of Prince Andria Doria, which for his great fidelity and benevolence was deserving of this memory. . . . It was no ordinary cur that received this interment, but a dog of 500 *crowns per annum*."

What is the meaning of this? E. PARFITT.

EALING GREAT SCHOOL.—Of this once famous educational establishment nothing now survives, I believe, but the name. Those twin foundations, King's College and the London University, dimmed its glory, and finally extinguished it. In my time (nearly forty years ago) the *alumni* fell little short of four hundred. Dr. Nicholas, a veritable Spartan, was then the head-master. The late Mr. Thackeray, I have been told, always preserved a most lively recollection of his severity, and has somewhere satirised him under the *sobriquet* of "Dr. Swishbombe." In which of his works does this occur? Among his contemporaries were Sir Henry Rawlinson, of Assyrian fame, and, I think, the present Dean of Westminster. Besides these, what men of mark received, wholly or partially, their education at Ealing? The names of several, including a bishop or two, have been mentioned to me from time to time; but, failing to profit by the hint conveyed in your epigraph, I am at a loss to recover them. W.

PENINSULAR WAR: FRENCH PRISONERS IN GREAT BRITAIN.—Where can I obtain information regarding the laws affecting the detention of French prisoners of war between 1810 and 1815, and the places at which such prisoners were stationed, particularly in the vicinity of Berwick-on-Tweed, and along the East Borderland?

B. W. R.

Glasgow.

HERALDIC QUERIES.—Who bears, Or, a chevron ermine, between 3 pheons 2 and 1 (colour of pheons not marked)? and who bears, Ermine, on a canton gules in sinister chief, a crescent argent? I have an engraving of—

"The Atchievement of Le Seneschal de Buxton, Seneschal of Bordeaux, temp. Ric. II. Vide *Annals of Gascony*. Taken from the Priory of Bungay temp. Hen. VIII., presented to this work by Sir Robert Buxton, Bart."

I want to know from what work this is taken.

JOHN DAVIDSON.

COLONEL J. R. JACKSON.—Can any one inform me of the date of the death of the late Col. J. R. Jackson, F.R.S., and once Secretary to the Royal Geographical Society; and also let me know what Christian names his initials represent? 'ΑΛΙΕΥΣ.

Dublin.

THE MACE IN AMERICA.—Will any of your correspondents, acquainted with the House of Representatives, inform me whether a mace is exhibited before the official who occupies the

position corresponding to the Speaker of the House of Commons? JAYTEE.

MAITLAND FAMILY.—Will any one tell me where I can see a pedigree of the Maitlands, Earls of Lauderdale? The period to which I wish to refer is the middle of the eighteenth century. The Peerages to which I have referred give a very meagre account of the issue of the fourth, fifth, and sixth earls; and I cannot learn from them that any descendant of this family named Isabella Margareta was born about 1735. E. W.

CLERICAL MAYORS.—It is stated in Glover's *History of Derbyshire*, ii. 565, that the Rev. C. S. Hope was five times Mayor of Derby. Is not this a rare, if not unique, instance of a clerical mayor? G. W. M.

LORD MOUNTGREY.—An Irish gentleman, a native of Galway, resided in London in the neighbourhood of Bedford Row (believed to be Prince's Street, No. 8), at the end of the last century, at some period antecedent to the year 1788. He was in limited circumstances, professed the Roman Catholic faith, and called himself simply by his family name, "Mr. O'Kelly." By his intimate friends he was invariably designated "Lord Mountgrey." His plate (as I learn from an eye witness) bore a coronet, and the following arms: Az. two lions arg. chained, or, supporting a tower, three turrets of the second. Crest, an Enfield, vert.

Can any one kindly afford information respecting him, and especially as to the nature of his title? There is no mention of such in any extinct Peerage that I have seen. C. L.

NEWMARKET IN 1791.—Can any reader of your valuable miscellany acquainted with the Turf enlighten me on the following subjects? In the month of October, 1791, a horse named "Escape" ran at Newmarket upon two occasions, whose performances gave rise to much angry discussion, and it is said to some unpleasant disputes. I wish not only to know the pedigree of "Escape," but where I shall find some account of what transpired relative to his runnings at that date. Unhappily Mr. Jesse, in his recent work on *The Reign of George III.* has not alluded to this memorable transaction. Perhaps your venerable correspondent EDMUND LENTHAL SWIFTE, Esq., may be able to furnish some memorabilia of this occurrence. The *ex parte* statements in Sam. Chifney's *Genius Genuine* are known to me.

EQUIVO.

MORTICE AND TENON.—Will any reader of "N. & Q.," connected with architecture, be kind enough to state what is the oldest historical knowledge we have of mortice and tenon, as a contrivance for strength, in structures of stone? Are they mentioned in ancient authors on architecture? If so, in what authors?

It will be no answer to my query to be told, that mortice and tenon are found at Stonehenge. That I know very well. But what neither I nor anybody else knows very well is, when Stonehenge was erected. It is for the very purpose of trying to throw some light upon that extremely uncertain point that I ask, What is the *earliest known notice* in writers upon architecture (to whom one may refer) of the use of *mortice* and *tenon* in structures? J.

PORTRAITS OF CRIMINALS.—What could Shakespeare mean by this expression (*King Lear*, Act II. Sc. 1)?—

"Gloster, Strong and fast'ned villain!
All ports I'll bar; the villain shall not 'scape;
Besides, his picture
I will send far and near, that all the kingdom
May have due note of him."

Is it possible that photographic art, or any other means of rapidly producing pictures, could have been practised at this time? One might infer from the above that the portraits of thieves or villains might have been taken and inserted in some "Hue and Cry" newspaper, so that the thief-takers might have "due note of him"; or did Shakespeare mean only a graphic or written picture? Perhaps some of your well-read Shakespearean contributors may be able to throw some light upon this? For ready reference to this query, I give the edition referred to, Steevens and Malone, edit. 1813, p. 389. E. PARFITT.

PUGH, REV. MR., Vicar of Birling in Kent, died Dec. 15, 1743, ætat. 80. He was born in Merionethshire, in North Wales, &c. &c. (*Gent's Mag.* 1744, p. 47.) Can and will any correspondent furnish his Christian name and places where he had officiated? or was he once curate at Llanfoist in Monmouthshire? or where any other account of him may be met with? WM. PRICE.
Llanfoist, Abergavenny.

ROBY'S "TRADITIONS OF LANCASHIRE."—I observe that a new edition of this work is about to appear; and as I have been given to understand that Mr. Roby had several assistants in the literary part of it, and in fact wrote little of the traditions himself, though his widow in her Life of him does not appear to have been aware of that circumstance, I wish to inquire, through the medium of "N. & Q." whether such was actually the case, and if so, whether any of your correspondents can assign to the different contributors the respective portions written by each?

BIBLIOTHECAE. CHETHAM.

HORNED SHEEP.—In an old MS. on the Island of Jersey, I find that in former times there were—
"sheep whereof the female had most times four horns, and the rams oft-times six—that is, three of each side, whereof two made a circle towards the nose, two others another circle backwards towards the ears, and two stood

upright between them, which kind was of small size, and is almost abolished by the substitution of a larger kind like those in Salisbury plains."

Could any of your readers inform me if there are documents which prove that such horned sheep existed in England or elsewhere in former times?

JOHN SULLIVAN.

Jersey.

CHRISTOPHER TANCRED, Esq., of WHIXLEY.—Can any of your readers inform me where the MS. History of Whixley by Sir T. C. Banks may be found? (*Vide* "N. & Q." 3rd S. x. 151.) I remember once reading a very interesting account of Whixley and the Tancred Charity in some printed book; but though I have referred to several works likely to contain the account, have been unable to find it. If any one can refer me to the work, or to some others on the same subject, I shall be obliged. By an advertisement in *The Times*, Friday, Nov. 23, it appears that a scheme is about to be submitted to Parliament having, as far as I can recollect, for its object the eventual breaking up of the Whixley establishment, and sale of the estates. The advertisement was dated November 16, and any objections to the scheme are required to be stated in writing, and transmitted to the Charity Commission Board, 8, York Street, St. James's Square, within one calendar month from the publication of the notice. F. G. W.

WELSH CARICATURES.—In looking over Mr. Wright's book, *History of Caricature and Grotesque in Literature and Art*, at p. 179 are figured two Welshmen: one an archer, the other a spearman, with sword in the left hand—each of these figures has one boot or shoe on the left foot respectively. What is the meaning of this peculiarity? Mr. Wright refers to the writings of Giraldus Cambrensis; but it does not appear that this writer gives any satisfactory reason for the Welsh wearing but one boot or shoe.

E. PARFITT.

Queries with Answers.

PAMPHLET BY BISHOP HARE.—Will any one, acquainted with the subject, give me his kind assistance towards understanding a very strange pamphlet, letter, or discourse, of which a reprint has been sent to me by post, entitled—

"The Difficulties and Discouragements which attend the Study of the Scriptures in the way of private Judgment. By the Right Rev. Francis Hare, D.D., formerly Lord Bishop of Chichester. 1746."

If not ironical—if not a satire—it would seem to me one of the most barefaced and objectionable things ever written on a solemn and religious subject. If it is ironical, there is no doubt some talent in it; but the subject is so spun out, and, to my mind, awkwardly managed, that I cannot

imagine its doing much good. Neither can I understand the date above given without further help. The author died in 1740; but, according to Chalmers's *Biog. Dict.* the discourse was published in his life, and had a severe sentence passed on it by Convocation, which I suppose must be taken as a proof that it was regarded as a *serious* production. If so, I can only repeat my astonishment that such a production could ever have been issued. But I want more light on the subject, if any of the readers of "N. & Q." has it to bestow.

FRANCIS TRENCH.

Islip Rectory.

[This celebrated treatise of Bishop Hare was first published anonymously in the year 1714, soon after his return from Holland, and was so very popular, that in the year 1769 it had passed through eleven editions. It was accounted the finest specimen of irony in the language; and, if we except Hoadly's Dedication to the Pope, which came out shortly after, no piece in its way has probably since appeared which would not suffer by a comparison. Some persons affected not to understand him; they were disposed to take his irony in earnest, and forward to whisper suspicions and discontent in the ears of the Convocation. The censure of the Lower House of Convocation in the month of August, 1714, is printed in some editions. Dr. Hare had clearly stated it to be his object, by showing the discouragements attending the study of the Scriptures, to impress on individuals and religious societies the important duty of removing these discouragements. His concluding remarks abundantly evince his sincerity, and are uttered in a tone of seriousness, and with a concern for the interests of religious knowledge, which it would seem impossible to misapprehend. "With all the merit of this beautiful satire," says Bishop Warburton, "I believe that had the author foreseen that the liberty which animates this fine-turned piece of railery would have given scandal to any good man, he would have made abatement in the vigour of his wit and arguments."

The publication of this satire did not retard the promotion of Dr. Hare. A turn of the tide on the accession of George II. in the *anti-Hoadlean* direction, led to the promotion of Hare and Sherlock to the sees of St. Asaph and Bangor, who had both distinguished themselves in the controversy against Hoadly, and had both of them, together with Dr. Moss, been dismissed in 1718 from chaplaincies at court "by the strength of party prejudices." The part which Hare had taken, who was then Dean of Worcester, had drawn upon him a severe castigation from Hoadly, in a treatise entitled *The Dean of Worcester still the same*, &c.]

POTCH-PLOUGH.—In January, 1549, the Privy Council ordained for a fort to be erected at Inver-sik, that within the Lothians every plough of eight oxen should furnish *one man*, provided with pick, mattock, shule, and spade, to work thereat for six days, and each *potch-plough* should furnish

two men. A plough-gate, bove-gate, ox-gate, carrugate, was seventy acres. Every farm or part of a farm extending to seventy acres furnished *one man*. What was the *potch-plough*?

SETH WAIT.

[So far from a *plough-gate* being of the definite extent of seventy acres, it varies from twenty-six acres, "where scythe and plough may gang;" according to ancient estimate in the Merse, and even a less extent in other districts, up to 700 acres, and in certain cases much more: in Lanarkshire, under the Statute Labour Acts for that county of the 12th and 14th Geo. III.

A *potch-plough* was one common to a certain number of *husbandi*, or husbandmen, of the great monastic houses: "Each tenant of a husbandland kept two oxen, and six united their oxen to work the common plough." See *Scotland in the Middle Ages*, by Cosmo Innes, Esq., p. 139.

The uncertainty as to the general extent of a plough-gate is well exemplified by Sir Walter Scott, in the twelfth chapter of the *Heart of Midlothian*:—"This is the information of Mungo Marsport, of that ilk, against Capt. Lackland, for coming on his lands of Marsport with hawks, &c. . . he, the said defender, not being a qualified person in terms of the statute, 1621, that is not having *ane plough-gate of land*. Now the defences proponed say that, *now constat* at this present, what is a plough-gate of land? whilk uncertainty is sufficient to elide the conclusions of the libel."

HOMILIES.—What is the precise authority for regarding the Homilies as exponents of the doctrine of the Church of England? And have any Homilies been "set forth" by authority (if so, by what authority?) since the passing of the Caroline Act of Uniformity?

FILIUS ECCLESIAE.

[The precise authority for regarding the Homilies as exponents of the doctrine of the Church of England is thus forcibly stated by Bishop Jebb, in *The Homilies Considered*, Dublin, 1826, 8vo: "Were I asked the question, whether the clergymen of the Church of England subscribe to the doctrines of the Homilies, as well as to the Articles of Religion, I should in sincerity and truth be obliged to reply, most undoubtedly *not*. [This was also the opinion of Dr. Hey, *Norrisian Lect.*, iv. 468.] Neither at ordination, nor upon collation or institution to benefices, nor at any other period, is any such subscription required of the clergy. And here on the very threshold of the subject, we cannot help remarking a broad distinction in the degree of authority attributed by our Church to the Liturgy, the Articles, and the Books of Homilies, respectively. To the Liturgy all clergymen declare their unfeigned assent and consent. To the Articles they are obliged solemnly to subscribe. But, however valuable and venerable the Homilies unquestionably are, we do not find them treated with any such distinction; and, by the simple fact that no provision is made for their being signed, subscribed, or solemnly

assented to, they are placed in an immeasurably lower grade than the other formularies. It is, indeed, asserted in the Thirty-fifth Article, that "the Second Book of Homilies doth contain a godly and wholesome doctrine, and necessary for these times [the times in which it was prepared and published], as doth the former Book of Homilies:"—and, in subscribing to the Articles, every clergyman admits the truth of this assertion. But the assertion itself is both limited and guarded; and is very different from that full assurance and conviction expressed by the Church, and demanded in her ministers, respecting both our Articles and Liturgy." No Homilies have been set forth by authority since the passing of the Act of Uniformity."]

BULLS.—How old is the use of this word in the sense of a ludicrous blunder? At the end of *The Banquet of Musick*, 1688, appears the phrase: "Merry tales, witty jests, and ridiculous bulls."

WILLIAM BLADES.

[Nearly half a century earlier Milton had applied the word *bull* to that which expresses something in opposition to what is intended, wished, or felt. In his *Apology for Smectymnus* (Lond. 1642, 4to) we read, "But that such a poem should be toothless, I still affirm it to be a *bull*, taking away the essence of that which it calls itself. For if it bite neither the persons nor the vices, how is it a satyr? and if it bite either, how is it toothless? so that toothless satyrs are as much as if he had said toothless teeth." *Vide* also "N. & Q." 1st S. xii. 180.]

HORSE-CHESTNUT.—Can you give me any information with regard to the derivation of the term "horse-chestnut"? I have heard it stated, that that tree is so called on account of the resemblance to a horse's hoof, which it presents at the intersection of the twigs. Is this so? W. B.

[Horse-chestnut, the *Æsculus hippocastanum* of botanists, is said to derive its name from the practice among the Turks of feeding their horses on the seeds of this tree.]

Replies.

CLERICAL COSTUME.

(3rd S. x. 328.)

This heading appears more appropriate than "Academical Costume," because the subject under discussion is, not the costume proper for any member of an academic body, but the costume authorized to be worn by clergymen during the public services of the church.

The question to be answered is this: "By what authority does a clergyman who has received a degree from the Archbishop of Canterbury, but who is not a graduate of a university, wear during the public service of the church a university hood?" When the canons of 1604 allude to hoods, it is in connection with the degrees granted by the universities—they do not

recognise the Lambeth degrees. This remark applies also to the first Prayer-book of Edward VI. 1549.

Your correspondent LÆLIUS asks, "Does not a Lambeth degree make the recipient a Master of Arts or Doctor, as the case may be, to all intents and purposes?" To this it may be replied, that the Act of Parliament, 25 Henry VIII. c. 21, A.D. 1533-4 (under which the archbishop exercises the power of conferring degrees) transferred to the Archbishop of Canterbury and his successors the power of granting all licences, dispensations, and faculties, which were accustomed to be had from the Pope of Rome, the same not being contrary to the laws of God and of the realm. Licences, the tax whereon at Rome exceeded four pounds, must be confirmed by letters patent under the great seal. Licences of less tax may be granted by the archbishop without being confirmed under the great seal. The practice now is, that the doctorate in any faculty requires confirmation by the Queen's letters patent under the great seal to render it valid. A lower degree does not require such confirmation.

H. P. D. has remarked—

"A Lambeth degree does not confer the right of wearing a university hood; for a non-graduate, created an M.A., B.D., or D.D., by the archbishop, is not recognised by Oxford or Cambridge, as he may prove to his own dissatisfaction by applying to either of those universities for an *ad eundem* degree."

Your correspondent Juxta Turrim has also observed—

"Beyond controversy, 'literates' have no right to hoods; nor can the recipients of Lambeth degrees claim to be considered graduates, and to wear hoods like the graduate members of the universities. I am assured by a late archbishop's chaplain, who has officiated at the admission of several persons to Lambeth degrees, that no such right is conferred; but that in this respect the Lambeth M.A. or D.D. remains a *literate* still."

In Blackstone's *Commentaries* it is stated in one of Christian's notes—

"But although the Archbishop of Canterbury can confer all the degrees which are taken in the universities, yet the graduates of the universities, by various Acts of Parliament and other regulations, are entitled to many privileges which are not extended to what is called a Lambeth degree."

LÆLIUS, after naming the Act of Parliament to which reference has been made, adds—

"If then the pope conferred the degree and the suited dress, the Protestant archbishop can do the same; and whoever objects to either, does so in direct opposition to the statute law. Now the popes not only bestowed degrees, but they used to confer on academical bodies the power of so-doing; and on this such bodies still act, giving with the degree the right to use the appropriate dress."

LÆLIUS forgets that the universities in this realm confer degrees marked by appropriate hoods, not because the pope conferred upon them the

power of so doing, but because their privileges have been granted or renewed by royal charters, or by Acts of Parliament. LÆLIUS refers to the practice of the University of Bologna, and those based upon its model. Their customs, however, are not binding upon us. In this country the hood indicates, not only the degree, but also the university from which it has been obtained. The hoods of Masters of Arts are of black silk: when the degree has been conferred at the University of Oxford, the hood is lined with crimson silk; at Cambridge, the lining is white silk, and sometimes black silk; at Dublin, blue silk; at Durham Palatinate purple silk; and at London University, the lining is russet-brown silk.

LÆLIUS says also, "The 58th Canon has no legal force whatever." In reply, I remark that the authorized formularies of the church do not contain any order for the wearing of a surplice, except the 58th Canon. Does LÆLIUS contend there is no power to enforce the wearing of this ancient garment, the accustomed habit of the minister from an early date? The canons of 1604, excepting such as have been repealed by subsequent Acts of Parliament, are binding upon the clergy, and upon the laity also during the celebration of divine service. The 58th Canon, which orders that every minister reading divine service, and administering the sacraments, shall wear a surplice, enjoins that—

"such ministers as are graduates shall wear upon their surplices, at such times, such hoods as by the orders of the universities are agreeable to their degrees, which no minister shall wear (being no graduate) under pain of suspension. Notwithstanding, it shall be lawful for such ministers as are not graduates to wear upon their surplices, instead of hoods, some decent tippet of black, so it be not silk."

LAICUS.

REGISTER OF SASINES AND COMMISSARIAT RECORDS, GLASGOW.

(3rd S. x. 354.)

There are two Registers of Sasines kept at Glasgow.

1. The Burgh Register, in which are recorded deeds and instruments relative to property held by burghage tenure in Glasgow. There is no printed Index to this Record. The only thing of the nature of an Index is the Minute-book, in which the particulars of every deed given in for registration are briefly expressed in chronological order. The present Keeper of the Register (Mr. Cunninghame) has a set of private notes which he uses in making official searches, a specimen of which has been printed in the Appendix to the Report by the Select Committee of the House of Commons on the Writs Registration (Scotland) Bill of last Session (Appendix, No. 8, p. 204). It was the intention, I believe, of the

late Marquis of Bute to have printed an abridgement of this Register as a contribution to the Maitland Club. It is kept permanently in Glasgow.

2. The Particular Register of Sasines "for the whole lands lyand within the boundes of the Sherifdome of Renfrew and Baronie of Glasgow" established by the Act 1617, c. 16. In this Register may be recorded deeds and instruments relative to property within the prescribed limits held feu or blench. The volumes are filled up in Glasgow and transmitted to the General Register House, Edinburgh, as soon as completed, where they are preserved. The relative Minute-books are the chief guide to its contents. An Index of names of places commencing in 1780 was begun by the late Mr. Thomas Thomson, and carried on until 1830. I think that perhaps this Index has been printed, but it has not been published. There is also an Index of Persons and an Abridgement of the Sasines, beginning with the year 1780. These, however, are several years in arrear. The official searchers are understood to have private indices.

The principal Commissariat Records are:—

1. The Register of Testaments, commencing in the fifteenth century, and continued until the present time. The greater part of it is in the General Register House, and there is a useful Chronological Index to it in MS.

2. The Act Book of Court.

3. The Register of Decrees.

These are both in the General Register House. There is no Index to either of them.

4. The Register of Deeds, commencing in 1585, and ending about forty years since. This Register and the relative deeds are preserved in the Sheriff Clerk's Office in Glasgow.

Literary searches can be made on certain conditions in any of the Registers in Edinburgh or Glasgow without payment of fees. D. M.

FERT: ARMS OF SAVOY.

(3rd S. ix. 400, 476; x. 18.)

MR. WOODWARD might have made his case a good deal stronger if he had quoted freely from the Abbé de Vertot. This author, of whom I speak with great respect, goes the length of saying that Amadis the Great could not have been at the relief of Rhodes, and attempts to show the necessity of his absence by dates; alleging the authority of "les historiens contemporains," whom he neither quotes nor mentions by name. He also gives Guichenon as an authority in the margin. I do not quote him, because space is so valuable in "N. & Q." that the Editor has requested me to curtail this paper; but I give the reference,

vol. i. p. 467 *et seqq.* ed. 1732. I do the same with other authorities.

I think the value of the assertions on the opposite side exceed the value of the assertions made by De Vertot. After giving the well-known statement as to the relief of Rhodes by Amadis the Great, he says with great candour:—

"Quoiqu'un événement si singulier et honorable pour la Maison de Savoye ait été rapporté par un nombre infini d'écrivains, et qu'il se trouve même dans les historiens de l'ordre cependant," &c.—P. 468, vol. i.

It seems to me that such an admission is fatal to the view copied from Guichenon by the learned Abbé. Fatal, that is to say, unless the view can be shown capable of proof by evidence which he has certainly not placed on record.

What are we asked to believe? That "un nombre infini d'écrivains," and even "les historiens de l'ordre" had united in propagating a fable, or what it will be better to call at once a lie, without any apparent motive. We are also asked to believe that this lie was introduced with great show of circumstance into a speech made to the pope and recorded by Chassaneus. And we are asked to believe this, in spite of the fact that Guichenon's and De Vertot's statements have not influenced persons of credit and research who have written since their day.

For example, in the introduction to *L'Histoire de l'Univers* by Pufendorf, under "Savoie," vol. ii. p. 96 (Amsterdam edition, 1721), we find the story related in the usual manner. It appears from the preface that this chapter was not written by Pufendorf, but was added after his death. He died in 1694. Guichenon published his history of the House of Savoy in 1660. The history in Pufendorf, however, adds a very remarkable fact not noticed by De Vertot:—

"Par reconnaissance, le grand maître de cet Ordre lui fit présent de la maison que ces Chevaliers avoient à Liort, et dont ils avoient profités après l'extinction des Templiers."

The authors of the English *Universal History* (the Modern Part), vol. xxxiv. p. 77, ed. 1783, relate the story of Rhodes, and then say—

"The King of Arles or Burgundy had made a present of the temporal sovereignty of the city of Lyons to its Archbishop; and the latter had given a palace there to the Knights of St. John, which, in consideration of the great services performed by the Court to the Order, the Great Master bestowed upon him."

It is to be observed that the writer in the English *Universal History* was not ignorant of Guichenon, for he refers to him as an authority. What answer is to be made to this statement of the gift of the house in Lyons? Is it a lie? If not, its effect on Guichenon's story is such that any inquiry into the other details might be suspended as unnecessary.

The next point is the word or letters FERT. Here, as in all this question, Guichenon is the

chief authority copied by everybody. If it is true that the letters FERT appear on coins and on the tomb of Thomas de Savoy, then it is certain that they were used before the relief of Rhodes. The tomb alone would be insufficient evidence. But it appears to me that, although it may be true that they were found on a coin and on a dog-collar, with an earlier meaning, as suggested by Monod, they were used with the new meaning afterwards. The interpretation which I have recited (3rd S. ix. 400) is given, not to mention others, by Petra Sancta in his *Symbola Heroica*, 1634, and by Ruscelli in his *Imprese*, 1566. I have no doubt that this meaning was first attached to FERT by Amadis the Great.

But Guichenon and his copyists venture to assert that the shield of Savoy, though always, as far as I know so described, is not Savoy at all, but Piedmont; and that the House of Savoy did not receive it as a mark of honour from the Hospitallers. What are the arms of Piedmont? Bara says, in his *Le Blason des Armoiries*, "Piedmont, de gueules a une croix d'argent chargée d'un lambel d'azur." If this is true, where is the lambel?

Favyn, blazoning the coat of the Prince of Piedmont, says, "Qui portoit de gueules a la croix plaine d'argent a la bande d'azur." Where is the bande d'azur? At p. 301, Part II. of the English edition, he recites the whole story as usually received.

Was then the coat of Piedmont, after all, carried without brisure, "G. a cross A.," as Guichenon and his copyists would have us think? Here, with some reservations, I am inclined to agree with them; but at the expense of their theory. That being the coat of Piedmont, there is nothing more natural than to find it on the seal of Thomas of Savoy, as alleged by De Vertot. Thomas was a younger son of that house; was husband of Jane of Constantinople; and Prince of Piedmont, but never Count of Savoy.

But this fact has no bearing upon the question, if there is one, of the arms of the house of Savoy. The gradual increase of the territory of that house in modern times must not make it forgotten that Savoy was its home. It carried an ancient coat—"d'argent a l'aigle esployé de sable." It changed those arms for the coat since invariably known as the cross, not of Piedmont, but of Savoy.

I see no explanation attempted of the silence up to Guichenon's time as to the true meaning of this cross. If a story had been told to Europe, in the face of the house of Savoy, for 350 years, the natural inquiry arises, why was this acquiescence in lying and impudence? Why did a sovereign house endure the allegation? Why was the denial left till Guichenon? And, finally, what was the occasion upon which the house of Savoy changed their ancient coat—a fact which I believe has not yet been denied?

These questions have to be answered by anybody who thinks it worth while to repeat the language of Guichenon. I will only add that Ginanni, in his *L'Arte del Blasone*, tells the story at length, and gives both coats, saying—

"Sopra il tutto uno Scudetto di *Savoja* antica d'argento con un' Aquila spiegata, di nero, coronata del medesimo; e sopra il tutto del tutto, nel cuore dell' Aquila, di *Savoja* moderna, di rosso con la croce d'argento."

I beg therefore, for myself, to confirm the account which I gave in reply to MR. DAVIDSON (3rd S. ix. 400), and I hope that the enlarged statement which I give to-day will be satisfactory to those gentlemen who are stated by the Editor (3rd S. ix. 401) to have given similar replies.

MR. WOODWARD (3rd S. ix. 477) says:—

"The United Order of St. Maurice and St. Lazarus is not only 'occasionally heard of,' but is frequently conferred by the King of Italy at the present day."

That the order is frequently conferred, and is still only occasionally heard of, is in fact very much my statement, only that I have not taken the trouble to ascertain whether it is frequently conferred or not.

Do we ever hear of it in England? Very likely any one may who chooses to inquire. But that is the state of things which I mean to describe. It was indeed heard of a short time ago, as an instance of the expression "occasionally," which I used, and repeat. When Rénan had published his lampoon on the life of our Divine Redeemer, the King of Piedmont sent his order to him. It was heard of then throughout Europe, and in England. Persons attached to Christianity heard of the decoration with horror and contempt; but a good many people were pleased, as they were intended to be, by the exhibition of so much liberality of feeling in a case where our Lord was once more exposed to a judgment, and condemned. They will no doubt have further gratifications. D. P.

Stuarts Lodge, Malvern Wells.

"THANKS."

(3rd S. x. 248, 324, 381.)

When any of your correspondents happen to err upon points of even minor importance it is almost certain that they will be set right by some reader of "N. & Q.;" and, knowing this, I am usually content to look on and await the coming correction. It is only because the error I am about to advert to has not hitherto been corrected, but has instead been sanctioned by the high authority of F. C. II. that I venture to depart from my customary reserve. The mistake in question is involved in the representation that the word "Thanks," used alone, in place of "Accept my thanks," "I give you thanks," or some similar phrase, is a recent and unjustifiable innovation.

F. C. H. says it is only twenty years since he first heard the word used. Now I have heard it used and used it myself all my life, which dates very far beyond that period. Although F. C. H. declares that he will never use the word, I would ask him to reflect whether he has not used, and may not even now be in the habit of unconsciously using, both verbally and in writing, such phrases as "Many, many thanks," or "A thousand thanks for your kindness."

Turning to Shakespeare, I copy the following instances of the use of the word in the way which is now objected to as an innovation:—

"*Sebastian*. My kind Antonio,
I can no other answer make, but thanks,
And thanks, and ever thanks."

Twelfth Night, Act III. Sc. 3.

"*Claudio*. Thanks, dear Isabel."

Measure for Measure, Act III. Sc. 1.

"*Duke*. Thanks, good friend Escalus, for thy much goodness."—*Ibid.* Act V. Sc. 1.

"*Duke*. Thanks, Provost, for thy care and secrecy."
Ibid.

"*Don Pedro*. Thanks to you all, and leave us."

Much Ado about Nothing, Act V. Sc. 3.

"*Theseus*. Thanks, good Egeus."

Midsummer-Night's Dream, Act I. Sc. 1.

It would be an abuse of your space to quote further; but I observed in the Concordance upwards of twenty more examples of a like nature. F. C. H. says that "Thanks" is not an ellipsis, and illustrates his position thus: "If a Frenchman, instead of 'Je vous remercie,' says 'Mercie,' it is an obvious ellipsis; but it would not be such if he were, all at once, to begin to say 'Remerci-mens.'" But is not this done? Is not "Bien des remerciements" the equivalent of "Many thanks"? C. Ross.

JAYDEE's remarks on the monosyllable "Thanks" are excellent; a conjecture may be added as to a possible motive for substituting it for "Thank you." Does it not imply a polite protest (or caveat) that the speaker feels no gratitude and acknowledges no obligation to "you," or, retrospectively, that any semblance of obligation ended when the monosyllable was uttered, and thus he has not made any admission or confession that he (it may be she) cares a farthing for "you"? The phrases "Deo gratias" and "Attico salutein" are analogous to "Thank you," for they record obligations to Deus, and a regard for Atticus; i. e. acknowledgments which the rival phrase "Thanks" coolly withholds from "you."

D. C. A. A.

F. C. H. may consider the use of the word "Thanks" for "I thank you," to be a piece of affectation; but if I recognise in his signature the initials of a worthy and highly respected dignitary of the Roman Catholic Church, let me

remind him that he cannot say mass without tolerating precisely the same expression in Latin, viz. "*Deo gratias*," without a verb.

SACERDOS ANGLICANUS.

ROME: ROOM.

(3rd S. X. 370.)

The pronunciation of this word, like many others, is conventional. In my early days I was taught that *Room* was the genteel, and therefore proper, pronunciation for the capital of Italy. It must have been nearly universal in those days, for in my circle I never heard it called otherwise.

Byron gives it both ways. See his *Deformed Transformed*—

"Rome be crush'd to one wide tomb,
Yet be still the Roman's Rome [*room*]."

In the same chorus, the poet makes it rhyme with *home* and *dome*; but this latter rhyme is indeterminate, as it is conversationally called *doom*.

I shall stick to *Room* on the same principle as I say *Darby*, *Harford*, *kee*, *constable*, and *Sinjun* for *Durby*, *Hurtford*, *kay* (quay), *konn-stable*, and *Saint John*.
O. T. D.

I was brought up to say both *Room* and *goold*, and I believe it was universal forty years ago in the upper classes. There was a couplet about Lord Bexley—

"I would that I could (pronounced *woold* and *coold*)
Turn paper into gold."

Both these altered rapidly with the general tendency to pronounce according to spelling. I do not know where I last heard *Room*, but I know the last time I ever heard *goold* was from the late Sir Francis Lawley, at a dinner at Birmingham, full twenty years ago; and I had not heard it for many years before that.
LYTELTON.

Within the last thirty weeks I have heard the word *Rome* pronounced *Room* by several old-fashioned people in the north of Ireland, some of my own relations among the number. On remonstrating with one of these, she said, "It was always *Room* when I was at school (say about 1830), and I am too old to change it now."

FILITUS ECCLESLE.

I hardly think the question settled by the one quotation from Shakespeare, for in the *First Part of King Henry VI.* Act III. Sc. 1 (the quarrel between Winchester and Gloucester), the former exclaims—

"Rome shall remedy this!"

"Roam thither, then," is Gloucester's reply. This at least neutralizes the other.
W. C.

Pope's *Essay on Criticism*, verse 685, has the following:—

"From the same foes at last both felt their doom,
And the same age saw learning fall and *Rome*."

G.

Edinburgh.

A PAIR OF STAIRS.

(3rd S. X. 393.)

Our friend Jones, occupying chambers on the first floor, is said to reside "up one pair of stairs," as some suppose for the following reason:—It often happens that, in ascending from one floor to another, we find that the flight of steps is not continuous: there are in fact *two* flights, with a landing-place between. Hence, "a pair of stairs." This derivation might do, only that the term "pair" seems more applicable to a couple than to a sequence.

Let us then look a little further. "Stair" is usually derived from the A.-S. *stæger*, and this is probably the true etymology. It would seem, however, that, in ignorance of this derivation, "stair" has, somehow or other, been occasionally confounded with "stayer," a prop, upholder, or support. Now, look at the mode of ascent from one floor to another which was formerly in common use, and which may still be met with in cottages, outhouses, and above all, in the towers of churches—more like a ladder than a flight of stairs. This ladder (and if you ascend it take care of your shins) consists of a succession of steps supported by *two* uprights, i. e. by a pair of *stayers*. Hence, "a pair of stairs." SCHIN.

Your correspondent MR. HACKWOOD says,—
"Why a pair? . . . I am at a loss to know how many stairs go to a pair." Two, certainly. Johnson, in his *Dictionary*, says: "Stair was anciently used for the whole order of steps; but stair now, if it be used at all, signifies, as in Milton, only one flight of steps." Each stair therefore terminates with the landing, and in general two stairs go to a floor; so that if Jones lives "up one pair of stairs," he lives on the first floor; or if "up two pair of stairs," he occupies the second floor, unless, indeed, it be a well-staircase. But what does this phrase mean—"I saw it on the staircase," when the speaker intends to convey that he saw the object on the stairs? The handrail, balusters, and the woodwork in which they are fixed, together with the wall itself, constitute the staircase, on which, as they are all perpendicular to the stairs, nothing can stand. Your readers will be weary of such "a getting up stairs" (Query, what does this mean?) else a good deal might be asked about the etymology of "baluster" and the word "stair" itself, "balestrina," and "stæger," neither of them quite meeting the case.

C. A. W.

GLASGOW.

(3rd S. x. 330, 301, 397.)

The remarks both of MR. IRVING and of C. E. D. tend strongly, I think, to corroborate the views which I have already expressed as to the derivation of this name.

The first-mentioned gentleman agrees with me as to the first syllable *glas*; but he doubts the correctness of the etymology which I have assigned to the second, though he has neither adduced any satisfactory ground for dissent from my conclusion, nor supplied any hypothesis in its place. When he refers to the earliest form of the name Glasgow, as found in the charters of David I. and William the Lion, I marvel how he can entertain a doubt that *Glasgu* is merely the Gaelic version of the old British word *Glascaw*, the pronunciation of both being nearly the same. To the present day the Highlanders write and pronounce the term, *Glasgu*; and sometimes, though much less frequently, *Glaschu*. And as, nearly a century and a half before the accession of David, the kingdom of the Strathclyde Britons had been incorporated with the Scottish sovereignty by Kenneth III., it appears a very natural result that the names of many places within that territory should become transmuted into Gaelic, which, till the accession of Malcolm Canmore in 1059, seems to have been the court language of Scotland.

In the name *Linlithgow* we find another instance of the word *cau* serving as the basis of the composition of a topographical term, derived from the ancient British. *Llyn*, in Welsh, signifies pool or lake; *lydd*, or *lyth*, denotes something spread out or expanded; and *cau*, as already explained, means a hollow. Here then we have the exposition of the name in question—"the spreading pool," or "the extensive lake in the hollow": an etymology which I need not say is fully borne out by the situation of Linlithgow. In the charters of David I., Linlithgow is spelled *Linlitcu* and *Linlithcu*; and as Glasgow is still popularly pronounced *Glasko* or *Glaskie*, so Linlithgow is rendered in the vernacular *Lithko* or *Lithka*.

With regard to *Lesmahagow*, I believe MR. IRVING's remarks to be quite correct: it signifies the enclosure or *répevor* of St. Machutus, or Machute (also known as *St. Mahagu*), from the combination of his name with the British word *llys*, an enclosed place, a court or hall. But I think it may also be fairly questioned whether Machutus also is not a compound with *cau* or *chu* as a basis.

As respects the etymology quoted by C. E. D. from Josceline of Furness, little reliance can be placed on it, as whatever weight may be given to the statement of the place having been originally styled "Cathures" and "Deschu," it would be

rather an arduous philological task, and a far-fetched conclusion, to connect these terms with the modern appellation of the locality.

In conclusion, I would only add to what I have already remarked, that if we take the meaning of *glas* to be *blue* or *green*, an interpretation of which in Welsh it is equally susceptible with *grey*, we have a further confirmation of the derivation *Glascaw*. On the opposite side of the ravine to St. Mungo's Cathedral, the bank used to be dotted with Scotch firs or pines, and the locality (now occupied by the Glasgow Necropolis) was popularly known as the *Fir Park*. In ancient times the whole valley may have been clothed with timber of this description, whose foliage, as is well known, assumes at a distance a tinge of light blue. On a clear summer day the glen would, with equal appropriateness, be styled the *blue*, as on a misty morning in autumn it might be designated the *grey* ravine.

D. B.

Maida Vale, London.

I had not seen the valuable remarks of D. B. when I wrote my suggestions as to the derivation of this word. I would remind D. B., however, and also MR. G. V. IRVING, that *glas*, in Celtic, signifies *green* as well as *grey*: so that *Glascaw* may be either the *grey* or the *green* hollow. Does MR. IRVING mean us to understand that he thinks it likely that the terminal *gu* or *ghu*, in *Glasgu*, represents the Celtic saint's name *Machute*, or whatever was the form of the word, latinised by the monkish writers into "Machutus"? If so, I think it requires to be shown that at some time the name passed through the form of *Glas-machu* or *Glasmachute*. Considering, however, that *Lesmahagow* preserves four syllables, we have no cause to expect that *Glasmachute* should be cut down to two. Further, can it be shown that St. Machutus had any connection with Glasgow? The derivation of *Lesmahagow*, from the Norman-French, is somewhat startling. Perhaps MR. IRVING will inform us at what period the Britons of Strathclyde, or the inhabitants of any part of Scotland, spoke that language. Celtic scholars know that *Les*, or *Lios*, signifies "a garden," equivalent to the Saxon *Garth*; and is found in many other Gaelic names, such as Lismore, Lesmoir, Lessuden, Lesmurdie, Lessendrum, &c.

I have no books at hand for reference, otherwise I should have wished, before concluding these remarks, to have searched that invaluable work, the *Origines Parochiales*, for the Celtic form of St. Machutus.

C. E. D.

Since my former communication, it occurred to me that as Count Hersart de La Villemarqué's edition of the intramural Celtic bards of the sixth century, "*Les Bardes Bretons du VI^{me} Siècle*," is admitted

to be far the best, and shows the great affinity which exists between the dialects of the Celtic spoken by the Bretons and the inhabitants of Strathclyde, it was extremely probable that his dictionary of the former might throw some light on the derivation of the *gu* in Glasgow.

On referring to that work, I find "Gwé, French *gué*, a ford."

Now it is notorious that the Clyde was fordable opposite the old city of Glasgow.

That the accented *e* should disappear is not unusual, while on the other hand its retention might originate the colloquial *Glascaw*. Look at the corruptions in the names of the neighbouring burghs. Passalet becomes Paisley; Rutherglen, Ruglen.

The suggestions of C. E. D. are very ingenious, but they all turn upon a mistake as to the sense in which the word *couch* or *caw*, hollow, is used by the lexicographers in explaining the words. It merely means a *bowel-shaped hollow*, as a reference to M'Leod and Dewar's Gaelic, Richards' Welsh, and Villemarqué's Breton dictionaries will show, and has nothing in common with *Gu*.

My belief is, that *Glascaw* is neither more nor less than the Grey ford; in fact, a ford designated by the usual colour of the water at the place.

GEORGE VERE IRVING.

Having read Mr. GEORGE VERE IRVING's communication to "N. & Q." (3rd S. x. 397), I venture to send the accompanying extract, bearing on the *veratæ questio* of the etymology of Glasgow, from a rare work by a namesake of his, Christopher Irvine, *abs Ben-Bosco*, i. e. Bonshaw, in Lanarkshire. The book is a thin duodecimo, full of quaint out-of-the-way information about Scottish proper names and places. I transcribe the ample title-page in full:—

"Historiæ Scoticæ nomenclatura Latino-Vernacula: multis fœculis, ex antiquis Albinorum Monumentis, et Lingua Galeicorum prisca descriptis, adpersa. In gratiam eorum, qui Scotorum nomen, et veritatis nomen colunt, Christopherus Irvineus, abs Ben-Bosco, Auspice summo numino, concinnavit; et Edinbrachii, Sumptibus Gideonis Schaw, Bibliopœe nobilis: Typisq; Andersonianis Regiæ, Calendaris Januariæ, M.CD.LXXXIII. imprimi curavit."

"*Kentigernus*, St. Mungo: he was son to *Eugenius* the third, King of the Scots, begot in the daughter of *Lothus*, King of the Picts. He was bred under the discipline of *Sernanus*, the Apostle of the Orkney Islands, in the Abbey of *Culross*. He was Bishop of Glasgow the 25 year of his age; he founded a great Abbey amongst the Brittons; and after returning to his own country, he did diverse miracles: whereof some gave *Armes*, & others gave the name, *Glasgow*, to that city; for from the yoke made up of a *Red-Deer*, and a *wolf*; which having killed the other Deer, his yoke-fellow, was compelled by St. Mungo to draw the plough in his place, the City was called *Glasgow*, the *Gray Grew-Hound*, or *Hunter*. He was Bishop 160 years, and died in the month of January in *Glasgow*, in the 185 year of his age."

ARTHUR RANKEN.

The Parsonage, Deer, Bracklaw,
Aberdeenshire.

RANDOLPH: "THE ENGLISH CYCLOPÆDIA."

(3rd S. x. 425, 438.)

Some remark of mine, in one of your recent numbers, has yielded a larger result than was looked for. I am glad, however, that the subject has been raised, for I feel that its ventilation may be of general advantage.

I fear that I have occasioned Mr. Thorne a good deal of trouble; but your other readers, in common with myself, will be obliged to him for his interesting notes.

My observation applied exclusively to the *bibliographical* section of art. "Randolph" in the *English Cyclopædia*: the biographical portion of Professor Craik's paper was not within my purpose. Let me explain.

The paragraph which has excited Mr. KNIGHT's animadversion was written some months ago for "N. & Q.," and laid aside. I had at that time been trying to exhaust all sources of information under this head for a projected publication of mine on the Early Literature of Great Britain; and to satisfy myself completely that I was overlooking nothing, I turned to the *Eng. Cyc.* where I discovered that the paragraph (of nine lines and three words), treating of what immediately interested me, was a tissue of confusion and error, or, as I have put it quite correctly elsewhere, that there were in it "almost as many blunders as lines." To the illustration of what I, as a bibliographer, mean:—

1. There is no ground for saying that Randolph's works were printed in 1634. Nobody has ever seen such an edition, that I am aware of. Its existence seems to have been assumed since its insertion (by a misprint doubtless) in the not very correctly printed Harleian Catalogue.

2. As to Randolph's *Translations and Plays*. He never made more than one translation, and that translation was a play. Nor was even this, strictly speaking, a translation, being rather a paraphrase of the *Plutus* of Aristophanes.

3. There were six collective editions altogether of Randolph, and some of these, though printed and published at Oxford, purport to have been on sale also in London. It is certainly the reverse of accurate to state that "several other editions (besides those of 1634 and 1638) were published both in London and at Oxford."

4. The *Amynas* and *Muses' Looking-Glass*, both 1638, 4to, form part and parcel of the original edition of the Poems and Plays. They are not separate publications.

5. *Hey for Honesty*, &c., 1651. This is the version already referred to of the *Plutus* of Aristophanes, and not an original piece, as is left to be supposed.

6. *The Prodigal Scholar* has not only been attributed to Randolph, but is, no doubt, his. It was

licensed June 29, 1660, as by *Thomas Randall*, a corruption of the poet's name, which occurs elsewhere.

7. The *Cornelianum Dolium* has certainly been attributed to this writer, but it is as certainly, I should say, not his; and it ought to have been mentioned that for some years past the authorship has been claimed for another pen.

I am unable to determine to what extent my being a "comparatively young man" has to do with the matter; but in my career, though short, I have paid as close attention to Early English Literature as most people, whether old or young.

W. CAREW HAZLITT.

HERALDIC SYMBOLS AND AFFINITIES, HORNS IN HERALDRY, AND ELEPHANTS' TRUNKS (3rd S. x. 367.)—It is quite possible that the elephants' trunks may have been not the less elephants' trunks and yet allusive to the horns mentioned by MR. BONE. The noise which the elephant makes with his trunk is called *trumpeting*, and he is the only animal to which such a term is applied. After reading much about dragons and wyverns, I still feel unsatisfied as to their symbolical meaning; but in the families of Archer (that is, the two, of different origin, viz., Archer and De Boys, also Archer) the use of the latter fabulous animal for a crest is evident; the wyvern being always, and the *only animal*, represented with a *barbed* or *broad arrow-shaped* tongue. The De Boys formerly, before they became Archers and assumed the wyvern, bore, I believe, for their crest a ducal coronet.

SPAL.

I do not think MR. BONE has quite settled this point yet. I have seen some thousand German coats of arms, including the magnificent bronze castings in the Johannis Kirchhof at Nuremberg, and the equally beautiful monuments to the members of the Chapter of Bamberg Cathedral, and the crests in an immensely preponderating number of these were placed between veritable elephants' trunks. The castings and carvings were minutely accurate even to a careful representation of the finger-like appendage to the trunk. On examining the great work of Siebmacher on German heraldry, the coats of arms represented in it are in great numbers, surmounted by the two elephants' trunks on each side of the crest. The following also is the description of the arms of a very intimate friend of mine, a native of Unterfranken, extracted from an old MS. in possession of one of the family:—"Die Riegil aus Franken stammend, führen im weissen Schilde drei rothen Zacken auf dem Helm zwischen zwei Elephanten-Rüsseln ein silbernes Kreuz, darauf eine derelei Lilie. Die Helm decke roth und weiss." Here the elephants' trunks are distinctly mentioned. Wings are also borne on the helmets, with or without a crest be-

tween them; witness the Nürnberg tournament, which I have before alluded to; and in the beautiful frescoes of the Nibelungen Rooms in the Palace at Munich the helmets of the heroes are decorated with them: of course the "costume" of these frescoes is strictly correct. No doubt many of the readers of "N. & Q." have seen the old coats of arms carved over the gates and old buildings in Schweinfurt, Hammelburg, and Kissingen, and remarked the elephants' trunks over them, with the crests between. In the illuminations to Monstrelet's *Chronicles*, John de Bourbon, Count of Vendosme, has his helmet surmounted by three plumes exactly the same as the Prince of Wales's badge, and one springs from his horse's head.

FRANCIS ROBERT DAVIES.

Hawthorn.

BOWS AND ARROWS (3rd S. x. 391.)—There appears to be some doubt as to the exact time when these weapons were disused in English warfare. W. M. Moseley, speaking of the battle of Agincourt, observes:—

"This indeed seems the last very important action in which archery is much spoken of, and although the use of it was continued through several succeeding reigns, it at length seems to have been cultivated more as an amusement than for real military service."—*Essay on Archery*, Worcester, 1791, p. 230.

In Meyrick's *Ancient Armour*, iii. 107, we read:—

"The exact time in which the bow became disused in war by the English army, perhaps, cannot be fixed. Père Daniel mentions that arrows were shot by the English at the Isle of Rhé, in 1627; and in 1643, the Earl of Essex issued a precept for stirring up all well-affected people by benevolence, towards the raising of a company of archers for the service of the King and Parliament."

This is copied from Grose, who further tells us that, ". . . . in a pamphlet printed anno 1664, giving an account of the success of the Marquis of Montrose against the Scots, bowmen are repeatedly mentioned." (*Military Antiquities*, ii. 205.) This appears to be the latest recorded military use.

WILLIAM E. A. AXON.

THE ASPEN TREE (3rd S. x. 269.)—The wood of the aspen was certainly used to make arrows, but was also applied to other purposes, as the following extracts show:—

4 Hen. V. cap. 3.—"Item, that the patenmakers in the realm of England, from henceforth shall make no patens nor clogs of timber called aspe, upon pain to pay to the King a hundred shillings, at every time that the said patenmakers make any patens or clogs of the said timber. And that every man that will sue for the King, shall have the one half of the pain so forfeit, so that the fletchers through the realm shall sell their arrows at a more easy and reasonable price from henceforth than they were wont."

It might be supposed from this that the aspen was scarce in England at that period, but the next

statute I refer to shows there was a considerable quantity:—

4 Ed. IV. cap. 9.—“Patten-makers may make pattens of such asp as is not fit for shafts.”

“Asp timber is the best and lightest timber, thereof to make pattens and clogs, most easy for the wearing of all estates, gentiles, and other people, of any timber that groweth.”

“Turners, carpenters, woodmongers, and cole-makers do occupy, expend, and waste yearly in their occupations a great quantity of all manner timber of asp.”

Both these statutes were repealed by 1 Jac. I. cap. 25.

W. CONSITT. BOULTER.

Hull.

W. D. has mistaken me. My query was whether *Populus tremula* is a separate species or a variety. I never doubted that the white poplar is a distinct species. Since my former communication on this subject my attention has been drawn to the following passage in Stephens' *Thesaurus*, under “*Populus*”:—

“*Populi duo genera: est enim alba populus, quæ Græcis λεύκη, Gallis tremblant appellatur; et populus nigra, Græcis αἴψος dicta.*” &c.

This is in favour of Mr. Drury's rendering of *aspen*. H. P. D.

BORDURE IN HERALDRY (3rd S. x. 402).—H. S. G. may be right that, in England, a bordure plain may, in some instances, be shown to be connected with illegitimacy. Still the question is, was the plain bordure added on this account? If a “wavy” bordure, in England, is always connected with illegitimacy, his point, as regards a wavy bordure, is made out. I have before me the book-plate of Lord Lyndhurst, whose legitimacy and that of his father is undoubted—nor is there reason to suspect otherwise of his family—and his arms were, Argent, a cross fleury azure, with a bordure of the last (plain) charged with eight escallop shells (either or, or argent.) F.

MARLBOROUGH'S GENERALS (3rd S. x. 312, 384.) Brigadier-General Sir Thomas Prendergast, Colonel of a regiment which was subsequently disbanded, was killed at the battle of Malplaquet. S. P. V.

CAMBRIDGESHIRE REGISTERS (3rd S. x. 364).—A full account of the Carletons of Darlinghill appears in the new edition of Burke's *Extinct Peerage*, under the title of “Viscount Carleton.”

S. P. V.

ARISTOPHANES (3rd S. x. 349, 399).—The subjoined epigram of Martial, part of which Loun Lyttelton quotes, may very likely have been suggested by the passage in question in Aristophanes or Suanion; but if it was, the Latin poet altered the point, so as to make it apply to one man in particular, and not to woman in general.

“*Difficilis, facilis, iucundus, acerbus es idem;
Nec tecum possum vivere, nec sine te.*”

Thus translated,—

“In all thy humours, whether grave or mellow,
Thou'rt such a touchy, testy, pleasant fellow,
Hast so much wit, and mirth, and spleen about thee,
That there's no living with thee nor without thee.”

H. A. KENNEDY.

Gay Street, Bath.

“BE TO HER FAULTS” (3rd S. x. 395).—The passage from Prior's “English Padlock,” queried by F., loses much of its force from slightly imperfect quotation. The lines—a tetrastich, by-the-bye, and not a distich—should run thus:—

“Be to her virtues very kind;
Be to her faults a little blind;
Let all her ways be unconfin'd;
And clap your padlock—on her mind.”

J. B. SHAW.

Old Trafford.

“NOT LOST, BUT GONE BEFORE” (2nd S. iii. 56; 3rd S. x. 345, 404).—The origin of this phrase has been the subject of much inquiry, and has given occasion to no end of investigation. The true source of the phrase will be found in Cyprian's short treatise *De Mortalitate*, s. xx.:—“*Fratres nostros non esse lugendos accersitione Dominica de sæculo liberatos, cum sciamus non eos amitti, sed præmitti.*”

SCHIN.

MR. RILEY's suspicion that these words do not belong to either Rogers or Ebenezer Elliot, but are of much older date, may be reduced to a certainty by a visit to the Museum at Newport, Isle of Wight. Among other curiosities relating to the island collected there, and open to inspection by the public, is a copy of a brass at Calbourne, with this singularly terse and beautiful epitaph:—

“*Abiit non oblit, præiit non perit.*”

This happy way of expressing Christian resignation for departed friends—the sure and certain hope of the resurrection of the dead—originated in mediæval times, and was inscribed on their tombs in the simply felicitous Latin which characterised those ages. QUEEN'S GARDENS.

ROYAL EFFIGIES (3rd S. x. 393).—MR. BOUTELL's suggestion that the royal effigies now at Fontevraud, so well known by the casts in the Crystal Palace, if presented to this country by the French government, should be placed in the restored Chapter House of Westminster, or within the precincts of the Abbey, is very desirable, and in conformity with the precedent of former days, when sculptured figures from dissolved monasteries were sometimes transferred to the parochial churches of the neighbourhood, as was the case at Buildwas, Shropshire, &c. Few kings have a more stately place of sepulture than those whose effigies yet remain in the cathedrals of Canterbury, Worcester, and Gloucester—churches accessible and well known. I should hardly like to see

in any portion of Westminster copies of these royal monuments, even if they should be of marble, not plaster.

THOMAS E. WINNINGTON.

DEATH OF THE EARL OF KINGSTON (3rd S. viii. 289.)—Most historians relate this in very general terms. Some say it happened on the Trent, others in crossing the Humber. Gent, however, says he was shot as he stepped into the boat on the Trent, at Gainsborough. See his *History of Hull*, 1735, p. 156. In another part of the book (p. 199), he acknowledges this to be a different account of the circumstance from that generally given, but he does not state any authority for his version. Perhaps your correspondent may some day find the source whence Gent derived his information; if so, I should be exceedingly glad to learn the particulars.

W. C. B.

Hull.

SPONSORS (3rd S. x. 373.)—I have seen the date 130 assigned as that at which the office of sponsors was first introduced, but I am not aware that there is any authority for the statement. Wall, in his *History of Infant Baptism* (Part I. chap. iv. 9), alluding to Tertullian, says:—

"... the sponsors or godfathers, whom he speaks of as used in the baptism of infants that could not answer for themselves. Which shews the great mistake of some of the more ignorant persons among the antipædobaptists, who derive the use of godfathers from I know not what Pope of Rome of late years; whereas this was within a hundred years of the Apostles."

And again (Part II. chap. ix. 14):—

"There is no time or age of the Church in which there is any appearance that infants were ordinarily baptized without sponsors or godfathers."

Comber, in his *Companion to the Temple* (Part III. Sect. I. § vii.), says:—

"... the godfathers and godmothers, the use of which in the Church of Christ was derived from the Jews, as well as the initiation of infants itself was. . . . And very learned men do believe this custom to have been as ancient among the Jews as the times of Isaiah, it being highly probable that those witnesses (chap. viii. 2), at the naming of his son, were of the same nature with those we call godfathers and godmothers. In the primitive Church the use of them was so early, that it is not easy to fix the time of their beginning; only the most ancient fathers who speak of baptism do mention them."

H. P. D.

C. will find answers to his questions, respecting "the custom of appointing godfathers and godmothers," in Wall's *History of Infant Baptism*, vol. i. pp. 35, 100, 273, and vol. ii. p. 437, edit. 1836; and in Bingham's *Christian Antiquities*, book xi. ch. viii. vol. iii. edit. 1838. Should C. wish to prosecute the subject further, he will find every facility in the abundant references which are given by the above authors.

E. C. HARRINGTON.

The Close, Exeter.

CREST: A CROW WITH A RING IN ITS BEAK (3rd S. x. 391.)—This has no connexion with Mathias Corvinus. It is a raven, not a crow; and is one of the recognised emblems of our English king and martyr, St. Oswald, who was martyred in 642. The raven has a large share in the legend of St. Oswald; but it will suffice for our present purpose to mention that, when the holy king wished to marry a young lady, whose father would put to death all her suitors, a raven was sent to this inhuman father with a letter containing the offer of marriage, and also a ring in his mouth, which brought all about happily. Hence St. Oswald is represented with the raven bringing a ring. He is so figured in Burgmaier's *Images des Saints et Saintes issus de la Famille de l'Empereur Maximilien I.* St. Oswald is patron of Berg, Düren, and Zug—which accounts for the raven and ring on the coins of Zug.

F. C. H.

SALAD (3rd S. x. 129, 178, 343, 384.)—Sydney Smith's recipe for a salad may be worth enshrining:—

"Two large potatoes passed through kitchen sieve,
Unwonted softness to the salad give.
Of mordent mustard add a single spoon;
Distrust the condiment which bites so soon;
But deem it not, thou man of herbs, a fault
To add a double quantity of salt.
Three times the spoon with oil of Lucca crown,
And once with vinegar procured from town.
True flavour needs it, and your poet begs
The pounded yellow of two well-boiled eggs.
Let onion atoms lurk within the bowl,
And, scarce suspected, animate the whole.
And, lastly, on the flavoured compound toss
A magic teaspoon of anchovy sauce.
Then, though green turtle fail, though venison's tough,
And ham and turkey are not boiled enough,
Serenely full the epicure may say,
Fate cannot harm me—I have dined to-day!"

R. W. HACKWOOD.

"STARE SUPER ANTIQUAS VIAS" (3rd S. x. 373.) No classic writer has used it. It is the sentence of a Hebrew prophet (Jeremiah vi. 16), to which Lord Bacon has drawn attention by quoting it more than once. In the "Essay on Innovations" (in which, by-the-way, are to be found one or two hints much needed at the present moment) he quotes it at large, apparently paraphrasing the Vulgate. In our English version they render "Ask for the old paths, where is the good way, and walk therein." It would be well for us just now if some statesman with Janus' face would stand upon "the old paths," and so interrogate the past, whose history always lies an idle riddle to the foolish, as thence to gather wisdom that might direct and shape the future. This is a double-facedness that diplomatists wot nothing of.

C. A. W.

BOOK INSCRIPTION (3rd S. x. 390.)—These lines have been published. I recollect copying them

some thirty or more years ago; I think from some tale in one of the annuals, but from the construction of the verses they must be much older. It was much longer than the lines in "N. & Q." I think at least six stanzas. The first was as follows (from recollection):—

"My life's a shade—my dayes
Apace to Death decline;
My Lord his life—will raise
My flesh again—e'en mine.
Sweet Truth to me,
I shall arise
And with these Eyes
My Saviour see."

The last four lines were appended to each stanza.

SAM. SHAW.

Andover.

WILLIAMS, WATER-COLOUR PAINTER (3rd S. x. 415).—I have no doubt, from the description given of his picture by G. H. OF S., that it is from the pencil of a well-known Scottish artist, H. W. Williams—often called Grecian Williams.

Water-colour drawings by this artist are not uncommon in Scotland, and they are painted, to quote G. H. OF S., "with great freedom and in a low tone of colour." In fact, they belong to the slighter tone of work characteristic of our earlier water-colour painters, which has been superseded by the fuller-bodied handling of the modern English school.

Williams was the author of *Travels in Italy, Greece, and the Ionian Islands*, 2 vols. 8vo, published by Constable of Edinburgh in 1820, in which there are many engravings from his drawings.

GEORGE VERE IRVING.

I have a large oil painting, 36 inches by 30, representing the iron bridge which spans the Severn at the place in Shropshire, near Coalbrookdale, which takes its name therefrom. It bears the name of "W. Williams, 1780"; and, very probably, is the same artist who produced the "large water-colour drawing" named in the query of G. H. OF S., as, from his description, there is much similarity in subject and character between the two pictures. But as to who he was, I know not, except that I have heard of his being a resident in London, but occasionally visited Shropshire for artistic purposes.

JOHN PARTRIDGE.

Wellington, Salop.

Williams, water-colour painter, was an artist residing near Exeter sixty years ago. The drawing alluded to is probably a view of the river Teign at Chudleigh Rocks.

In 1815 he published the *Environs of Exeter*, illustrated with many engravings from his drawings; also, a *Tour to the Isle of Wight*. His initials were "T. H. W."

H. T. E.

My drawing-master at the Rev. George Gibson's, Carlisle House School, Lambeth, was named Williams, where I was a pupil between 1802 and

1804. That is all I know about him, only we called him a good fellow, for he gave us annually a treat in a large boat from Searle's at Westminster Bridge. Our trip was always to Twickenham. I have some recollection of the Eel-Pie House, Pope's Villa, &c.

J. S.

CHEVIN FAMILY (3rd S. x. 403).—An article so headed, but which I have not seen, has induced some unknown correspondent to put a query to me "respecting the ancient family of the Chevins of Drogheda;" and as I am winding up my literary labours, and have already advertised all my MSS., genealogical, historical, and topographical (180 volumes) for sale, I am happy to reply to the above inquiry, as I shall to any others that may be referred to me through "N. & Q.," the special number wherein the inquiry is made being first forwarded to me, marked. Premising that if Chevins be really the name sought after, I do not believe any such surname was ever known in Drogheda; but I think the inquiry meant Chevers, which was through a female connected with that ancient town. Of the family of Chevers see fully *King James's Irish Army List*, ii. 785, &c. At the Norman conquest of England it was established in Devonshire, whence, after the invasion of Ireland, members came over to that country, having got possessions in Wexford and Waterford. The head of this family subsequently settled in Meath, at Macetown. His lineal descendant was transplanted by Cromwell to the county Galway, where, with a sweet remembrance of their early location at Killivan in Wexford, that name was given to John's Galway allotment. His eldest son, Edward Chevers, adhered to James II., and was by him created Viscount Mount-Leinster, for which election of loyalty he was attainted. He had an only brother, Jerome, whose son, Francis Chevers, as is stated on a tombstone in the churchyard of Colpe, near Drogheda, was the grandfather of a lady who married Francis Brodigan, of Drogheda, by whom she had two sons—Thomas, a very intelligent magistrate, lately deceased, and Francis Brodigan, a barrister.

JOHN D'ALTON.

48, Summer Hill, Dublin.

TAYLOR'S "EXEMPLAR" (3rd S. ix. 518).—I think LANCASTRIENSIS has omitted in his list of engravings, 1653 edition, the Last Supper, engraved by Faithorne. In my edition, 1957, there are also the Scourging and Mockery in the Judgment Hall, engraved at Antwerp, and no name of engraver, but remarkably well done. Should LANCASTRIENSIS's copy be deficient in the engraving of the Last Supper, I should be glad to send him one from an imperfect copy I have.

F. C.

JAMES SCOTT WALKER (3rd S. x. 351).—This gentleman died in 1850, and was well known and highly respected in Liverpool, where he was for many years connected with a now defunct Conser-

vative journal, the *Liverpool Standard*. He was a most versatile writer, and the author of numerous tales, poems, dramas, &c. Some of his dramas had a great success in Liverpool, where one, *The Breadalbane Highlanders*, ran for upwards of eighty nights at a local theatre. Amongst other literary feats, Mr. Walker wrote a continuation of one of Sir Walter Scott's novels which finished rather unsatisfactorily, and for it he received the personal thanks of the "Wizard of the North," who said that he had helped him out of a dilemma in a most artistic and congenial style. A number of Mr. Walker's tales were printed in a volume, which is now, I fancy, out of print. As to his dramatic efforts—his surviving son, now a patent agent at Liverpool, knows nothing of the MSS. Mr. Walker was a modest, reserved man, with a fund of anecdote and humour; and when he once called on me at school with my father (then the proprietor of a Liverpool paper), I shall never forget the mingled astonishment and admiration with which I regarded him—the first "live author" I had ever seen.

Liverpool.

JOSEPH H. NIGHTINGALE.

Miscellaneous.

NOTES ON BOOKS, ETC.

A Christian View of Christian History, from Apostolic to Mediæval Times. By John Henry Blunt, M.A. (Rivingtons.)

The title of this book may possibly fail in suggesting the real character of its contents. It is a History of the Christian Church, and especially of our own national branch of it: intended for the general reader rather than for the theologian, avoiding the intricacies of controversy, dwelling at greatest length on the practical fruits of the Gospel, and glad to detect aught of the true spirit of Christianity in institutions alien from our own. The author writes from an Anglican rather than from a merely Protestant stand-point; evidently possesses far more learning than he cares to display; is always obvious in his meaning, easy in his style, and could not fail to win the attention of the youthful Christian. We cordially recommend the volume to our readers.

A Topographical Gazetteer, attempted by the Rev. Henry Cotton, D.C.L., Archdeacon of Cashel, late Sub-Librarian of the Bodleian Library. Second Series. (Clarendon Press.)

It is now upwards of half a century since Archdeacon Cotton, on being appointed one of the Sub-Librarians of the Bodleian, commenced those bibliographical labours which have made his name honoured among all lovers of books. The first edition of his *Topographical Gazetteer* appeared as long since as 1825, and an enlarged edition of it in 1832. We have here a Second Series, comprising the materials which the watchfulness and untiring zeal of the Archdeacon have enabled him to collect during the four-and-thirty years which have since elapsed; and how varied and curious this information is, one item will show; namely, the List of Villages and Small Stations in America at which *Newspapers*—and often nothing else—have been printed, which enumerates nearly eight hundred of them. No reader of "N. & Q." however, can want any assurance from us of the value of the additions to our

stores of bibliographical knowledge which will be found in this most welcome volume.

The Voiage and Travails of Sir John Maundevile, Knt., which treateth of the Way to Hierusalem; and of Marvayles of Inde, with other Ilands and Countreys. Reprinted from the Edition of A.D. 1725. With an Introduction, Additional Notes, and Glossary. By J. C. Halliwell, Esq., F.S.A., F.R.A.S. (F. S. Ellis.)

This is a careful and accurate reprint of the edition which Mr. Halliwell put forth some twenty-five years since, of Sir John Mandeville's world-renowned *Travels*. It is a handsome book, and will be acceptable to those who desire to put on their shelves a library edition of these curious and interesting *Travels*.

THE CAMDEN SOCIETY.—At a General Meeting of the Society on Wednesday, William Tite, Esq., M.P., F.R.S., V.P.S.A., was unanimously elected President in the room of the late Marquess Camden, K.G.

Under the title of *Songs of the Nativity, being Christmas Carols, Ancient and Modern*, several of which appear for the first time in a collection, Mr. W. H. Husk, Librarian of the Sacred Harmonic Society, has just completed a most valuable gathering of our fine old English carols, sung in old times during the Christmas week. As a painstaking student in our olden literature, Mr. Husk is well and favourably known.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books, to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

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BURKE'S ILLUSTRATED GENTRY. Vol. II. 1862.

Wanted by Mr. Henry Moody, 3, Pump Court, Temple.

THE PORTFOLIO FORGET-ME-NOT. Published by Darton, 1832. 32mo.

Wanted by H. A. B., Mr. Lewis, 36, Gower Street, Euston Square.

COLLISON'S HISTORY OF SOMERSETSHIRE.

FOLK'S DEVON.

C. S. GILBERT'S HISTORY OF CORNWALL.

Wanted by Mr. W. F. St. Aubyn, 37, Castle Street, Canterbury, Kent.

Notices to Correspondents.

OUR CHRISTMAS NUMBER (32 pages), to be published on Saturday next, will contain, among other interesting and original articles, An Old Christmas Carol; The Sibyls in Scotland; Tunes in the Old Arms of France; Anatolian and other Folk Lore; The Ladythorne Dramas; Old Swiss Pies; Plum-Pudding, &c.

HANNAH CARTWRIGHT. Received from P. P. 5s. in postage stamps for this poor old woman.

NATIONAL PORTRAIT EXHIBITION, 1867. Communications, offers of pictures, &c., should be addressed to R. F. Sketchley, Esq., the Secretary, South Kensington Museum.

II. A Sister's Penance is founded on a story called Markham's Revenge, which appeared in *Once a Week* about four years ago.

T. W. DALRYMPLE is right. Dr. Duran is the author of the papers to which he refers.

Dog Tax, imposed in 1796, again in 1804. It is now 12s. a year.

G. S. Hampshire books are many, but there are few devoted to the county. Warner is well known. Woodward's is in course of publication. Of Wilkes's we know nothing.

A. B. We some time ago announced our inability to find room for Scientific Queries. There are many scientific journals, in which they more properly find a place.

W. C. B. The two *verses*, The Buxton Memorial, 1763, and Men and Manners, 1809, are by Adam Hunter, M.D., F.R.S.L. and E. of York.

COUGH.—ANOTHER TESTIMONIAL (this week) to Dr. LOCCOCK'S PULMONIC WAFERS.—Mr. EARWATER, Stationer, 113 Street, Alton, Hants, writes, Dec. 1, 1866: "I hear many speak of their goodness." They give instant relief to asthma, consumption, coughs, and all disorders of the breath and lungs. All throat affections are immediately relieved by allowing one occasionally to dissolve in the mouth. To singers and Public Speakers they are invaluable for clearing and strengthening the voice. They have a pleasant taste. Price 1s. 11d., 2s. 6d., 4s. 6d., and 11s. per Box. Sold by all Druggists.

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LONDON, SATURDAY, DECEMBER 15, 1866.

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Notes.

TOM D'URFEY'S CHRISTMAS PANTOMIME,
"DIDO AND ÆNEAS."

I have a strong liking—it may be a weakness on my part—for all that relates to poor old Tom D'Urfe. His works—including many that have entirely escaped the notice of bibliographers—occupy a conspicuous place on my book-shelves, and my note-books are rich in materials of Tom and his doings. He existed, or rather, I might say, flourished for forty-six years and more, living chiefly on the bounty of his patrons. He was always a welcome guest wherever he went, and even though stuttering was one of his failings, he could sing a song right well, and greatly to the satisfaction of the Merry Monarch. His publications are numerous; but Tom, it may be surmised, did not make much by his "copy." The chance profits on benefit nights brought more into his pockets than the sale of his plays to the book-sellers.

Tom was at home—perfectly at his ease—in three noble houses: Knowle, in Kent, the princely seat of the witty Earl of Dorset; Leicester House, in Leicester Square; and Winchendon, in Bucks, the stately residence of the licentious but gifted Philip, Duke of Wharton. Many are the stories on record of his sayings and doings at these places,

and the revelry that took place at the jovial meetings of Tom and his great companions must have been of a rich order.

I have on my shelves a little volume unknown to most cunning book-worms. I never saw but one other copy, and that belonged to the late facetious Mr. George Daniel. He prized his copy much; but I prize mine more, on account of a note on the fly-leaf. This little brochure is entitled as follows:—

"The English Stage *Italianiz'd* in a New Dramatic Entertainment, called *DIDO AND ÆNEAS*; or *Harlequin*, a Butler, a Pimp, a Minister of State, Generalissimo, and Lord High Admiral; dead and alive again, and at last crown'd King of *Carthage* by *Dido*. A Tragi-Comedy, after the *Italian* Manner; by way of Essay, or first Step towards the farther Improvement of the *English* Stage. Written by THOMAS D'URFEY, Poet Laureat *de Jure*. LONDON: Printed for A. MOORE, near St. Paul's. 1727. Price 6d."

The introductory remarks are a facetious satire on the passion for Italian Opera, to which D'Urfe makes pretended concession of his "lyrical lucubrations," adding—

"Nor do I repine to see 'em give place to those delightful *Italian* airs, which are now so common, that the very shoe-boys sing *Non è si vago e bello*, at the corner of every street. How much will it add to the interest and glory of *Great Britain* if we can bring our Tragedy and Comedy to the same perfection! I know of no better a method than at once to abolish our old fashion'd stuff, and for ever to banish from the stage *Shakspeare*, *Johnson*, *Dryden*, *Otway*, *Wycherly*, *Congreve*, *Rowe*, *Addison*, and all those formal fellows, who, with their ponderous sentiments, thicken the blood of their auditors: whereas these light airy performances quicken the circulation, give new life, and, as it were, quite another manner of air to the whole human microcosm."

He also proposes turning adrift the abettors and interpreters of their dulness—Wilks, Booth, Cibber, and Oldfield; and of filling up their places with fiddling, singing, and dancing Signors and Signoras! who, by the "hurly-burly of coaches, the conflagration of torches, the circle of belles, the crowd of beaus, and the ample subscription," prove that the town is entirely their most humble servants.

Now for the argument. When I lent my copy to Mr. George Daniel (before he had obtained his own), he was so delighted with the comicality of its incidents, that he drew up the following sketch, which I cannot do better than give in his own words:—

"Æneas, the itinerant Prince of Troy, and his father Anchises, are entertained at the court of Carthage by Queen Dido. Æneas relates his adventures to her Majesty; during which Harlequin, the Queen's butcher, purloins some piquant morsels from his plate. For this poor Harlequin is condemned to be hanged; but the Prince, who relishes a practical joke, procures his pardon, only to make a pimp of him! The good looks of Æneas 'have transfixed the soul' of Queen Dido. She falls into love fits; but, recovering, makes Columbine her confidante."

"But 'the course of true love,' as says the '*Divine Williams*,' never did run smooth. The Prince, instead of returning the Imperial passion, casts a sheep's eye at Columbine. Harlequin tells his master that the fair figurante is pre-engaged. *Aeneas*, however, insinuates a purse of gold into his palm; and Harlequin promises, 'upon his honour,' to pimp for him.

"The slighted Majesty of Carthage, drawn dagger in hand, resolves to cry quittance with the coquette Columbine! A Cabinet Council is held, Harlequin setting as Prime Minister, 'the Doctor' as War Secretary, and Scaramouch as clerk. It is determined to pursue the fugitive lovers, who have fled to the sea coast. Harlequin (*sub rosa*) informs them of their danger; pockets another purse of gold; sees them safely on board ship; and wishes them (colours flying and guns roaring!) *bon voyage*.

"Queen Dido, on horseback, harangues her brave troops; Harlequin, as Generalissimo, makes a loyal reply; Pantaloon promises to conquer or perish; and 'the Doctor,' from the Privy Parse, supplies the sinews of war. The Generalissimo however, and 'the Doctor,' cheat the poor soldiers out of their pay, and admit Pantaloon (who threatens to peach!) to share in the plunder.

"A 'scout' announces the quick approach of the enemy. The Carthaginian heroes in a panic throw down their arms hurriedly, and take to their heels; Pantaloon, fearing to be pulverised, scours away after them; and Queen Dido, 'in doleful dumps,' is left *solus* in her glory.

"Another 'Scout' informs her Majesty that his predecessor's alarm was a false one, and that the hostile fleet are windbound. She takes 'rides about the camp like a fury,' and makes Harlequin her Lord High Admiral.

"The Queen, 'dressed as a Shepherdess,' runs stark mad, and the sympathetic maids of honour, to fall in with her strange humour, bleat like young lambs! One of the royal frolics is to make Harlequin a Hobby-horse. 'The Doctor' is now called in; he prescribes, and Queen Dido becomes *compos*. Alas! he has heavy news to tell her. Harlequin, who has all along nourished a secret passion for her sacred person, in a paroxysm of despondency, has suspended himself from the back-stairs banister! Dido commands that his corpse shall be brought in; when she cries over it like a tragedy queen. 'The Doctor,' to comfort her, offers to bring the dead to life again; which he does by a pharmaceutical process not necessary to be recorded. Her Majesty, resenting the affront of *Aeneas*, crowns the catastrophe by giving her hand to Harlequin; and Harlequin, to the martial music of drums and trumpets, is proclaimed King of Carthage!"

So ends this comical, farcical, pantomimical effusion, which my MS. note tells me "was acted privately with great applause, in the hall of Knole House, on Christmas Eve, 1725."

Now comes a curious point connected with its publication. Tom D'Urfey, we know, died on February 26, 1723, and his memorial stone is still to be seen on the south wall of the church of St. James's, Piccadilly. Yet the Introduction to the printed copy of *Dido and Aeneas* is subscribed—

"Your old, tho' much injured bard, THOMAS D'URFEY, Poor Knight of Windsor, where I may be seen alive and well at any time of the day, notwithstanding the malicious authors of the town have long since reported me to be dead. But if occasion be, I will swear myself alive before any magistrate in England."

And to keep up the joke, the last page of the brochure contains the copy of an affidavit, dated

Nov. 14, 1726, sworn before a justice of the peace by A. Moore, the publisher, to the effect that—

"Mr. D'Urfey was alive when he gave him the copy, and that when the above-mentioned book was printed, he [the publisher] returned the original MS. to Mr. D'Urfey, who was likewise alive at that time at his chambers in Windsor Castle."

Poor D'Urfey's declining years were soothed by some of his old friends and patrons. Peter le Neve, Norroy King-at-Arms, records in his MS. Diary:

"D'Urfey, Thomas, the poet, ingenious for witty madrigals, buried Tuesday 26 day of February, 1722-3, in St. James' Church in Middlesex, at the charge of the Duke of Dorset."

The name of Tom D'Urfey, as one of the chief purveyors of amusement for the people, was too well known to be lightly given up; and Mr. A. Moore doubtless thought it a harmless joke to perpetuate it by endeavouring to make the town believe that he was still alive, and ever ready to contribute to their enjoyment. And, perhaps, if it were not for the *certainly* of Tom's death *four years before* the publication of his "merry pantomime," we might still be inclined to call the matter into question. EDWARD F. RIMBAULT.

AN OLD CHRISTMAS CAROL.

Amongst the valuable and interesting assemblage of books printed at Oxford, formed by the late Dr. Bliss and dispersed at the sale of his library, was a rare volume bearing the following title:—

"Minveivs Felix His Dialogue called Octavivs. Containing a Defence of Christian Religion. Translated by Richard James of C. C. C. Oxon. Oxford: Printed by Leonard Lichfield, for Thomas Huggins. 1636."

This volume is now in the British Museum. A curious account of the translator, Richard James, will be found in Wood's *Athenæ Oxonienses* (edit. Bliss), ii. 629. At the end of the translation of *Octavivs* are three poems by James—viz., 1. "A Good Friday Thought;" 2. "A Christmase Carol;" and, 3. "A Hymne on Christ's Ascension."

As the "Christmase Carol" has never, to my knowledge, been reprinted, and as it may at this season be acceptable to the readers of "N. & Q." on account of its subject, if not as a specimen of what the schoolmen of two centuries and a half ago put forth under the name of poetry, I here transcribe it:—

"A CHRISTMASSE CAROLL."

"Since now the jolly season's by
That gives and takes in courtesy,
I that have nought to give will sing
A caroll to our infant king,
The Prince of peace, the mighty Lord,
Who all created with a word.
And might so have mankind redeem'd,
Had not another way best seem'd,

Which I adore, not daring pry
 In secrets of Divinity.
 Hail, blessed Virgin, mother mild,
 Which at this time didst bear a child,
 Who in the book of Genesis
 Doth bruise the head of serpents hiss,
 And so as in allegory
 Would their emblem Grandsire worry.
 His cradle was a manger, fed
 Where be the serpents, and do bed
 In loathsome ordure near, else place
 Should by Mariamne's Grace
 In Herod's softest down have been
 For a fairer Virgin Queen.
 Whose burden puzzling Nature's eye
 Made a new brightness shine in sky,
 To guide three wise men rapt in sense,
 With gold, with myrrh, with frankincense,
 From their star-gazing eastern stage
 To Bethlem in holy pilgrimage.
 When round about poor silly swains
 Grazing their sheep on neighbour plains,
 God's glory first by night did show,
 And from an Angel let them know
 Tidings of joy to all mankind,
 Which they in David's towne should find.
 A swaddling child amongst beasts stor'd,
 A Saviour which is Christ the Lord,
 Born King of Jews and Gentiles all,
 Who in full time united shall
 Humbly unto him bend, and praise
 His triumph with eternal lays.
 Of many proofs which make belief
 In Christ so born, this one is chief,
 The Jews who scorn'd his lowly birth
 Are scatter'd over all the earth,
 In false Christs oft by thousands lost,
 From one land to another tost.
 Their Priests, Scribes, all Jerusalem,
 Which troubled were at birth of him,
 Have lost their tribes, their temple, state,
 A people outcast, runagate,
 Now for one thousand, thirty one,
 And full six hundred years undone.
 Blest Infant, sacred Deity,
 So shrouded in humanity,
 Preserve this New Year to my friends
 From thoughts ill ravell'd into ends.
 Vouchsafe me and my slender rhymes
 Not fawning on these feigning times.
 Then shall I on thine altar lay
 In * anthem of Ascending Day,
 As erst I have at Easter done
 Thy Threnothriambeuticon."

W. H. HUSK.

THE SIBYLS IN SCOTLAND: LIVELANDS.

The estate of Western Livelands, in the county of Stirling and parish of St. Ninians, is hardly ten minutes' walk from the county town. The house is at least two centuries and a half old. There is the late, 1629, distinctly cut out on the walls; but, from what we are about to mention, it must, we think, be considerably older. It is quite isolated from the public road, and is approached by a somewhat circuitous avenue. From the windows

* Sic in orig. *sed. qu.* "An."

at the back of the house, which is placed on an eminence, the view over what is termed the Carse of Stirling, and which in remote ages is conjectured to have been covered with water, is exquisitely beautiful. The Ochils, on the north, are seen to perfection; while the sinuous windings of the silver Forth, and the immense level of fertile land through which the river meanders, render it prominent amongst the very many charming landscapes to be found in Stirlingshire. The edifice, a venerable-looking tenement of no pretension so far as regards external appearance, is placed in the bosom of walnut and beech trees: some of which, we venture to think, are not less than three hundred years old. There is a magnificent oak tree, at a short distance, of such evident antiquity, that it would require no very great stretch of imagination to suppose it was flourishing when the unlucky Regent Duke Murdoch and his two sons lost their heads on the Hurley Hacket. This oak, which had braved the storms and tempests so very long, had one of its lower branches torn off during the fearful wind which did so much mischief in Scotland a few years ago. The tree was not otherwise injured, and the proprietor, Mr. Morrison, has placed a thin sheet of iron over the place from which the branch was so unexpectedly wrenched. It is at present as majestic as it was before deprived of a limb.

These lands formerly belonged to a family of the name of Murray. They are now the property of James Morrison, Esq., who, having had occasion to make certain alterations in the interior of the house, was under the necessity of removing a wooden staircase which led to the garrets. This caused the disclosure of a passage, at the end of which was a small aperture to admit light. On each side were depicted the Ten Sibyls, with verses in black-letter below. The greater part of the lines are defaced, but the portraits are for the most part entire.

Beneath the "Sib. Persica" is inscribed:—

"The Mother of the Eternal Father's Sonne,
 Lorde that be. His birth salvation
 Shall bring the world and life: yet farre from pride.
 Yet, though King of all, He on an asse shall ride
 Into Hierosalem, where, with wronful wraith,
 Condemned by wicked, He shall suffer death."

The next is "Sib. Libyca," who has what follows:—

"A King of Jews shall the Redeemer be.
 Just, gentle, guiltles: for the guilty he
 Shall suffer much, the Scribes with scornfull brou
 Shall him forbid his father to avow
 Within the Synagogue! Yet shall he preach
 The way of Life, and shall the people teach."

We have then "Sib. Delphica," with these lines:—

"After long years due revolution past,
 God of virgin borne, to Mens disgrast,

Shall make the hope of Sinns remission shine.
And the Almighty (and his throne divine
Have been for aye in Heaven) yet his to save
From Death, will he both suffer death and Grave."

We suspect this originally may have been an oratory, and that at the end there was both an altar and a crucifix. It is not unlikely that the old proprietors were Roman Catholics; and that the Reformation caused the concealment of this evidence of popery, by the ingenious device of placing a wooden staircase over it, which might easily be taken away in the event of the old replacing the new form of worship,—a supposition which might have been realised, had not the exclusion of James II. effectually extinguished it. No light can be thrown on the point by the title-deeds: for the oldest goes no farther back than the Lord Protector Cromwell precept, issued "by virtue of the powers contained in the act abolishing bishops," which runs in favour of "John Murray," whose initials "J. M.," with "M. R." (probably his wife), are in the same place with the date. In process of time, the existence of these curious relics had escaped notice, and the oldest person in the neighbourhood had never heard of their existence. We are therefore rather inclined to conjecture that the date, 1629, had reference to a renewal, and not to the original erection of the house.

In the conveyance of this part of the estate to Mr. Morrison, the description of the lands is as follows:—

"All and whole the lands of Meadowlands, with parts, pendicles, and pertinents and croft, commonly called Chapel Croft, lying contiguous thereto, extending to six acres of land, or thereby bounded and marked as follows, viz. betwixt the aqueduct or common mill of the burgh of Stirling, and the middle part of the lands once belonging to Alex^r Allan, Merchant in Stirling, deceased, now to . . . dividing on the east towards the south by Livelands bog on the south, the lands of Bisset Lands on the west towards the south, and the said croft commonly called Chapel Croft on the west parts, lying within the parish of St. Ninians and sheriffdom of Stirling."

This mention of "the Chapel Croft" indicates that, originally, this small part of the estate was church land; and, as the monastery of the Black Friars was not far off, that it might have formed a pendicle of its possessions. It was there that the remains of the mysterious being who was styled Richard II. of England were deposited. The monastery was situated at the foot of the town of Stirling. It was destroyed by the Lords of the Congregation during the regency of Mary of Lorraine, and not a vestige of it remains. Its site is partly covered by the existing railway. The inscription on the pseudo-Richard's tomb, however, has been preserved in the *Extracta e Chronicis Scotie* (p. 221), printed by the late Mr. Menzies, of Pitfodels, as his contribution to the *Abbotsford Club*.

The passage relative to Richard is as follows:—

"Richardus rex Anglie secundus in Caustro Striueling obiit anno predicto, et ad aquinale cornu altaris fratrum Predicatorum sepelitur die Sancte Lucie Virginis, cuius ibidem scribitur super regalem Imaginem ibidem depictam sic:

"Anglie Richardus iacet hic rex ipse sepultus,
Lancaste quem dux deiecit, arte mota prodicione,
Prodicione potens, sceptro potitur iniquo,
Supplicium luit hinc ipsis omne genus.
Richardum inferis hunc Scotia sustulit annis,
Qui caustro Striueling vite peregit iter
Anno milleno quatercento quoque deno
Et nono Christi, regi finis iste."

Fordun, or rather his continuator, does not give the epitaph, but contents himself with the following obituary notandum:—

"Hoc anno (1419) obiit dominus Finlauris Episcopus Tunblanensis, qui edificavit pontem ejusdem. Eodem obiit Richardus Rex Anglie in festo Sancte Lucie apud castrum de Strivelyn."

Tytler, who has devoted a separate article in his history to a consideration of the subject, is inclined to believe that Richard did escape. On the other hand, Riddel adduces very direct evidence, or what appears to be direct evidence, to the contrary. This much may be fairly conceded, that this individual was treated as a fugitive monarch; was placed in the castle of Stirling, a royal residence; was supported by the Scotch government until his death, when he was interred within the monastery, "ad aquinale cornu," of the Dominicans; and that "super regalem Imaginem ibidem depictam," there was placed an epitaph describing him as the King of England, cast down by the Duke of Lancaster. That for political purposes it might be imagined an impostor may have been set up, to foment animosities against the Lancastrian sovereign, but the perpetuation of the fiction after the death of the puppet, by putting up his picture and describing him in an epitaph as a deposed monarch, cast down by treason, is not very intelligible. When the imposition terminated by the demise of the chief actor, why not bury him and let the fiction gradually die away?

It is worthy of notice that, at a very short distance to the north-east of the house of Livelands, is a row of fine lime trees, placed at regular distances—presenting very much the appearance of an avenue, which goes by the name of the "Bishop's Walk," and still forms a pleasant place for walking, being sheltered from the cold winds of winter, and excluding the heat of the summer's sun.

To return, however, to the Sibyls: Lord Lindsay observes, in his work on *Christian Art* (vol. I. p. xxxix.), that the—

"Ten Sibyls, called after their respective birth-places, are supposed to have prophesied of Christ: they are constantly associated with the Prophets, Apostles, and Evan-

* *Forduni Scotichronicon*. Edin. 1739, tom. II. f. 469.

gelists, in painting and sculpture; and even chapels were occasionally dedicated to them."

We may be wrong, but we are not aware, that with the exception of those at Livelands, any other instances exist in the North of the Sibyls ornamenting an oratory, or "chapel," or other place used for worship.

The second volume of the *Maxima Bibliotheca Veterum Patrum*, Lugduni, 1677, contains "Sibellarum de Christo Vaticinia, ex vetustissimo codice descripta" (p. 523); and there is, I have been told, in the library of Sir William Stirling Maxwell, of Polloc and Keir, Bart., a volume in Spanish containing the Sibylline verses. I have presently before me a thin volume of extreme rarity, printed in small 4to, at Frankfort, M.D.XXXI., in German, in reference to these prophetic ladies, which gives without any verses portraits of seven of their number. The impressions are particularly fine; but what is more important at present is, that the "Sibylla Persica," the "Sibylla Libica," and the "Sibylla Delphica," are just counterparts of the Sibyls of Livelands—a fact which leads to the inference that, previous to the Reformation, similar portraiture might have been common enough in Scotland in religious places. J. M.

FOLK LORE.

CHARM FOR HYDROPHOBIA.—The following paragraph from the *Pall Mall Gazette* for Oct. 12, 1866, is worth transferring to your valuable periodical, as an example of the tenacity with which the uneducated cling to old superstitions:

"At an inquest held on the 5th inst. at Bradwell, Bucks, on the body of a child of five years of age, which had died of hydrophobia, evidence was given of a practice almost incredible in civilized England. Sarah Mackness stated that at the request of the mother of the deceased, she had fished the body of the dog by which the child had been bitten out of the river, and had extracted its liver, a slice of which she had frizzled before the fire, and had then given it to the child to be eaten with some bread. The dog had been drowned nine days before. The child ate the liver greedily, drank some tea afterwards, and died in spite of this strange specific."

II.

SUPERSTITIONS RESPECTING THE WEDDING RING.—These are many in number. Meeting with an article on this topic, one remarkable superstition was recalled to my memory as having come within my own notice some few years since. I do not think it has ever been recorded before. It is this: that, if a wife should *break* her wedding-ring, she will shortly lose her husband. Part of the year 1857 I spent in North Essex, where a dreadful murder deprived a most respectable family of the farming class of its industrious head. "Ah!" said the poor widow, when I visited her shortly afterwards, "I thought I should soon lose

him, for I broke my ring the other day; and my sister too lost her husband after breaking her ring—it is a sure sign." Of course at such a time I could not very skillfully combat such a superstition; and certainly the circumstance of two sisters meeting with the same misfortune after the same omen had happened is very singular.

JUXTA-TURRIM.

ANATOLIAN FOLK LORE: NAMES.—The Greek Anatolians here believe that if there are two persons in the same house of the same name, as father and son, mother and daughter, relatives, servants, one of the two will die—that one Demetri, Yorgli, or Marigo will extinguish the other; and for this reason the lower classes do not give their names to their children, lest Yanni the younger should be fatal to Yanni the elder. In the case of a very old man his name may be given, as it is considered certain he will be the one to die.

This superstition is worthy of observation, as it may in some places be allied to the practice of giving fathers and sons different names.

HYDE CLARKE.

Smyrna.

HANGMAN'S ROPE SUPERSTITION.—In the *Paris* letter in to-day's *Times* (Oct. 16) it is stated that a bit of rope with which a man has been hanged, carried in the pocket, is supposed to insure good luck at cards. May I ask if this superstition is of ancient date, and if it prevails in other countries besides France? I have never, to the best of my knowledge, heard of it before.

BUTTERFLY BEAU.

GOBLINS OF THE GOOD OLD TIMES.—Perhaps the following extract from Harasnet's *Discovery*, pp. 134-5, which I made many years since, may amuse the readers of your Christmas number:—

"How were our children, old women, and maides afraid to crosse a churchyard or a three-way leet, or to goe for spoones into the kitchen without a candle and no mar-veille. First, because the devil comes from a smoakie blacke house, he, or a lewd frier was still at hand, with ougly hornes on his head, fire in his mouth, a cowes taile in his breech, eyes like a bason, fangs like a dog, claws like a beare, a skinnie like a Neger, and a voyce roaring like a lyon, then *boh* or *ho* in the dark was enough to make their haire stand upright. And if that the bowle of curds and creame were not duly set out for *Robin good-fellow* the frier, and *Sisse* the dairy-maide, to meete at *hinch pinch and laugh not*, when the good wife was a bed, why then, either the pottage was burnt to next day in the pot, or the cheese would not curdle, or the ale in the fat would never have good head. But if a *Pecter-penny* or an *houzle-egge* were behind, or a patch of tyth unpaid to the Church (*Jesu Maria*) then ware where you walke for feare of *bull-beggars, spirits, witches, urchins, elces, hags, fairies, satyrs, Fans, faunes, sylvans, Kit with the Candlestick, Tritons, Centaurs, dwarffs, giants, imps, calcars, conisurers, nymphes, changelings, scritchowles, incubus, the spurne, the mare, the man in the oake, hobocypes, the fire drake, the puchle, Tom Thumbe, hobgoblin, Tom tumbler, boneles, and the rest: and what gyle, boy, or old*

wisard would be so hardy to step over the threshold in the nights for an halfpenny worth of mustard amongst the frightful crew, without a dosen *avemaries*, two dosen of crosses surely signed, and half a dosen *Paternosters*, and the commending himselfe to the tuition of *S. Uncumber* or els our blessed Lady?"

I only hope that any of them who can throw light on the history of the Spurne, Helwayne, Tom Tumbler, Boneles, and the other goblins referred to, will give us the benefit of their knowledge.

F. L.

CURE FOR THE STONE.—The following extract from the *Maidstone Gazette* of Sept. 12, 1848, is worth recording in "N. & Q.":—

"*A Carmarthen Superstition.*—So strong a hold has the genius of superstition among the peasantry of South Wales, that a woman recently bitten by a mad donkey was sent to the churchyard of St. Edrin's to eat the grass, which, it is believed, has the peculiar property of being an antidote to hydrophobia."

I have a memorandum made as long since as 1843, of the prevalence of this belief in Wales generally. My authority was a very distinguished member of the medical profession. He mentioned at the same time the case of a patient whom he had lately operated on for calculus, but who had previously been residing for some time at Shepperton for the purpose of being under the care of an old woman who had a great reputation for her skill in such cases. Her mode of treatment was to give the patient every morning a quantity of chickens' gizzards, dried (her room was hung round with them), grated to a powder, in a small quantity of leek porridge—chickens' gizzards being, as she said, a cure for the stone because chickens ground stones and pebbles with their gizzard. This in the first half of the nineteenth century!

A. W.

CHRISTMAS BOXES.—Tourists in Egypt and Syria are pestered by begging Turks and Arabs for *bakshish*, i. e. a gift or present. At Calcutta the poor Hindoos, with both hands extended, imploringly ask for *baxis*. The word seems to be common all over Asia; and "Christmas boxes," i. e. Christmas presents, is a term no doubt introduced by the Crusaders into the language of this country.

HENRY KELSALL, M.D.

Redhill.

KELL WELL; KESSELS AND POSSELS.

About half a mile south of the Julian Bower at Alkborough are the remains of a "cool grot and mossy cell" in the slope of the hill, called "Kell Well." This was till of late years in its natural wild state, the face of the rock being covered with mosses, liverworts, and other plants, through which the waters gushed out and splashed among the stones and pebbles below. Above was an aged overhanging thorn, with smaller bushes creeping around and darkening the interior. To this spot

and its channel on the hill side young people have resorted, time out of mind, to pick up "kessels and possels," that is to say, the broken remnants of stems of pentacrinites, washed out of the lias beds by the continuous action of the water. These are also found in the lias gravel on the Humber bench at Whitton, an adjoining village. They correspond to the St. Cuthbert's beads, or encrinite stem joints, found at Holy Island. The star-like single joints are called *kessels*; the portions consisting of several of these, *posseles*. Camden, in his account of Belvoir Castle, which stands close to the same range of lias, calls them *astroites*, and they are often called star-stones. His description of their properties is curious and amusing. It was considered lucky to find and keep them, and Camden notices this idea. Stukeley, though very particular in his description of Alkborough, does not mention either Kell Well or the star-stones. He speaks, however, of "plentiful reliques of the deluge in the stones, viz., sea-shells of all sorts, wherewith a *virtuoso* might furnish his cabinet. I view'd 'em with great pleasure," says the learned Doctor. He probably saw some of the gryphites, called by the rustics "Miller's thumbs," and which, as Professor Phillips has truly remarked, are so abundant as to be used for mending the roads.

The star-stones may have formerly been brought away as relics or memorials of pilgrimages, but I am not aware of any tradition of the sanctity or other peculiar virtue of the spring. Few or none can now be found, and this once charming retreat is now utterly disfigured by the removal of the aged thorn, the building of an ugly stone wall before the mossgrown rock with its natural orifices, and the fixing of a cast iron pipe for the outlet of the water! I have long been desirous to know the origin of the names "Kell Well," "Kessels and Possels," and "Miller's thumbs." J. F.

Winterton, near Briggs.

OLD SWISS POEM

ON THE DESTRUCTION OF THE VILLAGE OF YVORNE IN THE SIXTEENTH CENTURY.

Le Messager des Alpes, a Swiss paper published at Aigle, in the canton of Vaud, has in its number of Nov. 7th, printed a curious old poem on the destruction of Yvorne by an avalanche in the year 1584. It was found recently amongst some old papers in the communal archives of Yvorne, and, judging from the paper and orthography, it was no doubt written by one who witnessed the calamity. The editor of the *Messenger* regrets that the parochial functionary who remitted the poem has taken upon himself to modernize the orthography. However, it may be said in extenuation that the *Messenger* is not an antiquarian journal, but one for general readers, to whom modern French must be more intelligible than

what was spoken and written in the sixteenth century.

Yvorne, the scene of the poem, is the beautiful village near Aigle, so celebrated for producing one of the finest wines in Switzerland. It is built on a sunny slope, and is semicircled by some of the loftiest of the Vaudois Alps. The author of the poem (probably some simple uneducated *paysan*) has given a very minute and detailed account of what the editor of the *Messenger* says was "la plus grande catastrophe qui ait jamais affligé notre canton."

Poets and authors of romances may indulge in freaks of imagination, and dwell on the effect of a Swiss avalanche, and plain matter-of-fact readers may take their fictitious narratives as fact, and believe the "strange tales devoutly true." Here, however, we have the real truth, naked and unvarnished, and not the less valuable because it is conveyed to us in rhymes of the rudest structure. I do not deem it necessary to give a translation:—

"En l'an quinze-cent-octante
Et quatre, ayant cours,
Dieu, par sa main très-puissante,
En Janvier, le premier jour,
Fit gros tonnerre,
Et puis la terre,
Partout, Il fit trembler;
Or le tremblement
Fut fait, seulement,
En mars le premier,

"Qui fut un jour de Dimanche,
Et le mercredi suivant,
Il se fit une avalanche
Dessus Yvorne, si grand
Et si terrible,
Qu'il est horrible
D'en ouïr raconter.

"Car les gens de ce village
Étant sortis sur les champs,
Voici la neige
Qui les empêche,
Avec un vent si froid,
Que gens et bêtes
Furent retraits
En leurs maisons tout droit.

"Et quand ceux de ce village
Se dinoient; comme l'on dit,
Il advint qu'une montagne
De bas en haut se fendit,
Et vint couvrir de terre,
De bois, de pierres,
Ces gens en leurs maisons.

"Or, cent vingt-six personnes
Restèrent là engouffrées;
Cent-vingt six granges
Belles et grandes;
Soixante-neuf maisons,
Tout leur ménage
Et leur bagage
Resta en ces maisons.

"Il y resta bien d'autres choses;
Du vin dix-huit chars;
Des vignes trois vingt-deux poses,
Et aussi un moulin;

Battoirs pour battre,*
Trois, qu'étoient aux confins.

"Cent et douze seytorées,†
Tous beaux et verdoyants,
Sont là dedans demeures,
Trois vingt-six poses de champs:
Hélas, le cas piteux!
Et là restèrent
Et demeurèrent
Aussi dix-sept bœufs.
"Et le nombre de leurs vaches
Est de cent soixante et six.
Outre ce nombre de vaches,
Avoient aussi des brebis
Cent-octante-une,
De quoi ne pas une
L'on n'a pu jouir."

JAMES HENRY DIXON.

Via Santa Maria, Florence, Italy.
Nov. 24, 1866.

PLUM-PUDDING: JUSTICE TO ENGLAND.

Mr. Editor: I hope at this critical moment Lord Derby will keep a sharp eye on Paris. When Mr. Gladstone was in power, France tried to rob us of our beer, by substituting claret. France now wants to rob us of our plum-pudding: see the following insidious query in your Parisian contemporary, *L'Intermédiaire*, of November 10:—

"*Le plum-pudding est-il d'invention anglaise? On demandera pourquoi cette question? C'est que, comme il n'y a rien de neuf sous le soleil, je ne serais pas surpris que cet entremets, dont nos voisins s'attribuent avec quelque vanité la découverte, ne fut renouvelé des Grecs et connu chez eux sous le nom de Thrion. La recette qu'en donne Pollux, dans son Onomasticon, vi. 57, permet de le croire. Je ne verrais guère de plus, dans le composé anglais, que le raisin de Corinthe, à coup sûr emprunté à la Grèce. Ne pourrait pas même admettre que ce compliment délicat ne soit dû aux vieux Hellènes, et n'ait été par eux ajouté au détail primitif, postérieurement à ce qu'en dit Pollux. Le fait étant reconnu, ou simplement admis, qui pourrait hésiter à lui restituer son nom originaire et à l'appeler dorénavant Thrion? Je ne verrais rien là qui fût troubler la conscience des amateurs de l'art culinaire, à moins que l'Angleterre n'en fit un *cassus belli*. Dans ce cas, en m'occupant de l'origine de l'illustre mets, j'aurais fait, sans le vouloir, une brioche.*"

"4. D.

"(Maneglise, Seine Inférieure.)"

It may be a good thing to give the workingmen the franchise—it *must* be a good thing to save their pudding. If Lord Derby ever sees

* *I. e.* Three threshing-houses for threshing the corn, which were on the confines of the village.

† "Seytorée" is the Romande for "setier," a measure of twelve bushels. The meaning is—

"One hundred and twelve setiers,
All good and fresh,
Was there within remaining,
The produce of sixty-six poses of ground."

A "pose" is a common Swiss land measure, of which I cannot state the English equivalent.

"N. & Q." * I hope he will look to this, and thereby earn for himself not only "solid pudding," but also "solid praise." A BEEFEATER.

VERSES ON FRUIT TRENCHERS.—I copied the following from some fruit trenchers, that once belonged to Queen Elizabeth, now in the Bodleian Library, Oxford:—

- "If that a bachelor thou bee,
Keepe thou so, still be ruled by mee,
Leaste that repentance all to late,
Reward thee with a broken pate.
Content thyselfe withe thyn estat;
And send noe poore wright from y^e gate,
For why this counsell I thee give
To learne to die and die to lyve.
Thou gapest after deade men's shoes,
But bare foote thou art like to goe;
Content thyselfe and doo not muse,
For fortune saithe it must be soo.
If thou bee younge then marie not yett,
If thou bee olde thou haste more wytt,
For younge menn's wyves will not be taught,
And olde menn's wyves bee good for naught."

JNO. PIGGOT, JUN.

MEMORIAL LINES ON THE ENGLISH SUCCESSION.
The query has been asked I believe more than once in "N. & Q." for some lines commencing as my first two do. I have always thought they began so glibly that it was a pity to have them lost, and I append a continuation, which I strung together the other night over my cigar. If this renewal of the query should enable us to hear of the original, I shall be only too glad to withdraw my own:—

THE ENGLISH SUCCESSION.

William and William, and Henry and Stephen,
And Henry the Second to make the First even;
Brave Richard now comes, then perfidious John,
Third Henry's the next that the sun shines on;
Edwards One, Two, and Three all successive appear,
Second Richard, Fourth Henry in turn disappear;
Fifth Henry of Agincourt, Sixth, a home bird,
Precede Edward the Fourth, and fierce Richard the Third;
Seventh Henry at Bosworth fierce Richard deposes,
Harsh faction dispels, and binds Red and White Roses;
Then Henry the Eighth, whom men mostly defame,
Is succeeded by Edward the Sixth of that name;
Queen Mary comes next, then Elizabeth's seen,
And James, and poor Charles, for whom pity is keen;
Cromwell Protector, and Gay Charles the Second,
Before Second James must have their reigns reckoned;
Then William and Mary ascended our throne,
And Queen Anne, and George, whom we must number
One;
Georges Two, Three, and Four, then successive are seen,
And William the Fourth serves to herald our Queen,
Victoria, whom God we all ask to ordain
Both peace and contentment, withal a long reign.

TRISTIA.

3, Pump Court, Temple.

* Can our correspondent doubt it? Otherwise (modestly to quote the query of the Great Duke), "How is Her Majesty's Government to be carried on?"—ED. "N. & Q."

DR. JOHNSON'S DEFINITION OF AN ANGLER.—
"A stick and a string, a worm at one end and a fool at the other," has been frequently quoted as Dr. Johnson's description of a man angling; but the other day I met with some French lines conveying an exactly similar sentiment. These were written by Guyet, who, if he was Martial Guyet, died nearly a hundred years before the great lexicographer was born. They are as follows:—

"Messieurs je suis pêcheur, et pêcheur à la ligne,
J'en fais ici l'aveu. Ce cas semble peu digne
De vos graves esprits: car on l'a dit souvent
La ligne, avec sa canne, est un long instrument,
Dont le plus mince bout tient un petit reptile,
Et dont l'autre est tenu par un grand imbécile."

Dr. Johnson was too fond of enacting the literary braggadocio to his sycophantic followers in a London tavern to have a taste for the simple pleasures of angling. Still anglers owe him a great deal, for it was by "the instigation of an ingenious and learned friend," Mr. Samuel Johnson, that Moses Brown published his first edition of Walton's *Compleat Angler* in 1750, when the original was almost entirely forgotten.

Johnson also promised about the same time to write a life of Walton, but I fear that he had never seriously set about it.

WILLIAM PINKERTON.

ST. ANDREW'S CROSS.—The following extract from the Duke of Buckingham's *Diary* seems worth noting. Giving an account of the conclave of cardinals which met for the election of a successor to Pope Leo XII., he says:—

"Cardinal Gregorio now, they say, has no chance; but his friends stick by him. Sixteen who always vote for him have affixed a St. Andrew's cross against the doors of their cells. This is meant to say that they wish for no intercourse with the rest of the conclave, have made up their minds, and desire not to be disturbed. It is not a little curious to trace from this token of St. Andrew's cross, used for this purpose, the origin of the custom adverted to in *Rob Roy* by Sir Walter Scott, who makes Major Galbraith and the Highlanders affix St. Andrew's cross to the door of the Scotch whiskey house as a sign that they wish to be private, and to have no intercourse with those without."—Vol. iii. 107.

E. H.

PUNNING INSCRIPTION.—On the tower of Darlaston church, Staffordshire, rebuilt by Dr. Pye, 1606, is the following inscription:—

"Pietati et Pii,

Vive pius, et moriere pius.

Thomas Pye, who had learning enough to be a Dean or a Bishop, yet could never rise higher than a Vicar and a Pedagogue, was born at Darlaston, near Wednesbury."

CUTHBERT BEDE.

SHAKESPEARE SAID IT FIRST.—In one of Clough's letters, lately printed for private circulation, he tells a good story of a Calvinistic old lady who, on being asked about the Universalists, observed,—"Yes, they expect that every body will be saved; but

'we look for better things.' How like this is to the admirable confusion of Sir Andrew Aguecheek, who, in his letter of challenge, concludes thus:—"Fare thee well, and God have mercy upon one of our souls! He may have mercy upon mine; but my hope is better!"

ALFRED AINGER.

Queries.

THE GIANT ANDROMEDA.—In Bohn's modernized edition of Maundeville's *Travels* (*Early Travels in Palestine*, p. 142), we read—

"And there may still be seen in the rock there the place where the iron chains were fastened, wherewith Andromeda, a great giant, was bound and put in prison, before Noah's flood; a rib of whose side, which is forty feet long, is still shown."

In the *Taming of a Shrew* (Shakespeare Soc. reprint, p. 39), we have the following lines:—

"Where glistening Cephæus in silver boures,
Gaseeth vpon the Giant Andromede."

Whence comes this confusion of the classical story? JOHN ADDIS (JUNIOR).

BOLEY, ROCHESTER: BARON OF THE BULLY.—Can any of your Rochester correspondents throw light on the curious custom described in the accompanying extract from Hasted's *Kent*?—

"By King Edward IV.'s charter to the citizens of Rochester in the 1st year of his reign, he granted to them a view of frank-pledge; and also to hold a court of piepowder in a certain place called the Boley, within the suburbs of the city. This is a separate leet from that held in the Guildhall, and the inhabitants of this small district are bound to appear before the Recorder as steward of the Court of the Mayor and Citizens, which is annually held on the Monday after St Michael, who then appoints an officer called the *Baron of the Bully* for the year ensuing by presenting him with the Staff of Office. The Court is holden under an elm tree at the east end of the Hill. The householders of this spot are generally appointed to the above office in succession."—Hasted's *Kent*, 8vo ed. iv. pp. 163-4.

Does this custom, which would have deeply interested Jacob Grimm, and probably have found a place in his *Deutsche Rechts Altherthumer*, still exist? If not, when and why was it discontinued? B. R.

CHEESE WELL, on the north side of Marchmoor, near the road between Peebles and Selkirk. Whence the name? SETH WAIT.

CHURCH TOWERS USED AS FORTRESSES.—Mr. Matthew Bloxam, in his little book entitled *Principles of Gothic Architecture*, states that the tower of Rugby parish church, Warwickshire, was formerly used as a kind of stronghold for the inhabitants of the town to take refuge in, in case of attack. The appearance of this tower seems to justify a belief in that assertion. It stands at the

west end of the church, is of a square form and lofty, and is perfectly without buttresses; the windows (the lowest of which are about twelve feet from the ground) are singularly narrow, resembling the loopholes of a castle. Mr. Bloxam mentions that anciently the only entrance into the tower was through the church. Are there any other instances extant of church towers which, from their peculiar construction, are likely to have been applied to a similar purpose? J. W. W.

JOHN COOKE.—This gentleman, who was of Balliol College, Oxford, published *The Treasurers*, a Play, 1843 (W. Pocock, Bath). Where is the scene of this drama, and was it performed?

R. I.

DUKE OF COURLAND.—A Prussian gentleman in the last century came over and settled in Ireland at Drogheda (for some time). The name he assumed was Deaume. His history was somewhat involved in mystery. It is supposed he was the Duke of Courland; he fought a duel, incurred the displeasure of Frederick the Great, &c. He had two daughters; one married a Mr. Lindsay, the other married the Rev. Josiah Marshall (son of an old North of Ireland family, subsequently rector of Orsett in Essex).

Mr. Deaume always said he was connected with the royal house of Prussia. He said he would reveal to his daughters his true history before his death; but he died suddenly, and never could do so.

A considerable quantity of plate, which he left, is now in possession of Mrs. Turner, daughter of Rev. H. J. Marshall, Rector of Clapton, Somersetshire. This plate is marked with the spread eagle of Prussia.

Query—Is there any Duke of Courland? and who was the last duke of that name? J. M. C.

DANTE QUERY.—I am very doubtful how the following passage of Dante's *Inferno* (c. xiv. §, 38) should be translated; and perhaps some of your correspondents who possess a good knowledge of the *dolce favella* can assist me:—

"Onde l' arena s' accendea, com' esca
Sotto il focile, a doppiar lo dolore."

The words I have underlined are those which puzzle me. Mr. Cary translates them—"as under stove the viands"; but Dr. Carlyle, Mr. Wright, and Mr. Pollock, adopt a totally different rendering, viz. "as tinder beneath the flint and steel." Now, which of these translations is correct? Mr. Cary's version of the great poem is so spirited and faithful, and indeed in every way admirable, that one would hesitate before charging him with a positive mistranslation; but here are three against him, who must certainly be wrong if he is right, the two renderings being so widely at variance.

with each other. I am inclined to think that in this instance Mr. Cary has been caught napping.

JONATHAN BOUCHIER.

5, Selwood Place, Brompton, S.W.

THE DAWSON FAMILY.—It may be interesting to some of your readers to learn that, on the outside of the northern wall of St. Mary Abbots, Kensington, close to the north-eastern door, is a small tablet of dark stone bearing the following inscription:—

"Neere this pillar lieth the body of HENRY DAWSON, Esq^r, Alderman of Newcastle-upon-Tyne, who was twice Major of the said town, & a member of the present Parliament, who departed this life Aug^r 2, 1653."

Above the inscription is an escutcheon with waved bend, charged with three martlets, and in the sinister chief is an annulet. Beneath is an oval escutcheon, parted per pale. On the dexter, the arms as above. On the sinister the chief is indistinct, the base being charged with a griffin's head erased. I should like to know if this Henry Dawson was a member of the Portarlington family? And for what place was he "a member of the" then "present Parliament"? (1653).

LWIN F.

DUTCH LANGUAGE.—I am anxious to know which is the best guide book to a knowledge of the Dutch language? I have Van der Pyl's *Grammar*, but there is no key to the exercises. No Dutch Ollendorf has yet appeared. A. O. V. P.

HERALDIC.—In a small psalter, written on vellum, with illuminated letters, and apparently of the fourteenth century, I find the following coat of arms: Argent, a fess sable, impaling ar. two swords crossed saltire-wise, sable. Would any student of heraldry oblige me by saying to what families the two coats are to be assigned?

JAYTEE.

LOT'S WIFE TURNED INTO A PILLAR OF SALT.—In the *Early English Alliterative Poems*, edited by Mr. Morris (the first publication of the Early English Text Society), there occurs, in the poem called "Cleanness," a version of the Scriptural story of the destruction of the Cities of the Plain.

In this version, Lot commands that no salt shall be put into the food wherewith he regales his angel-visitors; and this command is scornfully disobeyed by his wife (see lines 819-828). When she is turned into a pillar of salt (lines 994-998), the poet expressly states that this judgment fell on her for two reasons: first, that she served salt before the Lord at Lot's supper; second, that she looked back.

Whence comes this notion of the salt at supper?

JOHN ADDIS, JUNIOR.

Rustington, Littlehampton, Sussex.

HANNAH MORE'S "SACRED DRAMAS."—In October, 1793, two of Hannah More's sacred dramas

were acted at the theatre in Doncaster, then under the management of Tate Wilkinson. The *Doncaster Journal* (Oct. 5, 1793) mentions that Mr. W. himself intended to have altered the dramas (*Daniel in the Lions' Den*, and *Moses in the Bulrushes*) for performance, "but was luckily prevented from that task by a gentleman of distinguished fortune, character, and taste, resident in this county." The dramas were acted with the following cast of characters:—*Moses in the Bulrushes*, in three parts.

Hebrew Women: The Mother of Moses, Mrs. Jarman; Marian (?) with a Song, Miss Southgate.

Egyptians: Melita, Mrs. Wood; Pharaoh's Daughter, Mrs. Simpson.

Daniel in the Lions' Den: Daniel, Mr. Cummins; Araspes, Mr. Baker; Pharnaces, Mr. Warren; Soranus, Mr. —, name uncertain; President, Mr. Leng; Courtier, Mr. Wood; Darius, Mr. Stephens. The afterpiece was Mrs. Brookes's opera of *Rosina*.

Can any of your readers inform me what is the name of the "gentleman of distinguished fortune, character, and taste," who adapted Miss More's dramas for performance? Could you oblige me by quoting what is said on the subject in Tate Wilkinson's *Wandering Patentee*, as I have not the book? * The performance, I think, is mentioned in the preface to the Rev. J. Plumptre's *English Drama Purified*, 1812. R. I.

OGILVIE: REBELLION OF 1745.—In the "List of Rebels" (Add. MSS. Brit. Mus., No. 12,798) I find a Thomas Ogilvie, son of Sir John Ogilvie, residing at Kinnordie, parish of Kirriemuir. Who was Sir John Ogilvie, and what was the name of his successor in the baronetcy? F. M. S.

PIFFERARI.—In DR. RIMBAULT's most interesting article on this subject (3rd S. vi. 491), he mentions that both Handel and Corelli have adopted their simple and primitive melody with trifling alterations. Where is it to be found altered or unaltered? I have very sweet recollections of some thirty-five years' standing of the few *allegretto* bars for the baby (*pel Bimbo*) with which it closed. C. W. BINGHAM.

PINCOTT.—I am acquainted with a family in London and suburbs that bears the singular name of Pincott. As far as I have been able to ascertain, only nineteen persons of that patronymic exist descended from an ancestor who came from Godalming in Surrey. They claim for arms vert, three pallets or; on a chief argent, three mullets gules. Legend, "A Pinkott!" Can any of your correspondents inform me of the origin of this

[* See vol. iv. pp. 75 to 80, too long for quotation.—Ed.]

curious name; whether the family is foreign or native; or whether other branches of it exist?

JEP.

SHAKESPEARE'S TIME TABLES.—I have seen it mentioned that Professor Wilson and another gentlemen have published essays on Shakspeare's mode of reckoning time. Can you give me the titles of such essays, and inform me where they are to be found? W. H.

NATHANIEL WADE.—Who was that Nathaniel Wade described as a solicitor of Bristol in Macaulay's *History of England* (time of Monmouth's rebellion), and from whose *confession* that author quotes so largely in his history of that period?

I shall be glad if one of your correspondents can afford me any information regarding this personage. The points I wish chiefly to know are as follow: Of what family was he, and where seated? Was he entitled to bear arms, and if so, what were they? Was he married, and if so, to whom? Had he issue? Where was he buried? Has he any descendants? SIG TRANSIT.

Queries with Answers.

ANNE BILL.—Anne Bill, wife of John Bill, who wrote one or more pamphlets, *temp.* Charles I., and had her funeral sermon preached and published about 1659 [1621] by M. D., Doctor of Divinity. Wanted any particulars respecting her or any of the family of that name.

C. WILLIAMS.

15, Seething Lane, E.C.

[Mrs. Anne Bill, who was famous for her skill in music, was the daughter of Thomas Mountford, D.D., vicar of St. Martin-in-the-Fields, and one of Dr. Donne's executors. Her brother John suffered for his loyalty in the time of the Rebellion, and was ejected from the rectory of Anstie in Hertfordshire. Mrs. Bill was the first wife of the celebrated John Bill, the king's printer. She died on May 3, 1621, aged thirty-three, and was buried at St. Faith's under St. Paul's. The pedigree of the Bill family of Seaford is printed in the *Sussex Archaeological Collections* (1853), vii. 137. Consult also Park's *Hampstead*, ed. 1814, p. 305.

The exemplary piety of Anne Bill is narrated in the following rare works, usually bound in one volume: (1.) "A Mirror of Modestie, grounded on 1 Peter, iii. 3, 4, by M. D., Doctor in Divinity [Matthew Davies, D.D. ?] Lond. 12mo, 1621." The Epistle Dedicatorie is signed "John Skelton, lately of Peter House in Cambridge." (2.) "Peplum Modestie, the Vaile of Modestie, consecrated to the blessed and beloved memory of Mistress Anna Bill, whose virtues the hands and hearts of her friends desire to commend to posterity. Lond. 1621." Prefixed to the first work is an engraved frontispiece by Simon Pass, and entitled "A Monument of Mortalitie." For a de-

scription of this monumental effigy, see Granger's *Biog. History*, ed. 1775, ii. 56.

In the middle of the work (p. 57) the fair sex of the seventeenth century are thus taken to task for their loquaciousness: "The wise Salomon hath drawn the pictures of our quotidian wives unto life, when he compares them with smoke to the eyes, vinegar to the teeth, a continual dropping, as the rain in a house, or the sharp humours down into the lungs, and especially when he concludes them to be unsociable creatures, with whom a man can have no elbow room or fit cohabitation. For, saith he, a man had better be in a corner on the house-top, than to live with a brawling woman in a wide house. Indeed, our city houses are too little, our rooms too strait and narrow to keep the clacke within doors, who no sooner hath stretched out her minnikins, but she fills house and street, stays the passengers, amazes the attendants, draws neighbours from their working to listening, rings the alarm to her fellows, and so rages in her Catadupes, that well is he that can climb into the gutter, and recover his corner upon the house-top. Sure we have great cause to pray unto God, either to send us quieter wives, or to provide us larger houses."]

COLONEL ASTON.—Who was Colonel Hervey Aston, killed at the Cape in 1799 in a duel fought with the two majors of his regiment; and whose eccentricities and irregularities, the *Annual Register* asserts, were well known? SEBASTIAN.

[Col. Henry Hervey Aston, a member of the knightly family of Aston Hall, Cheshire, was born in 1760, and attained the rank of captain in the army about 1784; and soon after the breaking out of the war with France, having become a lieutenant-colonel, he joined the army in India. His conduct gained him promotion to the rank of colonel in 1796, and he was soon after put in command at Tangore. In 1799, having been informed of a quarrel between a lieutenant and Majors Picton and Allan, he declared in a letter, that he considered the two latter had acted towards the lieutenant with illiberality. He was accordingly challenged by Major Picton, and a meeting followed, when the major's pistol flashed in the pan, and Col. Aston fired in the air. The next day satisfaction was demanded of him, in offensive language, by Major Allan, with whom he accordingly went out; and having received his antagonist's fire without showing signs of being hurt, the colonel, in an erect posture and with the utmost composure, levelled his pistol, to show he had the power to discharge it, and then laying it across his breast, said he was shot through the body—he believed the wound was mortal, and he therefore declined to fire; for it should not be said of him that the last act of his life was an act of revenge. This fatal duel took place at Arnee in the East Indies on Dec. 23, 1798. Col. Aston married, on Sept. 16, 1783, the Hon. Harriet Ingram Shepherd, fourth daughter and co-heir of Charles, ninth and last Viscount Irvine, and left at his decease an only son. The pedigree of the Aston family is printed in Ormerod's *Cheshire*, i. 535; consult also Burke's *Extinct Baronetage*, ed. 1844, p. 26.]

"NANCY DAWSON."—In the epilogue to *She Stoops to Conquer*, are the following lines:—

"The fourth act shows her wedded to the 'squire,
And Madam now begins to hold it higher;
Pretends to taste, at operas cries 'caro!'
And quits her Nancy Dawson for Che Faro."

Again, in another epilogue by Oliver Goldsmith, we read:—

"Hither the affected city dame advancing,
Who sighs for operas, and doats on dancing,
Taught by our art, her ridicule to pause on,
Quits the Ballet, and calls for 'Nancy Dawson.'"

Who was Nancy Dawson, and how is the name applied in these two instances? What is known about the use of the term *caro*, in a place of public amusement? Does "Che Faro" refer to a game at cards?

GEORGE C. BOASE.

["Nancy Dawson" and "Che Faro" were two popular airs in the middle of the last century. The tune of "Nancy Dawson" was printed in many collections as a country-dance; was arranged with variations for the harpsichord, as Miss Dawson's Hornpipe; was introduced in *Love in a Village* (1762), as the housemaid's song; and is still sung in children's games, as "Here we go round the mulberry-bush." The words, attributed to George Alexander Stevens, are printed in *The Bullfinch* and in "N. & Q." 2nd S. x. 110 (*Fide* Chappell's *Popular Music of the Olden Time*, ii. 719, for the music).—"Che Faro" is a celebrated air by Christopher Glück, in the opera of *Orpheus and Eurydice*. For the English version, see Davidson's *Musical Libretto Books*, No. 50, 1859, 4to. The music of both airs will also be found in Parry's *Two Thousand Melodies*, Lond., 4to, 1841, pp. 170, 189. For a few biographical notices of Nancy Dawson, see "N. & Q." 2nd S. x. 126, 195; 3rd S. ix. 140.]

JAMES MILLER.—In Thomson's *Collection of Scottish Airs*, "The Caledonian Hunt's Delight," better known by Burns's very beautiful words—

"Ye Banks and Braes o' bonnie Doon,"

is marked as having been composed by Mr. James Miller of Edinburgh. Can any of your readers inform me if this refers to the partner in the firm of Manners and Miller, respectable publishers in that city, in the early part of the present century? I remember hearing that this Mr. Miller was a very excellent singer. I never heard that he was a composer.

C. M. Q.

[Mr. James Miller served for many years as clerk in the Teind Office, Edinburgh. Burns, in his letter to George Thomson, dated November, 1794, says, "Do you know the history of the air 'The Caledonian Hunt's Delight,' to which I wrote a song that you will find in Johnson, 'Ye Banks and Braes o' bonnie Doon'? It is curious enough. A good many years ago, Mr. James Miller, writer in your good town, a gentleman whom possibly you know, was in company with our friend Clarke; and talking of Scottish music, Miller expressed an ardent ambition to be able to compose a Scots air.

Mr. Clarke, partly by way of joke, told him to keep to the black keys of the harpsichord, and preserve some kind of rhythm, and he would infallibly compose a Scots air. Certain it is that, in a few days, Mr. Miller produced the rudiments of an air, which Mr. Clarke, with some touches and corrections, fashioned into the tune in question." It is clear, however, as suggested by Mr. Chappell, that nothing more was effected by Miller and Clarke than the alteration of a note or two, and the transposition of the symphony of an older song.]

YEAR: ITS COMMENCEMENT.—I shall feel obliged if you will inform me when the year for general computation commenced with March instead of January, so that from September to December the months were really from the seventh to tenth, instead of from ninth to twelfth. Never having seen a satisfactory explanation given, I shall be glad to see one in "N. & Q." H. D. M.

[In England, in the seventh, and so late as the thirteenth century, the year was reckoned from Christmas Day; but in the twelfth century, the Anglican church began the year on the 25th of March, which practice was also adopted by civilians in the fourteenth century. This style continued until the reformation of the calendar by stat. 24 Geo. II. c. 23, by which the legal year was ordered to commence on the 1st of January in 1753.—*Nicolas's Chronology of History*, ed. 1833, p. 38.]

Replies.

TOADS: THE OLD ARMS OF FRANCE.

(3rd S. x. 372.)

"Argent, three toads erect sable, is borne by the name of Botereux. The toads exhibited in this shield of arms are of very ancient appropriation by this family, and by some heralds are supposed to have been derived from services performed by an ancestor in the French army as early as the time of Childeric, in the fifth century; by whom, it is said, toads were borne as an heraldic symbol of the marshy country of Tournay, in Flanders, of which he was king; and that the toads were afterwards changed to fleurs-de-lis in the royal standard of the French."—*Newton's Heraldry*, London, Pickering, 1846.

"Jean Crapaud," or "Johnny Crapaud" (*crapaud* = toad), is a well-known sobriquet of the French, as "John Bull" is of ourselves. The following account has been given of its origin:—

"When the French took the city of Aras from the Spaniards, under Louis XIV., after a long and most desperate siege, it was remembered that Nostradamus had said,—

"Les anciens crapauds prendront Sara."

"(The ancient toads shall Sara take.)

"This line was then applied to this event in a very roundabout manner. *Sara* is *Aras* backward. By 'the ancient toads' were meant the French; as that nation formerly had for its armorial bearings three of those odious reptiles, instead of the three flowers-de-luce which it now bears."—*Seward's Anecdotes*.

The *Dictionary of the Noted Names of Fiction* (1866), after quoting the last-cited passage, refers to Elliott's *Horæ Apocalypticæ*, iv. 64, ed. 1847, for "a very full presentation of the reasons for believing that three toads, or three frogs" (as your correspondent MR. SKEAT inclines to think), "were the old arms of France." Diadems, crescents, toads, spear-heads, &c., have all been described as forming the original arms of Clovis.

As to the time when, if we may believe the chroniclers, the toads disappeared from the banner of France, I find the author of *Fabyan's Chronicle* cited as saying:—

"It is wytnessyd of maister Robert Gagwyne [Gaguin] y^t before thysse dayes all French Kynges used to bere in their Armes iii Todys, but after this Clodoveus had recognised Cristes Relygyon [anno 496], iii Floure de lys were sent to hym by diuine power, sette in a shyld of azure, the whiche, syns that, been borne of all French Kynges."

A more matter-of-fact authority, the *Oxford Glossary of British Heraldry* (1847), states that the three fleurs-de-lis have been the royal insignia of France from the time of Charles VI. (1364 to 1380), and that

"before his time the escutcheon was [not three fleurs-de-lis, but] *semé de lis*, which bearing was probably assumed by King Louis (Loys) VII. [1137-1180], in allusion to his name."

It may be remarked, *en passant*, that Clovis is asserted to be the same name as *Louis*; and if this is so, one may see how it is possible that while Louis VII. in the twelfth century may have been in fact the first to bear the lilies, subsequent popular legends, on the other hand, should have connected them with Clovis in the fifth.

Miss Millington, in *Heraldry in History, Poetry, and Romance* (London, 1858), thinks that the legend of the Toads and that of the heaven-descended Lilies may symbolise respectively the gross errors and impure worship of paganism, and the purity, majesty, and dignity of the true faith embraced by Clovis at his baptism.

Guillim (*Display of Heraldry*, 1670) judiciously says,—

"I have omitted in this edition that escoccheon Sol, charged with three toads erected Saturn, which, according to some authors, was the coat-armour of the ancient Kings of France, because, since my last edition, I find great variety of opinion concerning this matter."

JOHN W. BONE.

"A writer in Queen Elizabeth's time says, 'There is in Windsor Castle a piece of tapestry in which is represented Clovis, King of France, with an angel presenting to him the fleurs-de-lis to be borne in his arms; for before this time the kings of France bore three toads in their shields, instead of which they afterwards placed three fleurs-de-lis on a blue field.'"—Jesse's *Windsor and Eton*, p. 27.

The following would, however, seem to place the change at a later date:—

"The origin of the lilies, which have for so long a period been borne as armorial bearings by the kings of France, dates from the Crusades. Louis le Jeune first introduced on his shield the lily of the meadows in Palestine, which his successors afterwards retained."—*Raike's Diary*, iv. 218, 1856.

R. W. HACKWOOD.

This point has been often discussed, but any one who will take the trouble to draw three frogs, three spear or halberd-heads, three bees, and three fleurs-de-lys will at once recognise the origin of such doubts.

A popular writer on "Coming Events" endeavoured to show that *these very arms* represented the *evil spirits* in the likeness, as it were, of frogs as described in the Apocalypse; but the idea was apparently only an indication of a lively imagination appropriating a seeming coincidence.

An unskilful embroiderer or engraver would readily raise a doubt between the *bee* and the fleurs-de-lys, the latter and the *frog*, and all and the spear-head. SPAL.

THE LADY-THORNE DRAMAS.

(3rd S. x. 141.)

In Mr. Wilkie's remarkable drama of the *Yalla Gaiters* the hero is fascinated by the vocal powers of a countryman who is warbling a charming ballad in laudation of Morrison's "Vegetable Pills." As this production—whether the composition of the author of the drama or of some unknown minstrel—has considerable merit, I think it not undeserving of being preserved in the pages of "N. & Q." It is as follows:—

MORRISON'S PILLS.

1.

"Of all the wonders we have read since first the world began,

The greatest lately has appeared, and Morrison's the man.

No longer death we need to fear, or labour under ills,
For all diseases now are cured by Vegetable Pills.

He says, 'They're sure to do it,
They're very sure to do it,
They're safe and sure to do it
Are the Vegetable Pills.'

2.

"If all your hair should tumble off, you needn't care a fig;

Just take 'the Pills,' 'twill grow again—you'll never need a wig.

If you're in love—your fair's unkind—despair your bosom fills,

She'll soon consent if you give her the Vegetable Pills.
You'll find 'em sure to do it, &c.

3.

"In battle what a charming thing, for all who have to go,
That they may cut and slash away nor loss of limb can know;

For, should they lose a leg or arm, the cure is at their wills,
They'll grow again if they but take the Vegetable Pills.

They'll find 'em sure to do it, &c.

4.
 "And if by chance they lose their head, they've nothing
 more to do,
 Take twenty pills of No. 1, and forty No. 2;
 Or if you should be cut in halves by some sharp engine
 wheel,
 You're whole again if you but take the Vegetable Pill.
 You'll find 'em sure to do it, &c.

5.
 "If appetite be lost, the pills restore it in a day;
 Or if your appetite's too great, they'll take it quite
 away;
 They'll make you hot or make you cold, do all but pay
 your bills;
 If you'd be rich and wish for gold take Vegetable Pills.
 They're sure to do it, &c.

6.
 "The Dartford folk no longer now can sad mishaps fore-
 bode,
 No matter if the powder mills should happen to ex-
 plode;
 If blown to atoms they may be united at their wills,
 And every particle replaced by Vegetable Pills.
 They're sure to do it, &c.

7.
 "Young married folks may now rejoice, and discord set
 at rest,
 For if for little ones they sigh the pills will make 'em
 blest:
 An heir or heiress they may have as inclination wills,
 If dear mama will only take the Vegetable Pills.
 I'm very sure they'll do it, &c.

8.
 "In short, the blind may gain their sight, the dumb may
 find a tongue,
 The lame may quickly run a race, the old again be
 young;
 One dose will make you laugh or cry, and every belly
 fill.
 In fact, if you would never die, take a Vegetable Pill.
 For the College says they'll do it, &c."

J. M.

GREEK TRADITION OF THE WOOD OF THE CROSS.

(3rd S. x. 362.)

H. P. D., in quoting a "Greek tradition" from a book entitled *The Unseen World*, seems to be unaware how wide the same legend or invention of the imagination has been diffused likewise in the West. In fact, I believe that the evidence is all in favour of Western, not Eastern origin. *The Golden Legend* of Jacobus de Voragine contains the part of the story told in H. P. D.'s extract from *The Unseen World*. The fullest information, so far as I know, on the subject of the legend, is found in the very curious *History of the Cross** published by Mr. C. J. Stewart. There the narration may be seen in Latin, French, and Dutch; how the seeds given to Seth produced

* *Geschiedenis van het heylighe Cruys*; or, the History of the Holy Cross. Reproduced in facsimile from the Original Edition printed by J. Veldener in 1483. Text and engravings by J. Ph. Berjeau. C. J. Stewart, 1863, &c.

three rods; how the rods when planted by David at Jerusalem became one tree; how the tree was cut down to make a beam for Solomon's temple; how no place could be found in which it would suit, &c., and how at length it became the wood of the cross.

The story seems to have been originally an allegory setting forth that the redemption of Christ was, in the purpose of God, necessary as issuing out of the sin of Adam; so that from the death of Adam there was established a link of connection with that sacrifice, the merit of which should bring in resurrection.

In the drama, in the ancient Cornish language, called *Ordinale de Origine Mundi*, edited in 1859 by Mr. Edwin Norris, the whole of the legend of the cross (at least as to the ancient portion) is given very fully; and so is the former part in the Cornish mystery, *Gureans an Bys*, edited by Mr. Whitley Stokes in 1864. Hence it would seem as if the story had been very popular in Cornwall.

M. le Vicomte Hersart de la Villemarqué, in his introduction to *Le Grand Mystère de Jésus*, pp. lxi. lxii., supposes the portion which relates to the martyrdom of St. Maximilla to be of genuine Cornish growth; and, as himself belonging to Cornouaille in Brittany, he warms into a sort of kindred enthusiasm, regarding the Cornish poet as a countryman. Villemarqué supposes that by Maximilla was intended a kind of tribute to Jeanne d'Arc; but the French MS. of the thirteenth century (Brit. Mus., Arundel 507), quoted in the *History of the Cross*, shows that the story of the martyrdom of Maximilla for the confession of Jesus Christ under Solomon is much more ancient; and this is the germ of the narration which, in the Cornish poem, fills nearly one hundred and fifty lines. The scanty remains of the ancient Cornish, as a written dialect of the Cymric, contain much of mediæval legend. LALITS.

SARODAH.

(3rd S. x. 245, 405.)

The female community of Sarodah is of much more recent date than H. C. seems to think, and owes its origin to the zeal of the Portuguese for the conversion of their native subjects from idolatry, and to the compulsory measures employed for the purpose.

The Bayadere occupies a prominent place in the ecclesiastical establishment of every Hindu temple. She is generally a child devoted by her parents in infancy to the service of the shrine, in fulfilment of a vow for offspring, for the recovery of the child itself from sickness, or other superstitious object. She is formally espoused to the god, and it becomes her duty to sing and dance in

his honour before the idol; for which she is remunerated in the same manner as the priests and other officers of the pagoda, by service-land, fees of grain, and other perquisites.

When the Portuguese endeavoured to force their Hindu subjects to embrace Christianity, they suppressed the Hindu temples, resumed the lands and other endowments, and pensioned off the pagoda servants. But the peculiar circumstances of the Bayaderes prevented them from returning into domestic life. They were, therefore, collected from the different temples and located together at Sarodah; which, with its lands and gardens, was assigned for their support.

At the commencement of the religious persecution which led to the establishment of the Sarodah colony, the rich banians and merchants of Goa, who refused to forsake their ancient faith, migrated in great numbers to Bombay, Surat, and other towns, carrying their wealth and industry with them.

These particulars were obtained in 1824 from the then secretary to the government of the Portuguese establishments in India, whose name I cannot at this moment recall—a man of considerable ability and liberal opinions, speaking English perfectly, and very hospitable to English visitors. He deeply lamented the mistaken policy of his countrymen, in driving away the capital and enterprise which would have made Goa (and for which its situation and great natural advantages, selected by the genius of Albuquerque, were so admirably adapted) what Bombay now is—the emporium of Western India.

The fair complexion of these women, noticed by CAÇADORE, is not peculiar to Sarodah, but is equally observable among other classes of the Konkans, or maritime provinces of Bombay. The Konkani and Shenwi Brahmans are quite as fair as the better classes of the Latin races in Southern Europe; and grey eyes are by no means uncommon among them. During the last Mahratta war, the Deshash Brahmans of the Dakhan used to jeer their Konkannasth friends on the similarity of their fair skins and light-coloured eyes to those of the English soldiers.

A curious tradition, recorded in the *Syhadri-purān*, states that the eight *gotras* or family septs of the Chittpawan, or Konkannasth Brahmans were derived from the carcases of three men and five camels (or five men and three camels, I forget which), which were cast by the waves on the coast of the Konkani, and restored to life by Parasurāma. This seems to point to an immigration from the west, which, if having any foundation in fact, would go far to explain the peculiar physiognomy of that part of the western coast of India.

W. E.

ARMS OF SCOTLAND.

(3rd S. x. 231, 316, 379.)

I have read with sincere gratification the remarks of A. E. M. upon the heraldry of our existing coinage. It is quite delightful to observe his reluctance to admit the possibility of systematic and sustained heraldic inaccuracy in the coinage of the realm: "Can our heralds have allowed the royal arms to be emblazoned incorrectly for years?" I do not suppose that the officers of the College of Arms have much, if anything, to do with the heraldry of the coinage: armorial inaccuracies in our coins may be accepted, indeed, as proofs that they have not. It is more than probable, that not a single individual who really does direct the production of the coins of the realm ever for a moment even suspected the existence of a wrong as well as a right way of representing the Scottish tressure. The minute scale on which the tressure is necessarily represented in coins—coupled, I fear, with too prompt a readiness to assume that the heraldry of the coinage as a matter of course must be correct—has caused me to neglect examining the royal arms on the coins of our own times. A. E. M. doubtless knows well the figure of Britannia seated, her shield by her side, on the reverse of our copper coins. Has he observed that the device of the United Kingdom *never* has been correctly blazoned on this shield of Britannia herself? However strange, most true it is, that the imperial lady of the sea has sat there, unconsciously countenancing bad heraldry, since the commencement of this century.

The tressure of Scotland, wherever the Scottish arms may appear, is a "double tressure flory counter-flory." This term "counter-flory" implies the alternate counterchanging of position in the fleurs-de-lys, which I before endeavoured to describe; and the whole expression positively determines the blazon. This "double tressure" is formed by the combination of two "single tressures," each of them "flory counter-flory." Such a double tressure as A. E. M. has detected upon our coinage, could be described in blazon only as "a double tressure, the outer flory, the inner flory reversed." The tressures of the coinage, so far as they correspond with the description given by A. E. M., *must* be "added to the list of incorrect drawings"; and, without doubt, the list will not be complete, even with this copious addition. The "tressure of Scotland" has been but too often badly treated (at any rate, on this side of the Tweed); not with deliberate intention, I believe, but from the want of a becoming regard to accuracy—sometimes from the want of all knowledge on the subject. Since I wrote before, to my dismay, I have discovered that my own *small* outlines of what certainly was designed to be not

a tressure, but the tressure of Scotland (and no less certainly was designed to be correct in drawing), are altogether wrong in several instances, and must follow the coinage in the "list": the outer tressure here has the heads of the fleurs-de-lys only, and the inner has only the stalks. In my other engravings of the arms of Scotland, the tressure is correctly represented; but these unhappy errors escaped my notice. I have to thank A. E. M., however, for much more than for having led me to correct an inaccuracy in a work of my own. His remarks upon the coinage cannot fail to lead to corrections of infinitely greater importance. He directs public attention to the fact of the existence of such a thing as heraldic accuracy; and he points out that the heraldry of our coinage ought to be no less accurate than the legends and the dates. And, as one movement in a right direction readily suggests another, so it is to be hoped that a true heraldry may again be associated with a true art in the coinage of these realms.

CHARLES BOUTELL.

KERITY.

(3rd S. x. 312, 379.)

An appeal has been made to me by name, by O. LLOYD to procure for him information as to there being "any actual proof of the existence, as recently as the sixteenth century, of a flourishing commercial city called Kerity." In reply to this "query," I send a "note," made in the year 1843 upon the very spot where once stood the ancient city of Kerity. For this note I am indebted to a very accomplished and distinguished antiquary—M. LUIZ ODIERICI, the Conservateur of the Public Library and Museum of Dinan. I translate the note with which M. ODIERICI has favoured me, and enclose the original, in case MR. O. LLOYD should wish to see it:—

"Note of a Visit made to Carnac and Penmarc'h (Morbihan) in 1843.

"There are ample materials to make up a mound equal to a mountain, if there could be collected into one heap all the demolished buildings that are scattered over the surface of the Commune of Penmarc'h.

"But how come there to be so many demolitions? No one knows. Penmarc'h, which signifies 'the head of a horse,' was formerly in possession of a very lucrative fishery, the profits of which were the property of the Duke of Brittany. It had also a very flourishing port, well protected with high rocks.

"In 1404, an English admiral named Wilford, with his naval force, destroyed the prosperity of the country, as well as the little city of Conquet.

"At this time Penmarc'h presents to our view nothing but ruins, in the midst of which it would be difficult to find where was once the beaten road for an industrious population. Still, however, there may be distinguished some remains of the houses of the olden time, as well as a parochial church, which, with its Gothic style, affords the certainty that it had been erected long antecedent to

the demolished buildings of this locality. There is likewise to be seen in it an alabaster statue, representing St. John. This statue, I have been assured, formerly belonged to Kerity!!

"I asked, What then was Kerity?

"The answer given to me was—That Kerity was a church founded by the Templars, and that it formed part of the ancient little city of Penmarc'h. In point of fact I saw that this church, by its good and grave architecture, must have belonged to that order of knighthood.

"An immense mass of ruins of 'dolmens' and 'menhirs' are still to be found around Kerity.

"Penmarc'h, Kerity, and other little localities around, look far more imposing at a distance than when you are near them; for there you find nothing but sadness and desolation. Everywhere the eye looks upon nought but ruins, whilst the ear is filled with the continuous and terrific groaning of the sea. There is no part of the coast of Brittany presents so wild an aspect as the shore of Penmarc'h. Enormous black rocks, incessantly undermined by the waves, and exposed to all the fury of the west and south-west winds, give to this coast such a frightful girdle of reefs as I have never elsewhere seen equalled. And then, to add to these mournful impressions, there is the mystery that for ever hangs over the little cities of Penmarc'h and Kerity."

So writes M. ODIERICI, and such is the sum total of all the information I can procure as to "Kerity."

I do not touch upon the point suggested by MR. BONE (3rd S. x. 379), except to direct his attention to the ancient history of Ceylon, where he will find a curious account of a submerged city which may be added to the list given by him.

W. B. MACCABE.

Dinan, Cotes du Nord, France.

Tradition places the site of the submerged city of Is or Ya, referred to by MR. BONE (3rd S. x. 379), beneath the waters of the Bay of Douarnenez. The destruction happened, according to Moreau, Canon of Quimper, in the third or fourth century, "par une juste punition de Dieu, pour les péchés du peuple de la dicte ville d'Is." Monsieur Du Laurens de la Barre writes of this occurrence:—

"Ce fut là, nul ne l'ignore, sans doute, un terrible effet de la vengeance céleste, pour punir les débordements du peuple, et les scandales de Dahut la fille coupable de Grallon."

An equestrian figure of King Gradlon, or Grallon, surmounts the principal portal of the Cathedral at Quimper, from which Douarnenez is distant about seven English miles.

The site of Kerity, on the contrary, of which the still existing remains leave no question, is on the peninsula of Penmarc'h, and its flourishing condition at a comparatively modern era is proved by an edict of John V. of Brittany, issued in the fifteenth century, "to restrain those who in great numbers abandoned their agricultural pursuits, and flocked to Penmarc'h, there to engage in commerce." (See Trollope's *Brittany*.)

It is strange that so much obscurity seems to envelope the decadence, or rapid extinction (?) of

an important and flourishing commercial town, which continued to exist as such down to the sixteenth century. One of the bare tracks on the now arid plain is still called the "Street of the Silversmiths" (Rue des Argentiers). Having recently visited this part of Brittany, I feel much interested in the subject, and shall be thankful to any one who can add to my very limited information. I have unfortunately no access to works of any magnitude on the past history of Brittany.

C. L.

WALL PAINTING.

(3rd S. x. 432.)

The curious painting in fresco in Ingatestone Church, Essex, divided into seven compartments, setting forth the seven *deadly sins* (so named by the Romish Church), is identical with a fresco in shape and dimensions which I examined some years back at Arundel, in Sussex. It had been discovered not long before my visit, when the churchwardens were renovating the parish church by having the pillars scraped and the whitewash removed from the walls. In carrying out this laudable work in the north aisle, the circular fresco underneath the coats of plaster gradually developed itself in vivid colours—fresh as though they had been just put on by the hand of the mediæval limner. And on the same wall is a pendent painting, representing in compartments the seven acts of mercy, as specified by the Evangelists in the Gospels. It is more than probable that, originally, there was a similar counterpart wheel in the church at Ingatestone. The bane and antidote were both set before the congregation, who in those days were instructed in the duties of Christ's religion more by the eye than by the ear. Sir F. Madden has pronounced this Essex fresco to be about the date 1400. May it not be still earlier? Some of our churches and chapels were ornamented with paintings in fresco in the middle of the thirteenth century. Henry III. kept several painters in his service specially for this purpose: the apartments of the Tower of London and of the Palace of Westminster (ecclesiastical sites) were thus painted. Indeed, the Painted Chamber at Westminster derived its name from "the warlike histories of the Bible" painted on its walls. What I have written is from memory. Unfortunately the notes I took on my visit to Arundel have been mislaid; but if Mr. Piggot would address a line to the vicar or churchwardens of the parish, he will, no doubt, be readily supplied with the information he requires in regard to their wall paintings. He might ask, also, the particulars of the *Lich-Gate* there. It struck me as being a more perfect specimen of a churchyard gateway, even than that which formerly stood near Gloucester Cathedral, in Lich

Lane (still so called), through which the corpse of King Edward II. passed for burial. If my memory serves me, the vergers said the Lich-Gate at Arundel had been removed from its south entrance to the venerable church, at the time an alteration was making in the high road which passes close below the grave-yard into the town. In churches built before the Reformation, the south was considered the proper position for the Lich-Gate, where the corpse rested before the priest came out in his surplice and conducted it into the church, where the funeral service was performed with much solemnity. From the sunny south the Lich-Gate, through necessity, has been removed, and now stands at the north door of the church—the cold north door—through which excommunicated persons were driven out into the heathen world, when their conduct deprived them of the right to join in partaking of the holy ordinances of a Christian congregation.

QUEEN'S GARDENS.

I am glad to hear that accurate drawings have been secured of the interesting mural paintings in Ingatestone Church. An inspection is always so much more satisfactory than any description, that I shall hope one day to be favoured with a view, if the drawings are engraved or photographed. Mr. PIGGOT, JUN., inquires whether any other instances of wheel paintings are known. In Catfield Church, Norfolk, a series of paintings of great interest were discovered twenty years ago. On the north walls, beginning west, was a wheel painting, though not of the same character as the one at Ingatestone. It was a representation of the *Wheel of Fortune*—the letters (Fortu)na Rota alone remained. A king, who is falling, exclaims "Regnavi;" and one fallen and lying below, says "(No)n Regno." The seven deadly sins were represented as branching out from a tree, in a painting next to this. In the next year, 1847, several mural paintings were brought to light in a neighbouring church at Crostwight. Here was a tree of the seven deadly sins, somewhat corresponding with that at Catfield. Below it was a wheel, with a singular figure of an evil spirit, apparently keeping it in motion by treading upon it; but no figures or inscription appeared, and that part of the painting was obscure. The wheel at Ingatestone is the only one I know appropriated to the seven deadly sins.

F. C. H.

It is not long since I had an opportunity of seeing the wall paintings in the collegiate church of Arundel: one of which, in the form of a wheel, represents the seven sins, probably similar to that described by your correspondent at Ingatestone; the other is of rectangular form, and illustrates the seven virtues. The colours are much faded, and I believe the whitewash which concealed them

had been but recently removed. I trust accurate drawings have been taken from them.

The subject of wall painting is of much interest, once the common and beautiful decoration of our churches, now brought to light by the scrapings of whitewash rendered necessary in the restorations of the present day. There are fragments of much beauty in St. Mary de Crypt, Gloucester, at Pinvin, Worcestershire, and in numerous churches; and I hope the local archaeologists will secure their preservation, and, where not possible, obtain accurate drawings of the subjects represented.

THOMAS E. WINNINGTON.

THE MUZZLED BEAR AND RAGGED STAFF.

(3rd S. x. 388.)

Long before any match with Beauchamp, a small muzzled bear accompanies a decorated effigy of a Nevil in Brancepeth Church. The monument appears to be that of Robert Nevil, *pavo septentrionis*, who died in 1319. It is of colossal size. The parish clerk, in 1851, stoutly maintained that men had degenerated in size from their growing antipathy to heavy labour, stating that in his memory there were immense yeomen. He also communicated the popular notion, that the effigy was that of the man who slew the Brawn of Brancepeth.

Again: Alexander de Nevil, a younger son of the Lord of Raby, used in 1340 a seal on which his arms are between two muzzled bears, which bears are chained to a tree from which the shield is suspended.

The ragged staff of the Dacres will occur to your readers, and the following extract from the history of Nicholson and Burn (ii. 383) may not be unwelcome. At Hexham, by the way, the shield of peace of the Dacres gives their scallop *quartering* a ragged staff palewise: so that it does seem that the staff came through an heiress. And now for my extract:—

"At each corner of the churchyard of Dacre, in Cumberland, stands a bear and ragged staff; which Bishop Nicolson says looks like some of the achievements of the honourable family that so long resided at the neighbouring castle: which has since been illustrated by a very worthy descendant of the family; who supposes they were cognizances taken by the family, on account of their claim to the hereditary forestership of Englewood forest. And the more so, as one sees those jagged branches over and over introduced in the chapel at Naward Castle, which is so rich with arms and cognizances, and where this jagged branch is in some places even thrown across the Dacre arms fess-wise.

"Ranulph de Meschines, Lord of Cumberland, granted this office of forester to Robert D'Estrivers, Lord of Burgh, upon lands in fee. His arms were: Argent, 3 bears sable. The heiress D'Estrivers married Engain. The heiress of Engain married Morvill. The heiress of Morvill married Multon. And Dacre married the heiress of Multon, and

by her had the same right as the others to the forestership of Englewood; which was so honourable, and gave so great command, that there is no wonder the family should wish by every means to set forth their claims to it, and (amongst others) by cognizances taken in allusion thereto; especially as the crown about this time seems to have interfered with them in regard to this right. And surely nothing could be more naturally adapted to this idea than this bear, which was the arms of their ancestor, the first grantee of the office. And the branch of a tree, which seems so very allusive to forests and woods, agrees with the same notion. And it is not improbable but that this might originally be a badge used by Robert D'Estrivers himself; and that he chose the bears in his arms because they were inhabitants of forests."

W. H. D. LONGSTAFFE.

Gateshead.

May not the badges now, or lately, existing at Warwick Castle (as described by MR. CHARLES BOUTELL) have suggested to Miss Mitford the figure contained in the lines in her tragedy of *Rienzi*, produced at Drury Lane Theatre in October, 1828:—

"Is the proud pillar of Colonna fallen,
That base plebeian feet bestride its shaft?
Is Ursin's strong bear muzzled and chained?"

W. H. HUSK.

ROSSETTI (3rd S. x. 420.)—The family of the late Gabriele Rossetti would beg to express to LORD HOWDEN their acknowledgments for the handsome terms in which he refers to the deceased poet. The Rossetti who instructed his Lordship in Italian must no doubt have been Gabriele Rossetti, who was then staying in Malta, between his escape from Naples and his eventual settlement in London. LORD HOWDEN is right in believing that Rossetti "had been obliged to quit Italy from holding and attempting to put in execution theories too liberal for the rulers of that country." It should not, however, be inferred that he was a wild conspirator or revolutionist. He had joined the Carbonari some time before the king, the faithless Ferdinand I., granted a constitution in 1820; and he had contributed to that temporary success of the liberal cause by his poems and improvisations, and generally by whatever effort lay ready to his hand; but when the constitution was summarily abolished by the same sovereign in 1821, the only *corpus delicti* alleged against Rossetti (so far as I am aware) was his having in this sort of way worked for and hailed the cause of national freedom. He escaped to Malta by the friendly aid of Admiral Sir Graham Moore. LORD HOWDEN is under a misapprehension in supposing that the verses which he quotes were actually composed at the time when they were written down by Rossetti for his lordship's convenience. The first extract, beginning—

"Una spada di libera mano,"

comes from the most famous, perhaps, of all Rossetti's national lyrics, composed for the day when the constitution was proclaimed, and of which the first line runs—

"Sei pur bella con gli astri sul crine;"

and the second extract, beginning—

"Gemelli in petto a noi,"

is also one of his well-known lighter compositions.

W. M. ROSSETTI.

166, Albany Street, N.W.

DOUBLE ACROSTIC: WHEN AND BY WHOM INVENTED (3rd S. vii. 404.)—Eighteen months have elapsed since this query was asked by "A. A. of Poets' Corner," and no reply or comment has been made. As the subject appertains to the Christmas season, I may be allowed space to make a note upon it. I see that *Cassell's Christmas Annual* for this year says (p. 94) that "the double acrostic is a recently-invented form of the rebus." But at least two books on double acrostics appeared some three or four years ago; I do not remember their titles or authors, but one of them contained a specimen of this kind of charade written by the Queen for the amusement of the Princess Beatrice. Although I cannot answer the question "by whom was the double acrostic invented?" I think that I can say, pretty nearly, "when" they were invented, and through whose medium they were first introduced to the public. It was in the summer of 1856 that I first saw a specimen of the double acrostic handed about in MS. in private circles. I and others quickly caught up the idea, and wrote several of these charades, which, in their turn, were handed about in MS. from one friend to another. They seemed to "take" so well, and afforded so much amusement, that I prepared an article on the subject for the Christmas number (1856) of the *Illustrated London News*, wherein I laid no claim to being their inventor, but spoke of them as "novel and ingenious riddles that had been lately introduced into society and had afforded much amusement." I fully explained the way in which they were constructed, and gave a specimen, illustrating it line by line; and I also added some other specimens of double acrostics, the solutions to which were reserved to the next issue of the paper. I believe that these were the first printed double acrostics, and their appearance in so widely-circulated a paper as the Christmas number of the *Illustrated News* naturally made them known in all circles. The answers and replies to which they gave rise were forwarded to me (from the office of the newspaper) in large bundles, and I may say with truth, that the letters were sent from readers in all parts of the world. Many of these submitted specimens of their own composing, from which I made selections of the best; and these, together with a few of my own,

were published in the *Illustrated News* in the course of the year 1857. The greater portion of my own contribution to the subject was republished in 1862, in my *Curate of Cranston: with other Prose and Verse*. (Saunders, Otley, and Co., pp. 205-218.) CUTHBERT BEDE.

REV. HUGH PUGH (3rd S. x. 450.)—The register of Birling, in Kent, shows that the Rev. Hugh Pugh, M.A., was vicar there from 1722 to 1743. If MR. PRICE wishes for more precise and extended information with regard to this gentleman, he can obtain fullest particulars of his institution, and that of every incumbent in England, with the names of the patrons who presented, from the record of "Bishops' Returns" at the Record Office, in which record every institution in every diocese is duly registered. CANTIANUS.

CRANMER FAMILY (3rd S. x. 431.)—

Thomas Cranmer, archbishop of Canterbury =

Anne.

Thomas.

The above is an extract from the MS. Vincent, 105, f. 11, in the College of Arms, the MS. being a miscellaneous collection of pedigrees from various sources and by different hands. G.

SIGNBOARDS (3rd S. x. 304.)—A chimney-sweeper in the village of Bagshot has the following lines, with an illustrative picture of one of the "affecting" machines, on a sign over the door of his neat cleanly antique cottage:—

"At the shortest Notice, early or late,
I shall always be found at your Door or Gate;
My patent Machines are affecting and true,
And I'm willing to use them for any of you."

Chimney-sweepers, like colliers, love cleanliness and smartness, flowers, neat dwellings, and even (it seems) poetry. A. J. M.

PENSY (3rd S. x. 67, 118.)—This word is defined in "N. & Q." as "fastidious," "having a mixture of self-conceit and affectation in one's appearance," and in the Glossary to the *Waverley Novels*, 1847, as "proud and conceited." I now wish to give it a place in Shakespeare. In *Measure for Measure*, Act III. Sc. 1, we read,—

"This outward-sainted deputy,—

Claudia. The prenzie Angelo?

Isabel. O 'tis the cunning livery of hell,
The damned'st body to invest and cover
In prenzie guards."

Under this Dr. Johnson remarks,—

"The first folio has in both places prenzie from which the other folios made princely, and every editor may make what he can!"

May not the next editor read pensie?

J. W. FETHERILL.

CAMPBELL'S "HOHENLINDEN" (3rd S. x. 413.)—G. R. K. asks if *sépulchre* was ever pronounced *sepulchry* in the north or elsewhere. Half a century ago this pronunciation was common in counties Cumberland and Westmoreland. We hear it now occasionally from elderly folks. *Massacrée* for *massacre* is still very common.

J. WETHERELL.

GRIG = GRASSHOPPER (3rd S. x. 413.)—Both Halliwell and Wright give *Cricket* as one meaning of "grig."

It is worth noting that, in *Ralph Roister Doister* (Act I. Sc. 1), Mathewe Merrygreeke introduces himself with a simile of the grasshopper:—

"As long lyveth the mery man (they say),
As doth the sory man, & longer by a day;
Yet the Grassehopper, for all his Sommer pipyng,
Sterveth in Winter wyth hungrie gripyng:
Therefore, another sayd sawe doth men advise
That they be together both mery & wise.
This lesson must I practise, or else, ere long,
With mee, Mathew Merrygreeke, it will be wrong.
Indee, men so call me, for, by him that us bought,
Whatever chaunce betide, I can take no thought," &c.

Clearly there is a play upon the word here.

JOHN ADDIS, JUNIOR.

THE GERMAN LUTHERAN CHURCH, DUBLIN (3rd S. x. 392.)—I send you this short extract from an *Historical Guide to Dublin*, by G. N. Wright, A.M., London, 1825 (Baldwin, Cradock, & Joy). In list of Dissenting Chapels (Independents):—"There is also a very large chapel belonging to this sect in York Street; and the *Dutch Church*, in *Poolbeg Street*, has been made use of there for several years back." Some who have frequented it may perhaps be able to furnish information to ABHDA; particularly as the Medlicott memorial is so recent.

J. W. G.

THE CONSTABLE OF QUEENBOROUGH CASTLE (3rd S. x. 353, 405.)—The portrait of this worthy, as published in the *Gent. Mag.* May, 1806, is still at Ham, near Plymouth, in the careful possession of the Rev. Charles Trelawny Collins Trelawny, the courteous and hospitable owner of that picturesque residence.

H. T. ELLACOMBE.

MARTIAL'S "XENIA" (3rd S. x. 414.)—This is the title of his thirteenth book of epigrams (pp. 307-320, Schneidewin, ed. Min. Teubner), which consists of 124 couplets on various objects which were offered as presents, especially at the feast of the Saturnalia. The poet states its price to be but four sesterces (about 7d.), and he adds that Tryphon, the Murray of the day, might have sold it at half-price with profit to himself. Such as are too poor to offer gifts can substitute a neat couplet for them; and this he confesses to be his own case. The titles of these short effusions are of course miscellaneous: *Chian figs*, choice cheese,

ducks, mushrooms, pheasants, peacocks, &c., were amongst the customary gifts of the season. The fourteenth book, entitled "Apophoreta," is a similar collection of 221 couplets. The poet at the outset deprecates all criticism of these trivial verses, intended only to give a moment's pleasure to those to whom they might be sent. SCISCITATOR.

A RASHER (1st S. iv. 177.)—As, after much discussion, nothing appears to have been finally settled respecting the derivation of this word, I would suggest that it comes from the Romance *Rasura*, *Razura*: "Prenetz razura de veill lart" (take a rasher of old bacon). The word *rasura* may also be found in Latin, Med. Latin, Italian, Portuguese, and Spanish; but not, so far as I have been able to ascertain, in the sense of a rasher. For this reason I prefer deriving from the Romance.

According to the view now offered, a rasher of bacon is a *shave* of bacon, which accords with the suggestion so felicitously thrown out in "N. & Q." 1st S. iv. 177. Conf. in the Scottish language "A shave of cheese." SCHIN.

THE DUKE OF BEDFORD'S CONSTANTIA (3rd S. x. 408.)—Probably what your correspondent has forgotten may be what Boswell relates of Dr. Johnson. On the Doctor's arrival in Edinburgh, accompanied by Mr. Scott (afterwards Lord Stowell), they went to an inn in the Canongate.

"He (Scott) [says Boswell] told me that before I came in, the Doctor had unluckily had a bad specimen of Scotch cleanliness. He then drank no fermented liquor. He asked to have his lemonade made sweeter. Upon which the waiter, with his greasy fingers, lifted a lump of sugar, and put it into it. The Doctor in indignation threw it out of the window. Scott said he was afraid he would have knocked the waiter down. Mr. Johnson told me that such another trick was played him at the house of a lady in Paris."—Boswell's *Journal*, pp. 12 and 13, edition 1785.

It may not be inappropriate to notice that, if what is said of Lord Stowell in the *Encyclopædia Britannica* (3rd edit. vol. xix. p. 826) is true, his own personal habits were not unexceptional:—

"The hand that could pen the neatest of periods, was of itself often dirty and unwashed; and the mouth that could utter eloquence so graceful and such playful wit, fed voraciously, and selected the most greasy food."

The excerpt given by FITZHOPE from *The Standard* would seem to state what is obviously apocryphal as to Mr. Pitt. It was not he, but Mr. Addington, the Prime Minister at the time, who broke up the Peace of Amiens. G. Edinburgh.

WHITTLE (3rd S. x. 320, 400.)—Conf. also,

"In the same belt was stuck one of those long, broad, sharp-pointed and two-edged knives, with a buck's-horn handle, which were fabricated in the neighbourhood, and bore even at this early period the name of a Sheffield whittle."—Sir W. Scott, description of Gurth's dress (*temp.* Richard I.), *Ivanhoe*, chap. i.

If Sir Walter had Chaucer's line ("Reve's Tale," i. 13), as quoted by MR. W. W. SKEAT (3rd S. x. 400), in his mind when writing the above passage, it is odd he did not, with his usual accuracy, put Gurth's whittle in his hose, not in his belt, and thus complete the comparison he makes between the Saxon and the Scottish Highland garb.

I have heard the term *whittle* applied to a thick woollen shawl, and fancied it had some connection with *Whitney*. Qy. should it be *wittle* and *Witney*? X. C.

THE "GREY MARE'S TAIL" (3rd S. x. 432) is a nineteenth century Englification (if I may use such a word) of the old Scotch name of this remarkable fall—viz. "The Grey *Meere's* Tail," similar to that which is met with in the 1815 edition of Burns' *Poems*, where the heading of one of the poems is, "The auld Farmer's New Year Morning Salutation to his auld *Mare* Maggie," although the poet himself writes "My guid father's *meere*." The latter itself shows symptoms of the same process as *father*, in old Scotch times, would have been *feither*.

I have some doubts whether even now a person walking up Moffatdale from the Beattock to Bodsbeck, and speering at any elderly inhabitant of the district his way to the Grey *Mare's* Tail, would not be met with some such answer as this—"What's yer wull?" or "It'll be the Grey *Meere's* Tail you're meaning."

The name has evidently no connection with Keltic, either Welsh or Gaelic, but is simply good broad Scotch derived from a fancied resemblance of the fall to the tail of a grey mare, which it certainly does most forcibly when the stream is in certain conditions. GEORGE VERE IRVING.

I do not think that your correspondent's derivation of the name of this beautiful waterfall is the correct one; for the water does not fall into a pond or lake, and as its descent is nearly perpendicular it cannot be said to "murmur." I have no doubt but that it derives its name from the fact that it is, as Sir Walter Scott describes it,—

"White as the snowy charger's tail."

There is a mountain stream about five miles from the Grey Mare's Tail (out of which I have taken many a goodly dish of trout) which might well be characterised as

"The current that with gentle murmur glides,"

and it bears the appropriate name of Tala-Burn.

H. FISHWICK.

It strikes me that your correspondent need not go so far afield for his derivation of this name for the cascade. It would seem not improbable that the term is used from the resemblance such a fall would bear to the tail of a horse, especially a

white horse. Such names, from fancied or actual resemblances, are not uncommon, whether applied to cascades or other natural objects. Two notable instances as regards waterfalls at once occur to me, the Staub-bach and Pissevache in Switzerland, each acquiring its name on the above principle.

P. DE NEVE FOSTER.

GIBBON'S HOUSE (3rd S. ix. 295, 303.)—The house is much the same as described by PILGRIM. The books were sold, by whose orders I know not. When Mr. Jefferies, of Bristol, the well-known bookseller, was at Lausanne, he purchased several volumes with Gibbon's signature and coat of arms. They were not otherwise of any great value. As this purchase occurred about eight years ago, and as the books were described in his catalogue, it is probable that they have long since got safe into private hands. I was with Mr. Jefferies, who is one of my most esteemed friends, when he made the purchase; indeed we were travelling together. The Swiss persist in calling the historian *Jibbon*. The house is doomed, and will shortly be pulled down to give place to a theatre and a new road to the railway. It is an error to suppose that the Hotel Gibbon occupies the site of the historian's abode. It is built on a portion of his garden, where I may remark that the *real old original* summerhouse still remains, and will soon be the only relic of Gibbon.

J. H. DIXON.

BURIALS ABOVE GROUND (3rd S. x. 234, 304.)—De Quincey, in his *Autobiographic Sketches*, refers to a mummy which was then in the private museum of Mr. Charles White, F.R.S., &c., of Manchester. He describes it as

"that of a lady who had been attended medically for some years by Mr. White, and had owed much alleviation of her sufferings to his inventive skill. She had therefore felt herself called upon to memorialise her gratitude by a very large bequest—not less, I have heard, than 25,000*l.*, but with the condition annexed to the gift that she should be embalmed as perfectly as the resources in that art of London and Paris could accomplish, and that once a year Mr. White, accompanied by two witnesses of credit, should withdraw the veil from her face. The lady was placed in a common English clock-case, having the usual glass face."

I strongly suspect that this is the identical mummy alluded to by MR. ELCOCK, and which is now in the Manchester Museum. Mr. Charles White died in the year 1813, and the greater part of his museum was presented (by his son Dr. Thomas White) to the Lying-in Hospital of Manchester.

H. FISHWICK.

WARDROBE (3rd S. x. 307.)—May not this be a corruption of *wardrop*? The following colophon is found in several books:—"Imprinted at London, in Saint Andrew's Paryshe, in the Wardrop, by Thomas Raynalde," some without date, but one bearing the title *Of unwritten Verities* is dated 1548. What is now known as the *Wardrobe* by

Doctors' Commons was clearly then called Ware-drop. C. B.

ALPHABET ON BELLS, ETC. (3rd S. x. 351.)—In Cookham Church, co. Berks, are a few encaustic tiles with single capital letters on them. I recollect seeing A. and C. From the style of letters, I should say they were of about 1400. In point of workmanship, they are about equal to a glazed pitcher. Wm. CHANDLER HEALD.

Miscellaneous.

NOTES ON BOOKS, ETC.

Some Account of the Life and Works of Holbein, Painter, of Augsburg. With numerous Illustrations. By Ralph N. Wornum, Keeper and Secretary, National Gallery. (Chapman & Hall.)

From the moment that Mr. Black announced to the Society of Antiquaries his discovery of the Will of Hans Holbein, and thereby that the great Painter died in 1543, and not in 1554, as hitherto supposed, it was clear that the early history of Art in England, and the Life of Holbein himself, would have to be re-written. We are not about to say that the latter has been undertaken in the handsome volume before us, for Mr. Wornum modestly disclaims that his book is to be considered either as a life of Holbein, or to be regarded as a *Catalogue raisonné* of his works, real or reputed. It is, to use his own words, an endeavour "to give an adequate conception of Holbein's career and qualities as an artist, by a succinct relation of all the known events of his life, and a detailed and chronological review, as far as possible, of all his characteristic or capital works." Those who have been accustomed to see in all the portraits of the remarkable personages who flourished about the supposed age of Holbein the hand of that great artist, will be startled when they learn Mr. Wornum's deliberate opinion that three out of every four, if not four out of every five pictures, ascribed to Holbein, are misnamed—that of those exhibited at South Kensington, not more than one in ten of those called Holbein's were the work of his hand; and that of the thirty works attributed to him at Hampton Court, very few can absolutely be depended upon. In confirmation of this (at p. 45) Mr. Wornum gives a long list of kindred painters by whom these portraits so erroneously attributed to our artist, may have been executed. But we must bring our notice of this interesting volume to a close. He who would know what Holbein did, and indeed what he did not, paint, and who would trace the career as an artist of this remarkable man, must ponder over Mr. Wornum's book, and follow him in the patient study of the great artist's works, both here and on the Continent. The book is very handsomely got up, and contains many beautiful and characteristic illustrations.

Wayside Posies: Original Poems of the Country Life. Edited by Robert Buchanan. Pictures by G. J. Pinwell, J. W. North, and Frederick Walker. Engraved by the Brothers Dalziel. (Routledge.)

This is a Christmas Book edited by a true poet, who rejoicing in the belief, that—

"There are flowers along the peasant's path
That kings might stoop to pull,"—

has culled a goodly nosegay of graceful little poems which have for their theme the pleasures of home life, and the riches which are garnered in the domestic affections. The

poems are illustrated by nearly fifty engravings by the Brothers Dalziel from the designs of Messrs. Pinwell, North, and Walker; and the volume forms a very handsome and appropriate Gift Book for those who, eschewing the sensational spirit which marks and mars so much of the literature of the present day, prefer a book calculated to stimulate home duties and elevate home affections.

Notes on the Folk-Lore of the Northern Counties of England and the Borders. By William Henderson. With an Appendix on Household Stories, by S. Baring-Gould. (Longman.)

This is a well-timed and interesting volume, which will be especially welcome to those who delight in the imaginative and poetic element which used to enter so largely into the popular mind, but which is fast dying out under the influence of the practical and mere matter-of-fact tendencies of the present age. Mr. Henderson's heart is obviously in his work, and we can believe from his treatment of his materials that he "became a Folk-Lore student before Folk-lore came into vogue as a pursuit." In eleven chapters severally devoted to the Life and Death of Man, Days and Seasons, Spells and Divinations, Portents and Auguries, Charms and Spells, Witchcraft, Local Sprites, Worms or Dragons, Occult Powers and Sympathies, Haunted Spots, and Dreams, Mr. Henderson furnishes a vast amount of curious Folk-lore, gathered mostly between the Tweed and the Humber; and illustrated by cognate examples from the Folk-lore of Germany and Scandinavia. These illustrations are chiefly furnished in notes by Mr. Baring-Gould, who contributes also an interesting supplement of Household Tales. We admire the ingenuity of his "Story Radicals," but are struck by one remarkable omission, to which we may hereafter refer.

Three Hundred Æsop's Fables. Literally translated from the Greek. By the Rev. G. F. Townsend, M.A. With one hundred and fourteen illustrations designed by Harrison Weir. Engraved by J. Greenaway. (Routledge & Sons.)

Fables have ever held the foremost place among the various modes of imparting wisdom; and Æsop has ever stood foremost among the Fabulists. Recent investigations and discoveries have added much to our knowledge of Æsopian Literature, as the reader will learn from Mr. Townsend's interesting preface, and at the same time added very considerably to the number of good Fables. The addition of a hundred such Fables would alone be a sufficient ground for pronouncing that this new Æsop will soon become a popular favourite; but it has two additional claims to such success. The first is the Editor's endeavour to give as nearly as possible a literal translation of the Greek text, and thereby to approach more nearly than in preceding translations, to the spirit, thoughts, and (in some cases) the epigrammatic terseness of the original. The second will be found in the 114 capital illustrations by Harrison Weir—which in themselves will serve to delight and amuse those who are too young to appreciate the wisdom and beauty of the Fables themselves.

Notices to Correspondents.

MOORELAND LAD. The singular Funeral Sermon by the Rev. Hugh More for Mr. Thomas Proctor has been frequently reprinted; in 1633 the tenth edition was published. It is clearly a satirical production. See "N. & Q." 2nd S. i. 353, 422, 461.

ADREA. The work has clearly belonged to some literary society or reading club connected with Castor in Northamptonshire.

A. H. MILLS. There is no separate work entitled "The School of Repentance." It is simply the title given to a poem in Broughton's *Wit is Best* or Tom Long's Journey to London to Buy Wit, 1631.

"NOTES & QUERIES" is registered for transmission abroad.

LONDON, SATURDAY, DECEMBER 22, 1866.

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Notes.

AUTOGRAPHS IN BOOKS.

1. Dering (Edward), *Sermons*, 1614, 8vo. James the First's copy. On the fly-leaf is the following inscription, in the King's own handwriting:—

"A good wife is to God zelus, to her husband chast, to the poore Pitefull, to her neighbors gentell, to her children an exsample; all which God grante you, my Good daughter, for his sonne Christes sake."

2. Hobbes (T.), *Leviathan*, 1651, folio. "This was Bishop Atterbury's copy, & the MS. notes are of his own handwriting.—*B. Hollis*."

3. Granville (Dr. Denis), *Resigned and resolved Christian and faithful and undaunted Royalist*, with a portrait of the author by Edelinck inserted, Rouen, 1689, 4to.

"This Booke was wrote by Dr. Granville, Dean of Durham, and printed at Rouen by special grace and particular favour; a book very scarce and hard to be met with. There was not above twenty of them printed off.—*T. Baker*."

"This is one of the scarcest Books in my collection.—*J. Bindley*."

"Mr. Dewar had neither seen or heard of this book, though the Author was his Great Uncle, & tho' he had the print.—*T. Caldecott*."

4. Le Grand (Ant.), *Dissertatio de Carentia Sensus et Cognitionis in Brutis*, 1675, 12mo. With J. Evelyn's autograph thus:—

"Ex dono J. M[artyn] R[egalis] S[ocietatis] Typographi, Catalogo J. Evelyn inscriptus. Meliora Retinete."

5. Boccaccio, *Fiammetta*, 1534, and *Laberinto d' Amore*, 1532, 8vo. A copy presented by Lady Mary Sydney, Sir Philip's mother, to her relative Henry Goodeere, Dec. 17, 1667. On the fly-leaf are the subjoined verses, conjectured to be in her handwriting:—

"From sacred throane dystills the beste,
The next dystendes by lawe of kinde,
In natures frame is founde the reste,
Whē conqueres ofte the loftye mynde:
Who hath thies three moste perfect is,
Who lackes theime all lyves voyde of blyasse."

6. Buchanan (G.), *Rerum Scotticarum Historia*, 1582, folio. Upon the title is—"Ex ejus dono sum Ben Jonsonii." The donor was Drummond.

7. Calvin (John), *Sermon upon the Songs of Ezechias*, 1600, 8vo. Translated by A[nne] L[ock?]. On the fly-leaf: "Liber Henrici Lock, ex dono Annæ uxoris suæ, 1550."

8. Drayton (M.), *The Muses Elision*, 1630. In Mr. Bright's copy was written:—

"To the Noble Knight & my highly esteemed Frend, Sr Richard Browne, all health and happinesse. From his Servante and Frend, Michell Drayton."

9. Richardson (Elizabeth, wife to the late Sir Thomas Richardson), *A Ladies Legacie to her Daughters*, 1645, 8vo. "This for my dearly beloved and worthy Grandson, Sir E. Dering, Kt., Baronet.—*Elis. Cramond*." Lady Richardson was married, firstly, to a Mr. Ashburnham; and lastly, to a gentleman of the name of Cramond.

10. Flatman (T.), *Poems*, 1674, large paper. In Mr. Bright's copy was written: "For the Reverend Dr. Wm. Sancroft, Deane of St. Paul's, from his humblest servant, Thomas Flatman."

11. Gethin (Grace Lady), *Reliquiæ Gethinianæ*, 1701. In Mr. Bright's copy was written: "Helena Southwell, 4th July, 1704; given me by lady Norton, at Abbots Leigh."

12. Benlowes (E.), *Theophila*, 1652, folio. In one of Heber's copies was written: "For the trulie Noble Tho. Deerham, Esq., from the Author."

13. *Quintiliani Institutiones Oratorum*, Paris, 1542, folio, with many MS. notes by G. Harvey, and his name in three places. He had the book in 1567, and it still belonged to him in 1579. It is said some where that he died in 1630, aged eighty-five. (See Lyte's *Catalogue*, 1849, No. 3375.)

14. Parsons (R.), *Three Conversions of England*, 1603-4. On the back of the title to vol. ii., in a copy of this publication sold at Sotheby's in 1858, were verses in laudem authoris:—

"Thou foole of fooles, y^e doost thus vainlie thinke
That wee for lyes, from Truth will ever shrinke.
Thou art deceived, while thou thus go'st about,
By thy untruths the truth to bring in doubt," &c.

W. CAREW HAZLITT.

A GENERAL LITERARY INDEX: INDEX OF AUTHORS.

PART II. INDEX OF COLLECTIONS.

(1st S. ii. 205; 3rd S. x. 29, 116, 159.)

Venerable Hildebert. The only edition of his collected works is that of Beaugendre:—

"Venerabilis Hildeberti, Cenomanensis primum Episcopi, deinde Turonensis Archiepiscopi, Opera tant edita quam inedita, ex MSS. Codicibus plusquam XL collecta et collata, cum Opusculis Marbodi Redonensis Episcopi, studio et labore Dom. Antonii Beaugendre, hominis octogenarii, Presbyteri et Monachi Ordinis D. Benedicti, e Congregatione S. Mauri, edita Parisiis apud Laurentium Le Conte anno 1708." Fol.

Oudin enumerates a large number of unpublished MSS. of this author deposited in the Bodleian and other university and cathedral libraries. The order in which his editor has printed his works is followed in the subjoined references to the *Bibliotheca Patrum*, &c., in which they are given separately, the *Sermones* excepted.

A contemporary, Ordericus Vitalis, who knew him well, makes mention of him as follows:—

"Hildebert was chosen by the clergy and people archbishop of Tours after the death of Gilbert, being thus translated by God's providence from the bishopric of Mans to the metropolitan see (A.D. 1125). This prelate was mild, pious, and devoted to the study both of sacred and secular literature. He was by far the best poet of our age, and composed a number of verses equal or superior to those of the ancients. The ardent zeal of the learned searches out these poems, and diligently studies them as more valuable than gold and topazes. He has written with elegance and wisdom concerning Christ and the church, the body and the soul, the acts of the saints and their miracles, and in praise of virtue and contempt of vice. The cardinals, who frequently visit France, because they find the people civilized and obedient to their teaching, have carried back with them to Rome several of Hildebert's poems, thinking them worthy of admiration among the Roman schools and professors of eloquence. This reverend lord exercised the episcopal functions for nearly thirty-five years, and was particularly devoted to useful pursuits both in practice and teaching. He worthily ornamented, in a variety of ways, the church of St. Gervase, where the body of Julian, the illustrious confessor of Christ, reposes; and afterwards consecrated it in the time of Grumar, the Breton, his successor, who is known also by his other name of Guy d'Etampes."—*Bohn's edit.*, iii. 237.

There is an early memoir of him in Mabillon's *Analecta Vetera*, entitled "Gesta Hildeberti," which is incorporated in Beaugendre's Life prefixed to his *Works*. Bernard, in his 123rd Epistle, furnishes a glorious example of the sympathy of moral sentiments, and of the delight "laudari a laudato viro." He addresses him as "vir totius reverentia," and concludes thus:—

"Quæ ergo ad me de me tibi scribere placuit, videris tu unde probaveris; ego laudum tuarum argumentum teneo nimis dubium ipsas mei laudatrices litteras tuas; in quibus alium fortasse delectat eruditionis insigne, sermo suavis et purus, oratio luculenta, gratum landabileque compendium; mihi vero præ illa ducitur miranda

humilitas, qua tantillum tantus prævenire curasti et obsequio salutandi, et preconio prædicandi, et precandi reverentia. Sane quod ad me attinet, lego de me in litteris tuis, non quod sum, sed quod esse vellem, et quod non esse pudet. Verumtamen quod sum, tuum est; et si quid melius Dei unquam munere fuero, tuum fore confidito, reverendissime atque amantissime Pater."

In the 2nd Epistle he exhorts Hildebert to support Innocent II. against the schism created by Peter Leonis,—an interesting history of which is furnished in Neander's *Life of St. Bernard*: for authorities, see Milman's *Hist. of Latin Christianity*, 1857 (iii. 220); to which may be added, "Acta Episcoporum Cenomann." in Mabillonii *Anal.*, iii. 337.

Albericus, Canon of Trium Fontium, or the church of Aix in Provence, about the year 1120, writes:—

"Floruit etiam eo tempore Hildebertus Cenomanensis Episcopus, qui factus est Turonensis Archiepiscopus, Berengarii Turonensis discipulus, versificator et dictator egregius, ut apparet ex paucis quæ fecit, qui Epitaphium quoque ejusdem Berengarii scripsit magnifice in versibus quinquaginta duobus sed in eis laudum modum excessit; qui etiam Canonem metricè exposuit. Deinde de urbe Romana distichon composuit:—

"Urbs felix si vel Dominis urbs illa careret,
Vel Dominis esset turpe carere fide."

Alberici *Chronicon*, tom. ii. p. 226, in Leibnitii *Accessiones Historica*, vol. ii.

Referring to the same verses, William of Malmesbury (A.D. 1143) remarks:—

"Of Rome, formerly the mistress of the globe, but which now, in comparison of its ancient state, appears a small town; and of the Romans, once 'Sovereigns over all and the gown'd nation,' who are now the most fickle of men, bartering justice for gold, and dispensing with the canons for money; of this city and its inhabitants I say, whatever I might attempt to write has been anticipated by the verses of Hildebert, first bishop of Mans and afterwards archbishop of Tours. Which I insert, not to assume the honour acquired by another man's labour, but rather as a proof of a liberal mind: while not envying his fame, I give testimony to his charming poetry . . . —

"City thrice blessed! were tyrants but away,
Or shame compelled them justice to obey."

Sharpe's translation, edited by Dr. Giles, (*Bohn's Antiquarian Library*.)

This passage has often been quoted against the Church of Rome, but in the *Histoire Littéraire* the propriety of the application is denied. By "domini," may not the writer have intended the *principes* or nobles?

The same honourable mention is made of him by Henricus de Gandavo, circa 1435; and by Trithemius, circa 1516 (see Fabricii *Bibliotheca Ecclesiastica*). For other eulogies see Oudin, who states that the Life prefixed to his *Works* by his octogenarian editor is so prolix, that the editors of the *Acta Eruditor. Lipsiens.* inserted in their volume for 1707 a compendium, which Oudin has reprinted in his bibliographical notice. He refers also to Sammarthani *Gallia Christiana*. In *Hil-*

toire *Littéraire de la France* there is a memoir of this celebrated prelate, together with an analysis of his numerous works and correspondence. An enumeration of his various works is given by Fabricius, in his *Bibliotheca Latina* (vol. iii.), and in Darling's *Cyclopædia Bibliographica*.

The Epistles, with which the contents commence, are thus described by Petrus Blesensis:—

"Profuit mihi quod epistolas Hildeberti Cenomanensis Episcopi, styli elegantia et suavi urbanitate, præcipuas firmare, et corde tenus reddere, adolescentulus compellebar."—*Epist.* ci.

Epistolæ LXXXVIII. Of this collection Dupin observes:—

"The letters of this author are the most valuable pieces amongst his works. They are written in a fine epistolary style, after a very natural manner, and contain divers important points of morality, church discipline, and history. We shall here produce extracts of those that treat of these matters, omitting the others which relate to mere compliments, or to particular affairs, such as the six first."

Ep. xviii. is directed to Paschal II., to excuse the canons of S. Martin at Tours, who had given offence to the Pope by insisting too much on their privileges: "Nec nos ita Martinum venerari quærimus ut Petrum conculcemus."

Ep. xix. He excuses himself for not being able to be present in a certain council, by reason that his church and city were pillaged and oppressed by the tyranny of the councils; alleging also, that he was obliged to pass over into England to give an account why he refused to demolish the towers of his church; and that he was ready to undertake another voyage to Rome, which would put him out of a capacity of defraying the charges that were requisite for a journey to the council. This is also inserted by Duchesne in his *Hist. Franc. Script.*, iv. 248.

The xxxixth is a circular letter, written to the bishops and priests, &c., concerning his imprisonment. He was sent for by the Count of Rotron, who was then a prisoner; and having received his confession, with his last will and testament bequeathing his estate to the church, carried his will to his mother, who gave him good entertainment. But the next day Hildebert himself was taken prisoner by Count Hubert, chancellor of Rotron; who detained him, and would not release him till he paid his ransom. He declares that such an act is unworthy of a bishop, and that he chose rather to lose his life than to redeem it with money. This is inserted by Duchesne in his *Hist. Franc. Script.*, iv. 240.

Ep. lxiii. He commends Adela, Countess of Blois, in regard that after her conversion, instead of undertaking a pilgrimage to the Holy Land, she had embraced the monastic life:—

"Tu autem et recte obtulisti quia pro Christo omnia reliquisti; recte etiam divisiisti quia Christum sepultum quam Christi sepulchrum sequi maluisti; . . . ut enim

efficiamur discipuli Christi, bajulare monemur ipsius crucem, non querere sepulchrum."

This letter is inserted also in Alfordi *Annal.*, A.D. 1125, vol. iv. p. 294.

Ep. lxvii. He complains to the Pope, Honorius II., that the King of France, Louis the Fat, had confiscated the revenues belonging to his church, and would not suffer him to enter the territories of his kingdom, because he refused to dispose of the benefices according to the pleasure of that prince. He likewise wrote to him about the contests that took place in the church of Tours between the Dean and some of the Canons. The Dean's expurgation, "in septima manu," is related also in another letter: *vide Dacherii Spicilegium*, vol. xiii. *ad finem*.

Ep. lxxviii. He denounces the heresiarch, Henry the Deacon, as "magnus Diaboli laqueus, et celebris armiger Antichristi." See Mabillon, *Vet. Anal.* iii. 312 *sqq.* (this narrative is quoted at full length in Pagi, *Critica in Baronii Annales*, vol. iv. pp. 392-4); Milman's *Latin Christianity*, vol. iv.; and Neander's *Life of St. Bernard*, pp. 271 *sqq.*, and for other authorities, p. 345.

Ep. lxxxii. This is an excellent letter, directed to Pope Honorius, in which he expresses himself with submission and freedom against the appeals made to the see of Rome, which were so frequent in that age. . . . He declares that that custom was never approved on the hither side of the Alps, and that it is not an article grounded on the ecclesiastical laws that all sorts of appeals should be received at Rome; that, if that innovation prevail, the whole vigour of church discipline will be subverted. Cf. *Hist. Littéraire*, xi. 299; Gieseler, iii. 171.

Epistolæ XXIV.—*Vide Dacherii Spicilegium*, t. iv. pp. 244-57, and xiii. *ad finem*. There are three very eloquent ones about the imprisonment of Pope Paschal by Henry V., pp. 245-51. There are fifteen at the end of the thirteenth volume. The sixth relates to the persecution which Hildebert suffered through the displeasure of the King of France, &c. In the ninth he entreats the Pope not to grant the Pall to the Bishop of Dol, inasmuch as, being the emblem of archiepiscopal dominion, it was due only to Tours, the metropolis of Bretagne.

The Appendix to Gratii *Fasciculus* contains the following: "Epistola ad Comitem quandam illustrem contra Peregrinationis vanitatem"—this is the fifty-ninth of the first collection; "Epistola ad Comitissam," &c.—the sixty-third *supra*: "Alia ad Honorium," &c.—the eighty-second; "Sermo Synodicus ad Pastores super S. Luc. xii., 'Cui multum datum est,' etc."—this is also in the *Bibliotheca*; "Descriptio Curie Romanæ"—compare Gieseler, vol. iii. p. 178; "Epitaphium in Berengarium"—Ex Gul. Malmesbur. *Hist.*, lib. iii. It will be found also in *Maxima Bibl. Patr.*, xxi.

p. 168; and Baronii *Annales*, ad an. 1088. See "N. & Q.," 3rd S. x. 116, 159—

"Man truly wise and truly blest!
Thy soul and body both at rest,
May I, when dead, abide with you,
And share the self-same portion too."

(From Malmesbury's *Chronicle*, translated by Sharpe, edited by Dr. Giles.)

"Epistola ad Reginaldum monachum Cantuar. de ejus Carmine de Historia Malchi;" "Prologus in Vitam S. Radegundis Reginae," vide Mabillonii *Vetera Analecta*, i. 293-97. An account of the Latin poems of Reginald of Canterbury is given by Mr. Wright, in his *Biographia Literaria*:—

"His principal work is a long poem on the legendary history of an eastern saint named Malchus, who lived in the fourth century. A brief analysis of this poem, with some extracts, and the two poems of Reginald to Fagia and Aimeric, are given in Sir Alex. Croke's *Essay on the Origin, Progress, and Decline of Rhyming Latin Verse*, pp. 63-82."

BIBLIOTHECAR. CHETHAM.

(To be continued.)

"ABOUT PANTOMIMES."

Writers of fiction generally make a sad mistake when they attempt to meddle with matters of fact. A curious instance has lately occurred, to which I may here refer; for though it may be rather abasing to stoop to a Christmas annual, yet an error of a very gross kind should not be allowed to pass uncorrected.

Mr. Andrew Halliday, in a paper "About Pantomimes," published in Routledge's *Christmas Annual*, states that—

"Grimaldi's Clown's dress was different from that now in vogue; he made himself up to represent a great lubberly, loutish boy. His trousers, large and baggy, and well defined by the aid of stuffing in the posterior quarter, were buttoned on to his jacket, and round his neck he wore a schoolboy's frill. He did not chalk and paint his face in the elaborate manner now adopted, and which makes all clowns look exactly alike, but put on some patches of red, so as to give the notion of a greedy boy who had smeared himself with jam in robbing a cupboard."

Now, I have seen Grimaldi play Clown many times, and there are no doubt plenty of people alive who can say the same, and they will corroborate me when I state that his dress was very similar to that of the Clowns of the present day. But I have also in my possession a series of sixteen coloured engravings representing the principal scenes in the pantomime of *Mother Goose*, "Published by Jn. Wallis, Senr., and sold by John Wallis, Junr. 183, Strand, 1808." And in these, which are really well executed, and even the likenesses of the actors preserved, the Clown is dressed in an exactly similar style to the pantomime Clowns of the present day, even to "the red geo-

metrical figures on the cheeks," which Mr. Halliday cannot see "the comicality of."

There is no gorgeous transformation scene, it merely takes place on the wild sea-shore; but the last scene, where Harlequin and Columbine are united by Mother Goose in a submarine palace, the dwelling of Odd-Fish, one of the characters, is a very grand affair indeed. There are also two scenes in the piece which must have been well and carefully painted. One of these represents the Rotunda in Vauxhall Gardens, where Clown and Pantaloon gain admission in the disguise of Pandean Minstrels; the other, old St. Dunstan's church, where Harlequin and Columbine elude pursuit by taking the place of the well-known figures that used to strike the church bell. Both the Clown and Harlequin are dressed in an exactly similar style to that used at the present day. But it is very different with the Columbine and Pantaloon. Mr. Halliday sows his information widely. He tells us that the Columbine, "passing into France" from Italy, "became a mere dancer, and, 'coming to England, she still remained a dancer with the short petticoats, which she acquired in France.'" Now the Columbine in my engravings has long, short-waisted, tight-fitting petticoats reaching down to her ankles; and in a scene where she sups with Harlequin at an inn, she appears dressed in the evening fashion of the day, with long white kid gloves drawn up over her elbows. The Pantaloon wears a blue and sometimes a white domino, and carries on his head a small white skull-cap. His clothes beneath the domino appear to fit him tightly, and have a very great resemblance to those worn in the figure of the Pantaloon given in Sand's *Masques et Bouffons*. He did not, however, on the English stage wear either a mask or the yellow slippers that seem so conspicuous in Sand's engraving.

WILLIAM PINKERTON.

POINSINET. — *La Nouvelle Biographie Générale* is an excellent work, but like most of its class, has many articles manufactured rather than written, in which references seem to have been copied without verification, and errors of the press left uncorrected. For the account of Poinsinet the authorities given are Bachaumont, *Mém. Secrets*, t. i. p. 107, et t. xvi. p. 178; Quérard, *La France Littéraire*.

I have had no opportunity of seeing Quérard, but Poinsinet, though often noticed by Bachaumont, is not in either of the above places. A note in smaller type says:—

"Comme son ignorance, dit un écrivain du siècle dernier, égalait sa crédulité et sa vanité, on lui persuadait tout ce qu'on voulait. Une société de persiflages s'empara de lui pour l'accabler de ridicule. On lui fit croire que plusieurs femmes distinguées étaient amoureuses de lui; on lui donna des faux rendez-vous, qui ne le déceussent

point. On lui proposa d'acheter la charge d'*écran* chez le roi, et on le fit griller pendant quinze jours pour accoutumer ses jambes à soutenir l'ardeur du brasier. On lui annonça un jour qu'il devait être reçu membre de l'académie de Pétersbourg, pour avoir pris part aux bienfaits de l'impératrice, mais qu'il fallait préalablement apprendre le russe. Il crut étudier cette langue, et au bout de six mois il vit qu'il avait appris le bas-breton."

Other similar absurdities follow. Vanity and folly are great powers, but as Poinset must have studied the bas-breton with a grammar and dictionary, unless one of the "persifleurs" acted for six months as coach, he could hardly have missed seeing the name of the language on the title-pages. Should any reader of "N. & Q." know whence the passage is taken, I shall be glad to be told. Probably it is mere persiflage, which might be apparent at once were the author's name and book given. They would have been as easy to write down as "un écrivain du siècle dernier," which, as Poinset died in 1769, is a reference to the general literature of France for forty years. Such slovenliness is inexcusable. We do these things better in "N. & Q."

H. B. C.

U. U. Club.

"CAITIFF," AND OTHER WORDS FROM THE SYRIAC.—Archbishop Trench derives this opprobrious word from the French *chetif*, others from the Italian *cattivo*. I rather think this word is of Oriental origin. The Syriac verb "to rob, to plunder," is *kh'taf*, and participle *khâtef*, whence the noun *khâtuf*, a robber, an extortioner, plunderer, softened down to *cattiff*.

To crow as a cock is the Syriac verb *k'ro*. See Syriac New Testament, John xviii. 27, &c. "The cock crew."

To mock (to deride) is the Chaldee and Syriac verb *mok*. See Acts ii. 13, "others mocking said," &c.

To mizzle, i. e. go away, be off, was a slang phrase often heard about thirty years ago, though now gone out of use. *Mizal* is the participle of the Syriac verb *ezal*, to depart, to go away; probably brought into use by the low London Jews, and adopted by fast young gentlemen.

To laugh seems to be the Arabic *lā-ā-rā*, *risit*, *husit*, *jocatus est*. HENRY KELSALL, M.D.
Redhill.

LITERARY PSEUDONYMS. — In addition to those jotted down in a former paragraph,* the accompanying list may be of service, and it might be augmented:—

P. Beling, *Philopater Benaus*.
W. Tyndale, *William Hychins*.
William Turner, *William Wroughton*.
Miles Coverdale, *John Hollybush*.
Sylvester Jenks, *N. N.*
Nicholas French, *Do.*
Archbp. Talbot, *Do.*

* "N. & Q." 3rd S. viii. 498; ix. 37, 204.

James Anderton, *Do.* and John Brerely.
William Prynn, *Matthew White* and *Wm. Huntley*.
Thomas White, *William Richworth* or *Rushworth*.

W. CAREW HAZLITT.

EPITAPHS ABROAD. — A few weeks ago, while travelling in Holland, I copied the following inscriptions from the chancel walls of the Protestant church at Bergen-op-Zoom. They refer to the disastrous attack by the English under General Graham upon this fortress in March, 1814:—

"Hoc Marmor Sepulchrale
Roberti Mercer
Georgii Clifton
Jacobi Macdonald } Armigerorum
et
Johannis Bulteel
Britanniæ in legione Prætorianâ militantium
Qui apud oppugnationem
Burgæ supra Zomam urbis
Mart: 8: 1814
aciæ mediâ perierunt
memoriæ et virtuti sacrum
Tristes amici pares et commilitones
eodem moti desiderio
apponi curavêre."

The other is as follows, the first four lines being repeated in Dutch:—

"At Vouw are deposited the remains of the following British Officers who fell in the attack on Bergen-op-Zoom on the night of the 8th of March, 1814, when that Fortress was in the possession of France:—

Maïor-General Skerrett
Brigadier-General Gore
Lt-Colonel the Hon. George Carleton, 44th Regt
Lt-Colonel George Clifton, 1st Regt of Guards
Lieut. Miles, Royal Scots Regt
Lieut. Bulteel, 21st Regt
Ensign Sandys, 37th Regt."

WILLIAM BLADES.

11, Abchurch Lane.

"HAMESUCKEN."—The word *hamesucken* in the law of Scotland denotes the crime of beating or assaulting a man in his own house, for which offence the culprit was liable to the punishment of death. It has been generally supposed to be a term peculiar to Scotch Criminal Law, and the punishment for it as a specific offence as much so; and it is apparently so held by Baron Hume and Dr. Jamieson. See, however, the *Quarterly Review*, vol. xcii. p. 300, where *homsokene* is mentioned as an English phrase, and a case stated where the guilty party, though not hanged (which it seems to be assumed he might have been), was severely fined. G.

CATALOGUE OF THE NATIONAL PORTRAIT EXHIBITION.—This catalogue is universally admitted to be an exceedingly good one, and very useful both within and without the exhibition. With this opinion of its merits I entirely agree. I merely wish to call attention to, and correct a small (and perhaps insignificant) piece of carelessness. It seems rather astonishing that, with the picture before them, the compilers should have so

misprinted the couplet on the portrait of Dr. Bull (No. 228). Correctly, it is thus:—

"The Bull by force in field doth Raigne,
But Bull by skill good will doth Gayne."

Would it not have been advisable to have recorded in the catalogue correct copies of all the inscriptions? Those who visited the exhibition will remember that several portraits bore inscriptions more or less interesting, and perhaps many, wiser than myself, took the precaution of copying them. If so, with the Editor's sanction, these might be transferred to the columns of "N. & Q.," more particularly as the exhibition is now amongst the things which once were. W. C. B.

[No one could be better aware of the value of the inscriptions on the pictures in question than the gentlemen who prepared the Catalogue; but the necessity of keeping down the price of it, and consequently limiting the size of it, necessarily led to their omission. We shall be glad to receive copies of such inscriptions, with the view of preserving such of them as are of importance in the columns of "N. & Q."—Ed.]

A MONDAY CHRISTMAS.—The *Worcester Herald* gives the following from the Harleian MSS., No. 2,252, folio 153-4:—

"If Christmas-day on Monday be,
A great winter that year you'll see,
And fall of winds both loud and shrill;
But in summer, truth to tell,
High winds shall there be, and strong,
Full of tempests lasting long;
While battles they shall multiply,
And great plenty of beasts shall die.
They that be born that day, I ween,
They shall be strong each one and keen;
He shall be found that stealeth aught;
Tho' thou be sick, thou diest not."

"Here, it is said, are three prophecies—the wind which lasted from January to well on in May, the war which ended at Sadowa, and the rinderpest—all fulfilled this year after a Monday Christmas. The cattle plague, it is true, was a legacy from last year; but still the ancient prophet has proved himself a better man than Old Moore and Zadkiel, and a score of modern pretenders. Better, too, than the moon—which has been singularly at fault this year, wind and rain coming on just as if we never had a change of moon at all."—*Pall Mall Gazette*.

T. SHIELDS.

Scarbro'.

Queries.

THE AMBROSIAN RITE.—Can you or any of your many learned readers refer me to the best authorities respecting the history and present condition of this rite? I am acquainted with *Visconti De Missa Ritibus*; Settala di Tortona *De Missa*, and Martene *De Antiquis Ritibus*, but I wish to have still later and fuller information, more especially with reference to the present state of the conflicting claims between the Roman and the Ambrosian rite, and also from modern Italian writers. As this subject may not be of

sufficiently general interest to be discussed in your pages, I append my name and address.

J. MASKELL.

All Hallows Barking, Tower Hill, E.C.

EARLY ENGLISH BARRACKS: "DOG LODGINGS." In remarking upon the unfitness of Hurst Castle as a prison for Charles I., Sir Philip Warwick says that this building "contained only a few dog-lodgings for soldiers." Is any account of such "dog-lodgings" discoverable? Were they temporary or permanent buildings? If the latter, can they be traced in any of our forts? I shall be grateful for references to any authorities who describe the manner in which British soldiers were lodged in garrisons (when not billeted) previous to the establishment of the first permanent barracks, early in last century.

CALCUTTIENSIS.

ELIZABETH BARRETT BROWNING'S POEMS.—Can any of your readers kindly inform me to what Andersen the poet refers in the following lines?—

"The North sent therefore a man of men
As a Grace to the South;
And thus to Rome came Andersen.
'Alas, but must you take him again?'
Said the South to the North."

Poems by E. B. Browning, iv. 167.

Likewise, who was Puccini, and what is the history of the tragedy mentioned in the poem, "The Sword of Castruccio," iv. 128:—

"Read! Puccini has willed that this sword
(Which once made in an ignorant feud
Many orphans) remain in our ward,
Till some patriot its pure civic blood
Wipe away in the foe's, and make good
The delivering the land by the sword."

Also, who were the brothers Bandiera?

" . . . Yea, I will not choose
Betwixt thy throne, Pope Pius, and the spot
Marked red for ever, spite of rains and dews,
Where two fell riddled by the Austrian's shot,
The brothers Bandiera, who accuse
With one same mother-voice and face (that what
They speak may be invincible) the sins
Of earth's tormentors before God the just,
Until the unconscious thunder-bolt begins
To loosen in His grasp."

Casa Guidi, iii. 271.

Lastly, to what does the poet refer in the lines?—

"How all the Circoli grew large as moons,
And all the speakers moonstruck . . ."

Who or what are the Circoli? E. F. P.

BURIAL IN IRON COFFINS.—I think I saw a remark not long ago on this subject in "N. & Q.," but am unable to lay my hand upon it. Mr. Disraeli, in his *Curiosities of Literature* (Goths and Huns), informs us that Attila, who died in 453, was buried in a coffin of gold, then one of silver, and then one of iron. Has burial in metal ever been much in use till the modern days of zinc?

Of course I know that lead has been in use for some centuries. G. W. M.

A PERFECT CATHEDRAL.—It is commonly asserted in France, that to constitute a perfect cathedral, there should be the spire of Chartres, the western front of Rheims, the nave of Amiens, and the choir of Beauvais.

Will any one point to four equivalents in England which by their union would likewise form a perfect cathedral church? H. E. H. J.

CRANMER PEDIGREE.—Nichols (in *Hist. of Hinckley*, Leicester, in vol. vii. *Bibl. Top. Brit.* p. 142, note), says—

"Mr. Gough has a fine genealogy on vellum of 'the ancient and worthy family of the Cranmers,' taken in 1663."

Can any of your readers say where this genealogy is now to be found? TEWARS.

DICKENS'S CHARACTER OF "SMALLWEED."—Did the Don Sanchio of Beaumont and Fletcher's *Love's Pilgrimage* suggest to Mr. Dickens the amiable Smallweed, Senior, of *Bleak House*?

On one side, Sanchio, as the punctilious duellist studious of Caranza, approximates to Scott's Dugald Dalgetty. But Sanchio is lame and helpless, and is always carried on to the stage in a chair, whence he storms and rages in ungovernable passion. Both Sanchio and Smallweed, each in his degree, are representatives of incapable fury.

JOHN ADDIS (JUNIOR).

A DUTCH CUSTOM.—Passing lately through the city of Haarlem, I noticed on two houses in different streets a peculiar ornament of white lace and cardboard, about 5 in. by 4 in., hung just outside the street door. I was told that it signified the birth of a child, and that the inhabitants had the privilege from time immemorial of using such badges; and that for the period of six weeks after a birth, while such badge was visible, no tax collector, nor creditor of any kind, was allowed to demand payment. I should like to know if this be really an acknowledged custom; and if so, what was its origin, and whether other cities possess so peculiar a privilege. Certain I am that such a custom in this country would be so abused as to lead to its speedy abolition. WILLIAM BLADES.

EXPLANATIONS WANTED.—

1. "The Doctonean well will quench a burning torch." What "well" is this?
2. Reference for the alleged dying exclamation of Julian—"Vicisti Galilee."
3. Who is Demorrhathus of Corinth?
4. Authority for the following: "Lepidus and Ausidius stumbled at the very threshold of the Senate and died."
5. Who is Loddella Corda, who is quoted thus: "Adv. Sacr."?

6. The Renians [*sic*] taught that a man might be saved in any religion. Who were the Renians? STUDENT.

HYMNOLOGY (3rd S. x. 402).—Can JOSEPH RIX, M.D. kindly give the particulars of the authority for the claim of the "Harvest Hymn" to Alice instead of Anne Flowerdew? As no note or notice in Anne Flowerdew's *Poems* gives any information of any of the pieces being composed by any one but herself, the assertion (if correct) would be interesting to hymnologists. DANIEL SEDGWICK. Sun Street, City.

INVASION OF BRITAIN.—The place on which Cæsar first landed on our islands has always been a controverted point. Some place it to the westward along the coast of Sussex; others, to the eastward of Dover, and make the beach at Deal the scene not only of the Roman landing, but also of the disastrous shipwrecks which followed. Now it appears that in doing this the present state of the coast only has been considered, and that the geological changes which have been taking place for more than a thousand years have been entirely lost sight of, more particularly the great inundation of the sea in A.D. 1100, which entirely submerged the low countries that formed the Goodwin Sands. If I am erroneous, I shall be obliged to any one who will correct me.

A. C. M.

REV. EDWARD IRVING: DR. BRYCE JOHNSTONE. Mrs. Oliphant, in her *Life of Edward Irving* (4th ed. p. 15), mentions among his clerical relations, "Dr. Bryce Johnstone of Holyrood, an uncle of Mrs. Irving's," Edward's mother. Will any reader of "N. & Q." kindly inform me what relationship, if any, existed between Dr. Bryce Johnstone and the Rev. John Johnstone of — in Scotland, who married Mary English? Also, whether the mother of Mrs. Irving was a Johnstone? JOSEPH RIX, M.D. St. Neots.

JOHN LEECH.—I believe that all, or nearly all, the published drawings and sketches of John Leech bear his signature in one of three forms in the left-hand bottom corner of the picture, either as J. Leech, J. L., or the well-known little leech in the small glass bottle. I have read, or have heard it stated, that each of these signatures refers to the drawing having been produced under different circumstances: the first being appended when the idea or subject of the drawing and the drawing itself are entirely the artist's own; the second, when the idea or subject-matter has been furnished, and the drawing only is the work of his pencil; and the third, when the subject and sketch have both been furnished by a second person, and the artist, in his inimitable style, has elaborated them into the finished tableau.

Taking this statement as referring to his sketches of current events or of every-day life, can any of your readers say whether it is grounded on fact? for everything relating to one whose name was a household word amongst Englishmen is worthy of record.

R. W. HACKWOOD.

MASSY-TINCTURE.—At the end of *An Introduction to the Skill of Musick*, by John Playford, 8vo, 1687, is a list of "Musick-books sold by Henry Playford at his shop near the Temple Church," which concludes with "All sorts of Massy-Tincture Prints." What is the meaning of this?

WILLIAM BLADES.

THOMAS MEADOWS, comedian, published in 1805 *Thespian Gleanings*, with a portrait of the author. The book contains a farce, *Who's to Blame?*—which is mentioned in the *Biographia Dramatica*. Can you inform me whether this author is the same gentleman who about 1833 was one of the performers at Covent Garden Theatre? Is Mr. Meadows still living? R. I.

MULLTROOSHILL, a place in Scotland, mentioned in a deed in 1727. Where is it? F. M. S.

PHILOLOGY.—1. In Vincent Bourne's Latin poems the word *pædum* is used several times for tobacco: on what authority does it rest?

2. What is the derivation of Archipelago? when was it first called the Holy Sea?

3. How comes it that the word *bad* occurs in English and Persian only, and not in the cognate tongues? SCISCITATOR.

P. B. SHELLEY'S "ADONAI."—Who are the mourners to the memory of Keats, described in stanzas 30 to 35 of *Adonais*? Is Byron the "Pythian" of stanza 28? C. W. M.

YEAR-BOOKS OF HENRY VI.—The printed year-books of the reign of Henry VI. do not contain reports for every year of that reign, six years being wanting in Part I., and five years in Part II.

Where are MS. copies of the year-books to be found for any of those years for which no Year-book has been printed? Do they exist?

KAPPA.

Queries with Answers.

REV. WM. CHAFIN, AUTHOR OF "CRANBOURN CHASE."—In Lockhart's *Life of Scott*, vii. 44, Sir Walter, in a letter to Lord Montagu, says:—

"I am glad your Lordship likes *Cranbourn Chase*: if you had not, I should have been mortified in my self-conceit, for I thought you were exactly the person to relish it. If you bind it, pray insert at the beginning two or three leaves of blank paper, that I may insert some excellent anecdotes of the learned author, which I got from good authority. His *début* in the sporting line was shooting an old cat, for which crime his father made him do penance upon bread and water for three months

in a garret, where he amused himself with hunting rats upon a new principle. Is not this being game to the back-bone?" Lockhart says that he here alludes to "a strange book called *Cranbourn Chase*, the performance of a clergyman mad upon sport;" and in a foot-note are the following words:—"Anecdotes of *Cranbourn Chase*, &c., by William Chafin, Clerk. 2nd edition. Nichols, London, 1818. A thin 8vo. Our sporting library, a rich and curious one, does not include anything more entertaining than Mr. Chafin's little volume; and I am sorry Sir Walter never redeemed his promise to make it the subject of an article in the *Quarterly Review*."

In Tymms's *Family Topographer*, under the heading "Eminent Natives of Dorsetshire," appear the words "Chafin, William, divine, anecdotist of *Cranbourn Chase*, Chettle, 1733 (died 1818, aged 86)."

I have seen and skimmed through part of the book, which, as far as a very hasty examination would allow me to judge, seemed fully to bear out the description given of it by Sir Walter Scott and Lockhart. Should any of the strange anecdotes which Sir Walter Scott speaks of be still held in remembrance by your Dorsetshire correspondents, the pages of "N. & Q." would be, I think, a very fitting place to preserve them in.

C. W. BARKLEY.

[There is an interesting autobiography of the Rev. William Chafin, M.A. Rector of Redlinch, co. Dorset, in Nichols's *Literary Illustrations*, vi. 195—215. Following this lively sketch (pp. 215—245) are forty-eight letters to and from Messrs. J. and J. B. Nichols on literary subjects, and giving his motives for writing *Cranbourn Chase*. Some curious notices of the sporting adventures of this amiable divine may also be found in the *Gentleman's Magazine*, lxxxviii. (i.) 10, 47; (ii.) 51, 115, 282. Mr. Chafin died at Chettle, in the mansion of his ancestors, at the age of eighty-six, August 14, 1818. In July, 1826, the whole parish of Chettle, with the manor, advowson, and mansion-house, was advertised for auction by Mr. Robins. The latter was described as "a substantial uniform edifice of brick, with handsome stone dressings, built in the style of Sir John Vanbrugh, on a fine eminence commanding views of great extent." The whole extent was calculated as comprising rather more than 1100 acres.

The following remarkable circumstance is related by Mr. Chafin: "One morning his Royal Highness the Prince of Wales [George IV.] called upon me alone, without any attendant, not even one servant, and desired me to take his information for a robbery, and to grant him a search warrant. He insisted on my administering the oath to him, which I reluctantly did; and he informed me, that the head groom of his stables had his trunk broken open in the night, and a watch and many valuable articles stolen and carried away; that it was suspected that they were concealed in such and such places; and that he chose to come himself, lest an alarm may be given and the goods removed. His Royal Highness sat by my side while I filled up a search warrant, which his Royal Highness hastened home with, and saw the execu-

tion of it himself; the goods were found in the suspected places; a nest of thieves was detected, and all brought to condign punishment. Should his Royal Highness become sovereign, as by the grace of God he may soon be, what a strange story it will be to tell, that a King of Great Britain did apply to a poor country justice to grant him a search warrant for stolen goods! But this would be a real fact."]

WALTON'S AND COTTON'S "COMPLEAT ANGLER." In the second part (chap. ii.) of this work the conversation turns on the rivers of Derbyshire, and, in enumerating them, Piscator mentions the *Auber*. Now, any one familiar with the county must at once see that this is a misprint for *Amber*. Travellers by the Midland Railway will remember Ambergate Station, where the river falls into the Derwent. The misprint occurs in Major's beautiful edition of 1824, and again, with an additional error as *Auwer*, in his reissue of 1835. In 1861 the *Complete Angler* was published by Bohn, edited by Jesse. The word is *Auber* as before. In speaking of the Derwent, Piscator is also made to say that this river passes by *Auberson*. This must be *Ambaston*, a place quite remote from the Amber, near the confluence of the Derwent with the Trent. I have not at present the opportunity of consulting any other editions than those I have named, and I wish to know whether the misprint occurs in the original edition of 1653 [1676]. It seems strange that so manifest an error of the press should have remained uncorrected in successive issues of such a favourite work.

JAYDEE.

[The Second Part of *The Compleat Angler*, by Charles Cotton, first appeared in the fifth edition of Walton's work, 1676, which in some copies bears the title of *The Universal Angler*. The words are there spelt *Auber* and *Auberson*, which appear to have been uncorrected in all the subsequent editions, in that of 1760, as well as in the splendid edition of 1836, edited by Sir Harris Nicolas.]

BLATCHINGTON—sometimes called East Blatchington—is a hamlet and farm-house, a mile north-west of Brighton. In the farmyard is an ancient church or chapel of very small dimensions, partly ruined. I wish to know which it is. In Bacon's *Liber Regis* is the following:—

"Blatchington Rectory, St. Peter, Sussex, value in the King's books 14*l*. Clear yearly value 45*l*. Patron, R. Petley, Esquire, 1734."

Does this refer to the Blatchington near Brighton, or is there another or West Blatchington?

J. P.

[The remains of the old chapel now embodied in the large farm-house at Blatchington, are thus noticed in Horsfield's *Sussex*, i. 275: "Near Blatchington, and between that village and Seaford, formerly existed a chapel, called Burgham, for which Bishop Sherborne, *temp.*

Henry VIII., founded a prebendal stall in the cathedral of Chichester. This, from its contiguity to the above-named places, probably was not used for parochial purposes, but belonged to one of two ancient hospitals in the neighbourhood, dedicated respectively to St. Leonard and St. James." East Blatchington church is dedicated to St. Peter, and rated in the King's Books at 14*l*. West Blatchington is a rectory joined to the vicarage of Brighton.]

GEORGE III. — *The Guardian* of Nov. 21 has the following passage in a leading article:—

"Poor George the Third was at times very unhappy at having exchanged the Lutheran rites for those of the Church of England; while it is curious to observe that his grandson, the late King of Hanover (should he be described as the late King of Hanover?), after a more intimate connection of the family with England, learned apparently to be of a different mind, and had a chaplain of the Church of England at Herrenhausen."

Is it the fact that George III. exchanged the Lutheran rites for those of the Church of England? He was "born and bred a Briton." His preceptors were Dr. Hayter, Bishop of Norwich, and, on the resignation of that prelate, Dr. Thomas, bishop successively of Peterborough, Salisbury, and Winchester. It seems improbable, therefore, that the king should have been educated in Lutheran doctrines or accustomed to attend upon Lutheran rites.

H. P. D.

[It is just possible that George the Third, when his mind was in a state of unsoundness, may at times have soliloquised on Lutheranism; but we cannot imagine that he ever, for a moment, thought of accepting its creed, considering his long and deep-rooted prejudices in favour of the Anglican portion of the Church Catholic.]

JOHN AUSTIN'S "JURISPRUDENCE." — Can you inform me whether the tables mentioned in the preface to the second edition of Austin's *Jurisprudence*, as prepared by the late Mr. Austin for his classes, and as about to be published, ever were published, and whether they can be obtained?

A. F. V.

[After the death of Mr. Austin only some fragments of the Tables which he drew out and distributed to his class were discovered among his papers. These have been printed, with notes by Mrs. Austin, in his *Lectures on Jurisprudence* (ed. 1863), vol. iii. pp. 143—226, and published by John Murray, Albemarle Street.]

BROWNE'S "PIPE OF TOBACCO." — Who are the poets imitated in the pieces beginning —

"IV. Critics avaunt! Tobacco is my theme," and

"VI. Boy! bring an ounce of Weekly's best."

In an old poem on Punch:—

"They threw in a gallon of trusty Langoon."

What was Langoon, and why so called?

E. K.

[The poet imitated in No. IV. is Dr. Edward Young.

author of *Night Thoughts*: the one imitated in No. VI. is Dean Swift.—“Trusty Lagoon” is a delicious wine produced in the neighbouring vineyards of Lagon, a town of France in the department of the Gironde.]

Replies.

“PINKERTON'S CORRESPONDENCE.”

(3rd S. x. 387.)

There can be no doubt that this work would have been much more valuable if the editor, Dawson Turner, had bestowed more care upon the compilation, and had been more profuse in his annotations. He has fallen into a common error of assuming, that facts stated and referred to were as well known to others as himself; and by the omission of references and notes, he in a great degree defeated the object he had in view when collecting the letters for publication—that of handing them down to a succeeding generation. Many of the letters lose all point and interest to the ordinary student from the want of information which any contemporary reader could easily have supplied. I possess the work, and have consulted it very often. There can be no question that Dawson Turner was the editor, and none either that his sins are those of omission mainly.

I think that J. M. is wrong in supposing that the editor of *Pinkerton's Correspondence* omitted to inform us who “Mr. A. F. Tytler” was from ignorance. It might be that he did not attach so much importance to the position or labours of “the vindicator of Queen Mary” as your correspondent is prepared to do; or, what is much more likely, that he did not deem it necessary to inform the world respecting a man who had established a reputation in the same circle as that in which Pinkerton moved. A. F. Tytler (afterwards Lord Woodhouselee) is an almost forgotten author; and, therefore, any want of reference to him may be more easily excused than in some other cases.

On the next matter your correspondent has fallen into a slight error. If he will look at the letter again of “Mr. Pinkerton to Mr. M. Laing,” dated Hampstead, July 8, 1800, on p. 176, he will find that the editor's note refers to the absence of a letter of Mr. Laing's, to which the letter of Mr. Pinkerton's is a reply; and not to the letter of Mr. A. F. Tytler's, which has been printed on p. 169. He will, on looking over the matter again, acquit the editor of such an act of carelessness as that of regretting the absence of a letter which happens to be on the same sheet of letter-press as that of the note referred to; and must, if corrected by him at all, have been corrected at the same time.

I am willing to accept J. M.'s statement as to the error in the note on p. 420, but I would re-

spectfully invite him to look at the matter again. The George Robertson must have been an obscure writer, as I find no reference to him in Gorton's *Biographical Dictionary*, nor in Bohn's *Louvres*.

I think it probable that the editor of Pinkerton is correct, and that a work with that title was published some time before the *Account of Renfrew*. This might be discovered by consulting some of the catalogues of that time, 1795; or the work itself may be found in some of the Scotch libraries. I have an impression that I have seen it; but it must have been some years ago, and I cannot speak with certainty. T. B.

J. M. asks if it is known what has become of a manuscript noticed by L. C. Walker, Esq., in a letter to John Pinkerton, dated August, 1795 (vol. i. p. 390). I answer, it was published in 1844 by the Chetham Society of Manchester, as their first printed volume. It is entitled—

“Travels in Holland, the United Provinces, England, Wales, Scotland, and Ireland, MDCCXXXIV.—MDCCXXXV. By Sir William Brereton, Bart. Edited by Edward Hawkins, F.R.S., &c.”

A curious account of the history of the manuscript will be found in the introduction. It cannot be traced further back than being in the possession of Bishop Percy, from whom Walker received it, and who erroneously supposed that it had been written by one of the Egerton family; but there can be no doubt that the author was Sir William Brereton, the well-known Cheshire Royalist.

The part of the MS. which relates to the North of England has also been since published from the Chetham volume, in—

“Reprints of Rare Tracts and Imprints of Ancient Manuscripts, chiefly Illustrative of the History of the Northern Counties. Printed at the Press of M. A. Richardson, Newcastle.”

This is entitled—

“Notes of a Journey through Durham and Northumberland. By Sir William Brereton, County Cheshire, Baronet.”

It is an exceedingly interesting and valuable manuscript. WILLIAM PINKERTON.

PEWS.

(3rd S. x. 393.)

Perhaps the writer of the article on “Pews,” in the *Penny Cyclopædia*, may have been a “rhapsodical young gentleman from Oxford,” for he says:—

“There were no pews in churches until about the period of the Reformation; prior to which the seats were moveable, such as chairs and benches, as we see at this time in the Roman Catholic churches on the Continent.”

The pews in the church of S. Jacques, at Dieppe, must be very modern indeed. They clearly

were not in existence when Dr. Dibdin was there in 1818, who, in his *Tour in France and Germany* (ed. 1821, vol. i. p. 21), tells us:—

"By half-past ten the congregation had assembled in good earnest; and every side-chapel (I think about twelve in number) began to be filled by the penitent flocks: each bringing, or hiring, a rush-bottomed chair, with which the churches are pretty liberally furnished, and of which the Tariff (or terms of hire) is pasted upon the walls. . . . I think there could not have been fewer than two thousand souls present. I contrived to get upon the steps which separate the choir from the nave, and witnessed from thence a sort of ocean of white caps—as the women sat or knelt."

Certainly the ocean of white caps would have been invisible, had the owners sat or knelt in pews such as those in English village churches before restoration.

I have only an old edition of Murray's *Hand-book for France*, that for 1843, where it is stated with regard to the church of S. Jacques that—

"The interior is disfigured by yellow wash and wooden screens. . . . The screens, and curious carvings in the side aisles, especially that before the sacristy or tresor—a confusion of the Gothic and Italian styles—and that in the chapel of St. Yves, deserve notice as examples of the French florid Gothic of the 15th and 16th centuries."

Surely, if pews had existed in 1843, Murray would have mentioned them as disfiguring the church as much as, if not more than, the wooden screens. Perhaps a later edition may give some account of their erection, or your correspondent may be able to throw some further light on the subject.
H. P. D.

Although I have no nearer connection with Oxford than the tie of love and veneration which every English churchman must feel for King Alfred's famous school city, yet I have ventured to offer CLARRY the following in answer to his query.

Possibly the pews in the Normandy churches were erected during what might be termed the "sleeping age of the church;" when men thought little—even in the formal Roman church—of the proper externals of religion, and liked a more comfortable faith. The Huguenots made some progress in the north of France, and as they would doubtless imitate the other Protestant sects in their manner and form of worship: they may have been the cause, indirectly, of introducing pews (which are undoubtedly a Protestant feature) even into the Roman churches.

I do not think that pews are considered as architectural abominations even by "rhapsodical young gentlemen from Oxford," so long as they are pews; but when they have a tendency for becoming small parlours, I fear they make to themselves enemies, not only among church restorers, but even among conventual builders.

WM. CHANDLER HEALD.

Allow me to add my mite to the evidence which shows that pews were originally an innovation, sanctioned and fostered by the Roman church; and by no means one of the abominations of Puritanism, as an archdeacon had the hardihood to assert at the late York Congress. The following items were copied some years ago by me, while searching the churchwardens' accounts of St. Margaret, Westminster; and, I believe, have never yet been published. Under the year 1476, and under the general head of "The Receypt of Encrease of pewys in this second year of this account," are thirty-one entries of sums paid as pew rents. These vary from 1s. to 3s. 4d. (say 10s. to 11. 13s. of modern money), and twenty-three of the names are those of women. I am sorry I only copied the four following:—

"Item of the wiff of John Sclatar for his pewe, xij^d."

"Item of willia Green Sadler for his pewe, xij^d."

"Item of the wiffe of Herr' Wadelowe for his pewe, iij^d iij^d iij^d."

"Item of mavst' Hunt for a pew in the Trinitie Iale, iij^d iij^d iij^d."

The accounts of churchwardens John Wycam and Nicholas Wollescroft, for 1478, begin with pew rents—

"Furst, that they Receyued of Gylbert leveryk for a pewe to his wyfe, iij^d."

and so on: for twenty names of which, six only are women. How many other accounts contain pew rents I omitted to note.

WILLIAM BLADES.

LOW.

(3rd S. x. 289, 335, 336, 337, 375.)

In reply to H. M. (I wish your correspondents would give their names in full), it is perhaps necessary that I should say a word or two as to the meaning of the word *Low* in the Peak of Derbyshire. If H. M. will refer to my note (p. 237, *anté*) he will find that I said "in the Peak of Derbyshire," not "in Derbyshire," as he quotes. I am, however, quite willing to accept the matter in the more general sense in which he has chosen to take it.

H. M. gives the names of "a few places taken at random," which he says it is much more probable "take their name from the hilly nature of the localities in which they are situated," than from any association with tumult. Fortunately for me and for my opinion—an opinion which is supported by direct evidence—at nearly all the places he names, barrows are not only known to exist, but have already been opened. Thus, for instance, at Atlow, Baslow, Callow, Calow, Foo-low, Hucklow (not Hacklow, as given by H. M.), Great Low, Grindlow, High-Low, Moot-low (not Meatlow, as given by H. M.), Shardlow,

Handlow (gy. Hindlow), Ringinlow, and Warslow, barrows have already been actually opened, while at Drakelow barrows are known to have existed. Surely this strengthens, instead of weakens, my opinion of the affix *Low* having relation to grave-mounds existing at the places bearing it.

Let me, in addition, for the information of H. M. and your readers who are interested in the matter, ask you kindly to give insertion to the following list of places in Derbyshire having the termination *Low*, at which barrows have been actually already opened or are known to exist. I am quite aware that the list I send is an incomplete one, and might be considerably increased; but, numbering as it does some two hundred places, all in Derbyshire, bearing the termination *Low*, at which grave-mounds really are known to exist, it will be sufficient for my present purpose:—

Grind Low (2), Blake Low (3), Blind Low (2), Abbot Low, Abney Low, Galley Low, Gib Low, Great Low (3), Green Low (4), Cal Low (2), Call Low (2), Fairfield Low, Far Low (2), Fin Low, Chelmorton Low, Casking Low, Cast Low, Bottes Low, Brier Low, Broad Low (2), Pains-tor Low, Pars Low, Peas Low, Net Low, Lady Low, Lapwing Low, Larks Low, Hal Low, Har Low (2), Hare Low, Masson Low, Thirkel Low, Waggon Low, Ward Low, Saint Low, Shard Low, Sinfen Low, Ribden Low, Stadmore Low, Under Low (2), Upper Low, Hoo Low, Wigbarrow Low, Wool Low, Kens Low, Hoar Low, Bent Low, The Low, Low Field (3), Low Moor, Low Top, Low Close, Harefoot Low, Hawks Low, Arbor Low, At Low, Bee Low, Bas Low, Elk Low, Darby Low, Find Low, Foo Low, Ellock Low, Cronkstone Low, Cross Low, Gris Low, Grub Low, Cas Low, Boar Low, Booth Low, Beale Low, Fowse Low, Fox Low, Sandpit Low, Scrip Low, Warry Low, Taylors Low, White Low (2), Queen Low, Rocky Low, Sharp Low, Will Low, Wind Low, Thoo Low, Steep Low, Stone Low (2), Yarns Low, Withery Low, Shutling Low, Row Low, Round Low (2), Mouse Low, Lower Low, Herns Low, Kirk Low, Liffs Low, Lumber Low, Off Low, Ox Low, Mick Low, Nay Low, Over Low, Pictor Low, Peg Low, Penny Low, Lean Low, Lidd Low, Woo Low, Huck Low (2), Cow Low (4), Dars Low, Cop Low, Bother Low, Coch Low, Calver Low, Bar Low, Birk Low, Brown Low, Brund Cliff Low, Bulloch Low, Dirt Low, Burnet Low, Calling Low, Carder Low, Carter Low, Mossey Low, Nether Low, Crake Low, Dow Low, Drake Low, End Low, Mining Low, Moot Low (3), Needham Low, Pike Low, Priestcliff Low, West Low, Pinch Low, Rains Low, Swarkstone Low, Stoney Low (3), Ravens Low, Rick Low, Ringham Low (2), Shack Low, Shall Low, Tids Low, Tarning Low, Seen Low, Senni Low, Totmans Low, Sitter Low, Slip Low, Sitters Low, Slyper

Low, Slipper Low, Staden Low, Stan Low, Stand Low (2), Swains Low, Stannage Low, Knoll Lows, &c., &c., &c.

To this list might be added nearly a hundred names of places with the same termination, *Low*, on the borders of Staffordshire adjoining Derbyshire, in which district the characteristics of burial in the tumuli are the same.

I hope this list, imperfect as it is, will be sufficient to show that my opinion as to the term *Low* indicating a place of burial is founded on a tolerably strong basis of facts.

Let me ask you to make two little corrections of errors which are worth pointing out. The first is in my note on page 337 *antè*, where your printer has set *Bingham Low* instead of *Ringham Low*. The second one is in H. M.'s communication (p. 376, *antè*). He there quotes from my note, in inverted commas, "tumulus or graveyard." If he will again refer to my communication, he will find that I said "tumulus or grave-mound"; and he will be good enough to bear in mind that, as there is a considerable difference between a *graveyard* and a *grave-mound*, it would have been better to have been accurate in his quotation.

LLEWELLYN JEWITT, F.S.A.

Derby.

There is a farm called Chedglow, in Wilts, I believe in the parish of Crudwell. On inquiring whether the syllable "low" had anything to do with barrows, I was told one of the fields was called "the barrow field," but that the barrows had long been destroyed.

L. C. R.

BATTLE OF BAUGÉ: THE CARMICHAELS OF THAT ILK.

(3rd S. x. 335.)

In his last interesting notice of the battle of Baugé, ANGLIO-SCOTT mentions having seen an old bronze group in the Tower of London which represents the Duke of Clarence being unhorsed by a French knight, "Garon de la Fontagne"; and he asks for information respecting this new claimant to the honour of having "tamed of yore the sparkling crest of Clarence's Plantagenet."

My attention was drawn to this subject many years ago, when I had in my possession a copy, in plaster of Paris, of the above-mentioned group, and the inscription on the base attributed the death of the duke to the Sire de la Fontagne; but I have never seen any account of Baugé which confirmed this legend. On the contrary, all the histories I have consulted, both French and English, invariably concur in their relation of the duke being slain by a Scotch knight, although they differ as to the name of his vanquisher.

Garon de la Fontagne was undoubtedly present

at Baugé, in command of a body of French troops; and the following mention of him occurs in Michel's valuable work, *Les Écossais en France. les Français en Écosse*:—

"Le général écossais avait envoyé un détachement commandé par Sir John Stuart de Derneley et le Sire de Fontaine pour faire une reconnaissance; cette troupe arrivant à l'improviste sur les Anglais fut repoussée à temps pour avertir le comte de Buchan de l'approche du duc de Clarence."

There is much contradiction respecting the exact manner of the duke's death, but I think the following account by Michel, who has evidently consulted the best authorities, may be considered the most reliable:—

"Le duc de Clarence, remarquable par la couronne d'orfèvrerie qui surmontait son heaume et par son armure splendide, fut d'abord attaqué avec acharnement par John Kirkmichael, qui brisa sa lance sur lui, puis blessé à la figure par Sir William de Swinton, enfin porté à terre et tué d'un coup de masse d'arme par le comte de Buchan."

This account completely ignores the Buchanan or M'Auslan claims (which are identical), but I cannot see on what authority, beyond vague family tradition, they are founded.

Hume of Godcroft says that the Duke of Clarence was wounded in the face by Sir John Swinton, and afterwards killed by the Earl of Buchan, and adds:—

"This is the most common report of the Duke of Clarence's death, but the book of Pluscardin saith that he was slain by Alexander Maclellan, a knight in the Lennox, who having taken the coronet from off his head, sold it to Sir John Stuart of Darnley for 1000 angels."

Michel confirms the story of Sir John Stuart having bought the coronet of the duke from a Scotch soldier; but this only proves that the coronet was picked up and disposed of after the battle; and it is very improbable that a knight who had himself slain the duke would have parted with such an unquestionable evidence of his prowess.

Buchanan of Auchmar, in his history of the family, states that Sir Alexander Buchanan, the supposed hero of Baugé, was afterwards killed at Verneuil, and that he died unmarried; but no proof is given of this assertion.

With regard to the John Kirkmichael stated by Fordun to have broken his spear upon the duke, and who is mentioned by Andrew Stuart, in his history of the House of Stuart, as negotiating at Paris, after the battle, for an exchange of certain prisoners, it is difficult to fix his identity; but I am rather disposed to agree with Andrew Stuart in the opinion that he was the same person who afterwards became bishop of Orleans.

Hume of Godcroft says the bishop was one of the sons of Carmichael of Douglasdale, and doubtless the names of Kirkmichael, Carmichael, and Saint-Michael, were then used indiscriminately.

The bishop must have distinguished himself

greatly at the famous siege of Orleans by the English under Talbot, for he is named by Symphorien Guyon, in his history of Orleans (published in 1647) as "Noster évêque Jean de Saint-Michel qui temoigna aussi son zèle et son affection pour le lien de France durant la même guerre."

The Carmichaels of Douglasdale were, at the period of the battle of Baugé, represented by William Carmichael of that ilk, son of Sir John de Carmichael, but I find no record of his having served in the French wars. His brother was also a John Carmichael, and founded the families of Meadowflat and Castle Crawford, from whom the Carmichaels of Balmedie descended. This John obtained a charter from his kinsman, Sir James Sandiland of Calder of Greenhill in 1417, and other charters of lands at Meadowflat from William Gilray and Sir John Lindsay of Covington in 1420 and 1427. He is also mentioned in a notarial instrument in 1420 as Nobilis vir Johannnis Carmichael Constabularius Sanctæ Andree, so that at the period of the battle of Baugé he was a landed proprietor in Lanarkshire, and Constable of St. Andrews. He might certainly have accompanied the Scotch auxiliaries to France and returned home after Baugé, but there is no evidence for this assumption; and I am therefore disposed to assign the feat of "breaking his lance on the Duke of Clarence" to Jean de Saint Michel, afterwards Bishop of Orleans, and who died there after the siege, circa 1437. J. R. C. Army and Navy Club.

RANDOLPH: "THE ENGLISH CYCLOPÆDIA."

(3rd S. x. 438, 458.)

Having in my former communication ("N. & Q." 3rd S. x. 438) shown, by citation of early authorities, sufficient justification for every statement in the article "Randolph" in the *English Cyclopædia* (Biography), it was not my intention to continue the controversy; but as MR. CAREW HAZLITT reiterates his assertion that in one paragraph of that article "there are almost as many blunders as lines," or, as he now puts it, that the bibliographical paragraph, "of nine lines and three words," is "a tissue of confusion and error," I am compelled to ask space for a few last words. In these I have little fear but I shall satisfy your readers, and I hope convince MR. HAZLITT himself, that it is he, and not the writer of the article, who has woven "a tissue of confusion and error." I will take his "illustrations" as he numbers them.

1. "There is no ground for saying that Randolph's works were printed in 1634. Nobody has ever seen such an edition that I am aware of." MR. HAZLITT clearly has not seen it. I, as I said

before, have not seen it. It is not in the great libraries. But to say that "nobody has ever seen it," is rather a large inference. As we shall see presently, somebody ought to have seen it. MR. HAZLITT continues—"Its existence seems to have been assumed since its insertion (by a misprint doubtless) in the not very correctly printed Harleian Catalogue." It is inserted there assuredly, but if it be a misprint it is the oddest I ever heard of. That 1634 might be a misprint for 1638 I can understand; but that "6043. Randolph's Poems, Translations, and Plays. 1634," should be a misprint for *Poems; with the Muses' Looking-Glasse, and Amyntas*, 1638, the title of the Oxford edition, is more than I can bring myself to believe. To me it looks very much as though the catalogue-maker had copied the title-page of a book before him. And the Harleian Catalogue was the work of very competent hands. Neither Samuel Johnson nor William Oldys was likely to have misread or miswritten a title-page; yet, unless it were misread or miswritten, it is hard to escape the conclusion that there was in the Harleian Collection a copy of Randolph's works with a title-page entirely different from that of the edition published by the poet's brother in 1638, and probably of the date set down in the catalogue. What more likely than that, Randolph's poems being short, popular, and mostly of a kind that would render them current among the wits, such of them as were floating about should be hastily collected at his death (March, 1634-5), or even before, by some hungry bookseller, and published with a play or two as makeweight? Such an edition would be rendered comparatively worthless by the more carefully-printed, and probably fuller, edition of the poet's brother, and soon become rare, if it did not altogether disappear. But a stray copy might well be in the Harleian Collection in 1743; be sold as an inferior book for a trifle to a chance customer; be lost, or, as is quite within the bounds of probability, still exist, to turn up any day. MR. HAZLITT must be aware that many editions mentioned in the Harleian Catalogue are not in the British Museum or any accessible library, and yet a copy every now and then comes to light.

2. But in this unlucky title MR. HAZLITT finds blunder No. 2: though, if the writer transcribed the title at all (as, with the authorities before him, I hold he was bound to do), I don't see how he could help including the word "translations." MR. HAZLITT writes—"He (Randolph) never made more than one translation, and that translation was a play." If so, Randolph's contemporaries were in a state of confusion and error, and so was Randolph himself. Prefixed to the edition of 1638 are, among others, some verses by Richard West, "To the Pious Memory of my deare Brother-in-law," in which he goes as far as any one, ex-

cept MR. HAZLITT, in vindication of Randolph's originality, and even he admits that he made some translations—

"Wer't not for some Translations, none could know
Whether he had ever look'd in book or no."

Among the poems themselves I find four "ex Claudiano"; an epigram (the 47th, b. 10) from Martial, another from Ausonius, and "The second Epod. of Horace translated." I can't conceive how he overlooked these translations; but it is plain that instead of the writer of the article making one blunder here, it is MR. HAZLITT who has made two.

3. "It is certainly the reverse of accurate to state that several other editions (besides those of 1634 and 1638) were published both in London and at Oxford." We are agreed that four (according to MR. HAZLITT five) editions were published at London and Oxford between 1638 and 1668. Four are several, unless Johnson is as much in error as the *Eng. Cyc.*—"SEVERAL, *adj.* Divers, many. It is used in any number not large, and more than two." Here again I am afraid it is MR. HAZLITT who is "the reverse of accurate."

4. "The *Amyntas* and *Muses' Looking Glass*, both 1638, 4to, form part and parcel of the original edition of the Poems and Plays. They are not separate publications." They are in the edition of 1638, but each has a distinct title-page and pagination. They were obviously so printed to meet the requirements of those who wished to purchase a popular play without buying a volume of poems, and therefore for separate publication. Of each of them in this separate form there are, as I said in my former notes, copies in the British Museum. So with the later editions. In that of 1668, for example, the *Amyntas* and *Muses' Looking Glass* not only have their separate title-pages, but whilst the former has on it "Oxford, printed by H. H. 1668," the latter has "London, printed Anno Dom. 1668."

5. *Hey for Honesty* is a "version of the *Plutus* of Aristophanes, and not an original piece as is left to be supposed." In No. 2 MR. HAZLITT objects to its being called a "translation, being rather a paraphrase." Here he accounts it a blunder to leave it uncharacterised. He is hard to please. But he shows himself still harder in his next objections.

6 and 7. The *Prodigal Scholar* and *Cornelianum Dolium*, says the *Eng. Cyc.*, "have been attributed to Randolph." Quite true, replies MR. HAZLITT, they have been attributed to him, but then the *Prodigal Scholar* "is no doubt his:" so write down blunder six. On the other hand, "the *Cornelianum Dolium* is as certainly, I should say, not his:" and so we have blunder seven. This is puzzling. Is there not some logical "confusion and error" here?

But, as MR. HAZLITT has given reasons for being so confident that one play is, and the other is not,

by Randolph, let us look a little closer at these two threads in the tissue of confusion and error. The *Prodigal Scholar* "was licensed June 20, 1660, as by Thomas Randall, a corruption of the poet's name which occurs elsewhere." That is, twenty-five years after Randolph's death, but whilst he was still popular and his poems and known plays were in constant demand, it was licensed as the work of Thomas Randall, therefore it is no doubt by Thomas Randolph: *q. e. d.*

The *Cornelianum Dolium* "is certainly, I should say, not his." Perhaps not, and the *Eng. Cyc.* does not say it is his. But, as to the certainty, it has "auctore T. R." on the title-page, which may stand, at least as well as Thomas Randall, for Thomas Randolph. MR. HAZLITT goes on—"and it ought to have been mentioned that for some years past the authorship has been claimed for another pen." This I suppose refers to the suggestion made by MR. CROSSLEY ("N. & Q.," 2nd S. xii. 341) that it was written by Richard Brathwait; his chief reason for supposing so being that the style, especially in the rhyming verses, resembles Brathwait's Latin style. MR. CROSSLEY has indeed one piece of external evidence. The *Cornelianum Dolium* has a "frontispiece by Marshall, Brathwait's favorite engraver." Oddly enough the 1644 edition of Randolph's Poems has a frontispiece by Marshall. So much for that corroborative fact. However, I am not concerned to establish the authorship of an indecent Latin play; but even if MR. CROSSLEY had proved that "auctore T. R." signified Richard Brathwait, I find difficulty in bringing myself to admit that "it ought to have been mentioned" by the writer of the incriminated article. MR. CROSSLEY's paper appeared Nov. 2, 1861. The art. "Randolph" was published early in 1857. Now it really seems to me too much to expect, even from a writer of "nine lines and three words" of bibliography in the *Eng. Cyc.*, that he should mention a claim made nearly five years after the publication of his article. If this be an error, I hope MR. HAZLITT will, on consideration, account it a venial one.

And now at parting with MR. HAZLITT, let me, in all good humour, add one word on his last paragraph. Referring to MR. KNIGHT's letter, he says: "I am unable to comprehend what my being 'a comparatively young man' has to do with the matter." MR. KNIGHT did not say that it had anything to do with the matter of his criticisms, but with his applying the term *most egregiously* (coupled with *infelix emptor*) "to a publication in which men of the first eminence in science and letters have been engaged during more than thirty years;" and I cannot but think MR. HAZLITT must himself now feel that he would have done well, as South has it, "to take the measure of his words shorter."

JAMES THORNE.

ROYAL EFFIGIES AT FONTEVRAUD (3rd S. x. 393.) I hope that it is *not* true that the monuments of Henry II. and his wife Eleanor of Guienne, Richard Cœur de Lion, and Isabella of Angoulême (Queen of our King John) are to be removed from Fontevraud. What though the royal dust may have been scattered, yet in that vale of Touraine the remains of these sovereigns were deposited, and there the effigies are surely in their more fitting place. And let it not be supposed that they are in any sense consigned to neglect; for though the ancient Abbey of Fontevraud is now a convict prison, and though the nave of the church is now divided into floors, so as to make it a dormitory for criminals, the four statues are treated with all respect, and preserved from any ill-usage. The nave and transepts of the church are partitioned off, as the part in which the inmates of the prison hear mass; but a strong railing guards the monuments at the end of one of the transepts. They are kept in thorough repair and quite *clean*—more so, I expect, than would be the case at Westminster.

I visited the spot in 1865; I felt that the matter of interest to an Englishman is to see them *there*, and to associate them with that region. My application to see the royal monuments was treated with all politeness, and the authorities seemed to take a pleasure in letting it be known how carefully they are kept. I am quite aware that in some descriptions these effigies are said to be consigned to dust and neglect; I am therefore glad to give my testimony in contradiction to such allegations. I had with me such a guide-book statement, newly issued just before I left England, and I was glad to find it utterly misleading.

Let the recumbent statues remain at Fontevraud, where they are well cared for; but if a collection be made of copies of all our royal effigies, let faithful representations of these form part of the series. The originals make Fontevraud a place of antiquarian pilgrimage, and there alone they have their true significance. LÆLIUS.

KING JOHN'S DEBENTURE (3rd S. x. 391.)—It is quite a mistake to suppose this a "modern word, representing a modern thing." In Coles's *Eng. Dictionary* I find:—

"DEBENTUR (Latin, they are owing). A bill charging the Commonwealth to pay the souldier creditour his arrears."

In *Johnson's Dictionary*:—

"DEBENTURE (*debentur*, from Latin *debeo*). A writ or note by which a debt is claimed."

And a quotation from Swift, in which the word occurs in that sense. S. L.

The term *debenture* is not quite so new, I imagine, as A. J. M. thinks. Bailey (who gives three definitions) in the third, it appears to me, affords the answer to your correspondent's query.

"Bills used in the Exchequer, and also at Court, and given to the King's household servants for the payment of their salaries."

May this not have been the chantry priest's salary? J. A. G.

PRINCE FERDINAND OF BRUNSWICK (3rd S. x. 413.) — Prince Ferdinand was son of the Duke of Brunswick Wolfenbützel, and served under Frederick the Great in his early wars. On the breaking out of the seven years' war he had an independent command of English and German troops, and won the battle of Minden in 1759 over the French, under the command of Contades, who would have been utterly destroyed had it not been for the obstinacy of Lord George Sackville, who disobeyed Prince Ferdinand's order to charge the retreating foe. Prince Ferdinand was no doubt an able general and a good tactician, but there was wanting a certain amount of dash in his character, which, fortunately for us, was also lacking in the acquirements of the opposing French generals. So that the history of the campaign of 1760 to 1763 under Prince Ferdinand is an account of manoeuvres without battles, and of battles without manoeuvres. After war had ceased he joined the society of the "Illuminés," who apparently made a dupe of him, for he abandoned himself to a belief in spirits and ghosts, and passed much of his time in churchyards endeavouring to raise ghosts. He died at Magdebourg in 1792. SEBASTIAN.

CHRISTMAS BOXES (3rd S. x. 470.) — Dr. Kelsall thinks the term to have been introduced by the Crusaders from the *bakshis*, a gift. The derivation is very ingenious, but can hardly be accepted as probable. The practice referred to is immemorial, and the very word most likely older than the eleventh century. It depends also for its similarity of sound upon the use of the plural *boxes*, though it occurs more often as *box* in the singular. If we strive back to arrive at the original and primary meaning of *box* we shall perhaps be near a solution. It means *bent*, *closing*, *closed*. To *box* is to fight with the closed hand or fist; and here it touches the Greek adverb *πῶς*, with clenched fist; *πῶς τοὺς δακτύλους ἔχειν*, to have the fingers doubled up; then *πίκος*, *buxus*, box-tree; *περί*, a box. *Pyx*, the box shown as containing the Host on Corpus Christi Day.

The Italian *bozza*, a swelling; Latin *pusula*, our own *boss* — Italian *boccia*, a bud, the closed because unblown flower. A box must have a lid to shut up or enclose things in. *Boxing-time*, then, is the time dedicated to the Goddess Strenia, presiding over the Strenas or *étrennes*, at the closing or shutting up of the old, and the budding of the new year. So you have *buxom*, called *boxing* in Lincolnshire dialect, Halliwell says. In Spenser on Ireland, the phrase occurs, "more tractable and *buxom* to his government," meaning obedient;

and it comes from the Saxon *bugan*, to bend or bow. So the *bug* hand gives the *pugil* of the Latin. From the primary meaning of the bent hand, fist, *πῶς*, it comes to mean any blow, and as a verb it signifies to strike: hence to *box the ears*, to *box the compass*, which consists in taking the opposite points alternately, is a metaphorical use of the secondary meaning from an action of striking from side to side. A hand-barrow in Shropshire is called a *box barrow*—the fingers closing round the handles like a fist clenched. *Boxing-time*, or *buxom-time*, then, is the bending round of that oldest abacus and counting calendar, the hand; and as Father Time gripped the fist, men said, "Give us your fist;" and greeting passed, and gift, *πῶς*, fist, box, struck out between them the Christmas boxes without a trudge to Palestine.

C. A. W.

May Fair.

PASTING LITHOGRAPHS AND ENGRAVINGS (3rd S. x. 432.) — Your correspondent JOHN DAVIDSON will find that the gum sold ordinarily at the stationers' is not suited for the purpose he requires. He should procure from a respectable chemist some of the best gum-arabic, and dissolve it in warm water, making it very thick. If it be thin it will soak into the paper, very likely leave a stain, and not cause the two papers to adhere. This is the fault of the ordinary gum sold in solution at the shops. Such will do to attach two papers the surfaces of which have been sized, but will not do for the unsized papers on which lithographs and engravings are printed. Besides, it is often a very bad colour. Good clear gum should be chosen, and it should be carefully dissolved, and used as thick as will permit of manipulation. If this be done your correspondent may depend upon success. Nothing, however, is so good as flour paste, and this is what I prefer to use. It is easily made. The best flour should be got; it should be carefully mixed and well boiled to a consistency of cold butter. If this be used all difficulties will cease. The engravings will adhere, and no stain will be made. A small brush, such as used by painters, or the smallest kind of brush used for glue, will be the best utensil to lay the paste on. It should be laid carefully and evenly on the corners of the engraving, so as to avoid the edges, and when laid down should be gently pressed down by the hand, or what is better, lay a piece of waste clean paper upon it and rub it down. T. B.

If MR. DAVIDSON will procure some rice starch and use it instead of gum or paste, he will have no occasion to complain of its damping his lithographs too much, as it dries rapidly, and fills up the pores in the pulpy paper on which such pictures are generally printed. The photographs sold in large quantities are all mounted with rice

starch, and the writer has used it successfully ever since he was made acquainted with it.

M. C.

Make slits in the sheet of paper in the scrap-book, and insert the four corners of the engraving therein.

J. W. W.

Your correspondent MR. DAVIDSON should try tolerably *stiff starch*, used *cold*, and according to my experience he will not be disappointed.

J. I. M.

ESSAYS IN VERSE (3rd S. x. 392.)—Martin's *Catalogue* is a very insufficient record of privately printed books, as all well know who consult it. The work CATO inquires about, is an *anonymous* production of John Maclaurin, subsequently Lord Dreghorn, of Edinburgh Justiciary Court. I possess two copies of Parts I. and II., 1769: one inscribed, as in CATO's, to "Mr. Geo. Stewart, Professor of Humanity"; and the other, "one of the few copies of these Essays which, though printed, are not published or sold, is presented to Dr. Akenside by the Author, an Unknown Admirer of *The Pleasures of Imagination*, Edinburgh, Nov. 6, 1769."

The Third Part, mentioned by your correspondent, I have not seen. Most of the pieces in Parts I. and II. will be found reprinted in *The Works of the late John Maclaurin, Esq., of Dreghorn, &c.*, 2 vols. 8vo, Edinburgh, 1798; probably edited by his son Colin.

In the rhyming preface to Part I. of *Essays in Verse*, the author says:—

"Reader, this little volume but contains
A small proportion of the author's strains:
More he compos'd, while young he play'd the fool,
Led by the gay enchantress Ridicule;
But now repentant, most of those he blames,
And sternly dooms them to devouring flames," &c.

This he did not always do; or, at all events, some copies escaped, as the curious in books can show, which deserved that fate—notably one now before me, entitled *The Keekiad*, a poem, 4to, London, 1760, ascribed to him by Alex. Campbell. Lord Dreghorn appears to have enjoyed the dangerous facilities of a private press in his earlier life; and, in the rhyming preface to Part I., we see he gave a loose rein to his satiric muse. Our subject further appears to have attacked Home, on his publication of *Douglas*, in *The Philosopher's Opera*, which I have never met with; but as he had reason to repent of that step, it was not reprinted in his collected works.

I cannot say that I recognise any more of Lord Dreghorn's early strains; but have a few odds and ends of the period, some of which may have come from his private press. I shall, therefore, be glad if any correspondent can point out any more *unfathered* literary bairns of the learned lord.

J. O.

WESTON FAMILY (3rd S. x. 374.)—I remember the pictures with the name of Sir William Weston. I saw them in Rome in March or April, 1868, in the shop of Vito Enei, in the Corso. He asked two hundred scudi for them, and sold them shortly afterwards to some English gentleman, whose name I did not learn. Vito Enei told me that he had bought them in a house on the Lake of Como.

EDMUND WATERTON.

Athenæum Club.

TO BEAT HOLLOW (3rd S. x. 352, 442.)—My understanding of this phrase is, that it means to beat your antagonist *till there is nothing left in him*: till he is quite incapable of retaliation; until, in short, he is beaten hollow.

J. W. W.

INSCRIPTION AT CHAMPÉRY (3rd S. x. 414.)—A. J. M. has made an excellent guess at this, seeing that the inscription has either been very carelessly copied, or is itself wrong. The words *Quod* and *Hoc* should be *Quos* and *Hos*, and the missing words are *dirus* and *mirus*. If we write

Qu an di tris dul pa
H os guis rus ti cedine vit,
H san mi Chris mul la

we get the hexameters,

"Quos anguis dirus tristi dulcedine pavit,
Hos sanguis mirus Christi mulcedine lavit."

Another form of the inscription is—

"De Origine Vitæ et Mortis.

Qu an di tris c fu stra
H os guis rus ti um nere vit.
H san mi Chris t mu la

Of the latter, the following translation has been proposed (I know not where it first appeared, but I suspect in "N. & Q.") :—

cur f w d dis and p
A sed iend rought eath ease ain.
bles fr b br and ag

There is yet another form of the inscription, given in "N. & Q." 1st S. iv. 88, which furnishes the lines—

"Quos anguis tristi diro cum vulnere stravit,
Hos sanguis Christi miro tum munere lavit;"

but I do not see how to construe *tristi* here; whilst at the same time it is clear that *vulnere* should be *funere*. The editor of "N. & Q." subjoined to the lines a reference to Stow's *Survey of London*, wherein they occur. For another example of lines written in this style see "N. & Q." 1st S. ix. 369.

WALTER W. SKEAT.

HAMLET: A LOST WORD (3rd S. x. 427.)—I am glad to see so clever a recovery of a lost word. F. is certainly right, if indeed a word of the old reading has been entirely lost. I should, however, prefer a restoration according to the *sound* of the doubtful passage so excellently urged of late in the *Athenæum*. Something like the following may be, after all, the correct reading:—

"For use almost can change the stamp of nature,
And hie there the devil, or throw him out
With wondrous potency."

Instead of the genuine stamp of nature a counterfeit can be speedily acquired by the force of habit alone. We must, indeed, as I think, seek an antithesis to the summary expression "throw out," and in the sense of "ejecting" the verb "to house" is admirable. It will be observed, however, in the passages adduced by F. in support of his reading, that "possession" is introduced. Here is only the simple action "dismissal," and to summon quickly would therefore be more correct.

J. WETHERELL.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Works of William Shakespeare. The Text revised by the Rev. Alexander Dyce. Vols. VII. and VIII. (Chapman & Hall.)

These two volumes would have completed Mr. Dyce's valuable edition of the Works of our great Dramatist, but for one circumstance, which, we doubt not, our readers will learn with great satisfaction—namely, that in consequence of the length to which the Glossary has run, it has been judged expedient to issue it as a separate volume. Those who know how long and earnestly Mr. Dyce has studied the writings of the Elizabethan dramatists, and laboured at illustrating their language, will look with great anxiety for a volume which can scarcely fail to be an important addition to our stores of philological knowledge. The Seventh Volume of Mr. Dyce's *Shakespeare* contains *Hamlet*; *Macbeth*; *King Lear*; *Othello*; *Antony and Cleopatra*; and *Cymbeline*; accompanied by notes justifying the text. The Eighth Volume contains, not only *Pericles* and the Poems, but also *The Two Noble Kinsmen*. As Mr. Dyce shares the opinion of Coleridge and other competent authorities, that portions of this play are unquestionably from the pen of Shakespeare, he has done what few will disapprove in including it in this edition—an edition which, now that it is completed, justifies to the full the expectations which Mr. Dyce's scholarship and critical acumen naturally called forth.

Handy Book of Rules and Tables for verifying Dates of Historical Events, and of Public and Private Documents: giving Tables of Regnal Years of English Sovereigns, from the Conquest to the Present Time, 1066—1866. By John J. Bond, Assistant Keeper of the Public Records. (Bell & Daldy.)

We have already borne testimony ("N. & Q." 3rd S. ix. 150) to the value, and given a striking illustration (*ante*, p. 3), of the utility of *The Perpetual Calendar* issued by Mr. Bond some months since. The present volume may be considered as a supplement or companion to the *Calendar*; and is a book which from its completeness and general accuracy may, we believe, be pronounced indispensable to all who are engaged in historical inquiries, or in investigating the date and authenticity of public and private documents.

Murray's Pearl Edition of Byron's Poetical Works is a cheap, compact, and handsome volume, though published at only half-a-crown. It must be remembered that this Pearl edition contains the complete works, Mr. Murray being the proprietor of the copyright of many which cannot be published by any other bookseller.

PERCY'S "RELIQUES."—Those who most study and delight in these volumes are best aware how imperfectly

the good Bishop discharged his duties as an editor, and will rejoice at Mr. Furnivall's announcement that the Early English Text Society has obtained possession, for a few months, of Bishop Percy's Ballad Manuscript, with permission to copy and publish it. "Wherever English Literature has been studied for the last hundred years," says Mr. Furnivall, "Bishop Percy's 'Reliques' have been household words among ever-increasing circles of readers. The 'Ancient English Poetry,' from the time of its appearance, greatly influenced our literature. It inspired in a greater or less degree Southey and Coleridge, Burns and Scott, and has been the delight of untold thousands of boys and men. Yet not one in ten thousand of all these readers has ever known how much or how little of the different poems was really ancient, how much was sham antique of Percy's own." The MS. contains 196 pieces (some fragments) in nearly 40,000 lines, and is in a hand of James the First's reign. Percy's list of its contents at the end of the circular, issued by Mr. Furnivall, shows how many unprinted ballads and romances it contains—for what the Bishop printed of the manuscript must be considered unprinted for our purpose—and how incumbent it is on all men who care for such things to get the whole manuscript into type as speedily as possible. The sum paid for the right to print the manuscript was 150*l.* The copying and printing of it will cost at least 350*l.* more, and for extras and incidental expenses another 100*l.* should be provided: altogether 600*l.* And it is proposed to secure this sum by subscriptions for copies (large paper, &c.) varying from Ten Guineas to Five, Two, and One Guinea.

BOOKS AND ODD VOLUMES

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Letters stating particulars and lowest price, carriage free, to be sent to Mr. W. G. Smith, Publisher of "NOTES & QUERIES," 22, Wellington Street, Strand, W.C.

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Wanted by Mr. W. Mercer, 47, Mosley Street, Manchester.

Notices to Correspondents.

JAYCEE'S hint is a very good one, but there are difficulties in the way of carrying it out. Will he point out in the manner he suggests, any of his Queries which are yet unanswered and preface us briefly as convenient with the suggestion he has made to us privately?

F. C. who writes on Taylor's "Exemplar" in "N. & Q." of Dec. 8th, p. 462, is requested to state where a letter may be addressed to him.

ARDEL. We cannot find any English translation of *Madame de Genlis's* work, *Le Comte de Cork*.

"NOTES & QUERIES" is registered for transmission abroad.

The most disinterested testimony is constantly offered to the value of Dr. LITTLE'S PULMONIC WAFERS for the cure of asthma, consumption, coughs, colds, and disorders of the throat and lungs. The following is from Mr. J. Floyd, Chemist, Market Place, Great Yarmouth: "I recommend the Wafers, finding them much more speedy and certain in effecting a cure than any other medicine; and though profits are equal, I prefer selling what I think most effective." They have a pleasant taste. Price 1*s.* 1*lb.*, 2*s.* 3*lb.*, 4*s.* 5*lb.*, and 1*l.* per box. Sold by all Druggists.

LONDON, SATURDAY, DECEMBER 29, 1866.

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Notes on Books, &c.

Notes.

AUTOGRAPHS IN BOOKS.

Perhaps the following jottings from a few of my books may be considered of sufficient interest to be added to the notes under this head, which have already appeared in "N. & Q."

Notes of a Journey from Berne to England, through France, made in the year 1796. By A. D. (with Supplement by M. D.). London, 1797. The travellers were Dr. Andrew Douglas and his wife, the latter the widow of Dr. Osmond Beauvoir, and better known as the translator of *The Life of Professor Gellert*, 1805.

This journey, the interest of which centres in its being performed through an enemy's country by special indulgence of the Revolutionary Government, was effected in a truly *mild and anglais* style. "*Voilà un pérou!*" was the admiring exclamation of the people of the little town of Morey as they drove up to the hotel, and "*Great extortioners!*" that of Mr. and Mrs. D. when they cleared out of it next morning.

But to my book, which is a privately printed one, the authors of which were so sensitive upon the point of select readers and restricted circulation, that the copies bear this inscription:—

"These notes are given with a serious request that, as they are printed merely to save the eyes of those friends who wish to read them, and spare the writers the trouble

of transcribing, they may never be shown to any one without the particular permission of Mr. and Mrs. D."

My copy of this book is a presentation one to C. N. Cole, Esq., and contains a letter from Mrs. Douglas to Mr. Cole; in which, among other matters, is a reiteration of the sacredness of the prohibition. Mr. Cole, less fastidious, notes—

"That on the receipt of the book and letter, I informed Mrs. D. I could not accept the book on the terms it was offered, and that I would return it unless she gave up the restriction; for I set no value on what pleased me unless I could communicate it—to this she assented, and I kept the book."

One cannot help smiling at the short-sightedness of the individuals, who let *privately-printed* volumes for their own *clique* only out of their hands. The present, for example, which is only one among many, came into my possession by invitation of the suburban literary barrow-man—"To sort 'em out, only tuppence each"—and so fell to me instead of, probably, to one of the honest hard-handed denizens of the locality.

"A Discourse concerning the Resurrection Bodies; tending to shew, from the Writings of Heathens, Jews, and Christians, that there are Bodies called our own, which *will not* be raised from the Dead: That there are Bodies, properly called our own, which *will* be raised from the Dead. By Philalethes." 8vo. London, 1788.

A letter converted into a fly-leaf, from J. Gough to Alderman Boydell, acknowledging the book, gives a little bit of information. Besides this letter, the following is found on another fly-leaf:—

"This book was presented to my dear uncle, Mr. Ald. Boydell, by the Author of it, the Rev. John Gough, Rector of Kirk-Ireton in Derbyshire, his relation; and therefore much valued by Mary Nicol."

This has found its way to my shelves in a similar manner to the last—being evidently *astray*, I need not say that I shall be happy to restore it to its rightful owner.

"The Historical Tragedy of Macbeth (written originally by Shakespeare). Newly adapted to the Stage, with alterations as performed at the Theatre in Edinburgh.—N.B. Whoever shall presume to print or publish this Play, shall be prosecuted to the extent of the law, and no Copies are authentick but such as are Signed by Edward Salmon,"—whose signature accordingly follows, with the addition of *Prompter*. 8vo. Edinburgh: W. Cheyne, in the year 1753.

On the fly-leaf:—

"*Macbeth* as altered by, and performed at, Mr. Lee's house in Edin.; presented to me by my best loved Friend W. F. Glover, 1754.—Henry Baker, Junior."

With F. G. Waldron's notes, identifying the first as an actor and surgeon, not long since deceased; and the latter as the author of the *Play-House Companion*. Mr. W. also records, in allusion to E. Salmon—

"Whose wife used to perform male characters. She was a swarthy woman, with an indication of a black beard. I recollect playing Vellum in *The Drummer at Edin.*"

and this female, Mrs. Salmon, play'd the *Coachman* in that Play.—F. G. Waldron."

This Shakesperian book puts me in mind of a friend who boasts of a few black-letter books: among which is a copy of *Luther on the Galatians*, bearing on the title in a bold hand the signature of Captain *Barnaby Riche*.

There was published at Edinburgh, in 1797, a small 8vo, entitled *Poems on Several Occasions*, by a Lady. Another friend has a copy thus plaintively inscribed:—

"To Viscountess Kirkwall, from her affectionate and obliged Charlotte Maria Bury. Printed, but not published. The *Girlish Lays* of one who has sung since, but almost always to a Lyre of Sorrow." Dec. 23, 1831.

The authoress was, of course, Lady Charlotte Campbell, daughter to the Duke of Argyll.

The *Poems of the late Christ. Smart, M.A.*, 2 vols. 12mo. Reading, 1791. "R. Nares" copy. There is mounted on one of the fly-leaves of this, "An original Card, from Christ. Smart to Dr. Nares," which runs thus, and is not likely in print:—

"Smart sends his compliments and pray'rs,
Health and long life to Dr. Nares—
But the chief business of the Card,
Is 'Come to dinner with the bard,'
Who makes a mod'rate share of wit
Put on the pot, and turn the spit.
'Tis said the Indians teach their sons
The use of bows instead of guns;
And ere the striplings dare to dine,
They shoot their victuals off a pine.
The Public is as kind to me,
As to his child a Cherokee:
And if I chance to hit my aim,
I chuse to feast upon the game;
For panegyric or abuse
Shall make the quill produce the goose,
With apple-sauce and Durham mustard,
And cooling pye o'er-laid with custard.
Pray please to signify with this
My love to Madam, Bob, and Miss,
Likewise to Nurse and little Poll—
Whose praise so justly you extol.

P.S. I have (don't think it a chimera)
Some good sound Port and right Madeira."

Dr. Nares says the poet must have written this in 1764 or 5. A note at foot intimates that a former proprietor of the book might have had 5l. for this autograph of Christ. Smart to Dr. Nares.

The *Compendious History of Foolish, Wicked, Wise, and Good Kings*: viz. *Saul, David, Solomon, Jereboam, Rehoboam, Ahas, &c.* Printed by order of the Long Parliament, 1641. 2nd edit. London (Baker) 1716.

"This book was first published in quarto by order of the L. P., and republished by Mr. Thomas Bradbury y^e Dissenting Minister. The Preface to this Edition is artfully written in y^e character of a Tory and High Churchman, to induce men of those principles to read the book.—R. B."

("R. B." i.e. Rev. Richard Baron, whose autograph this is, was a great advocate for political

and religious liberty. The book is the work of Hezekiah Woodward, a Puritan. The second part, under the title of the *Kings' Chronicle*, was published in quarto, 1643.) A. G.

ADDISON, SCOTT, AND THE "SATURDAY REVIEW."

Perhaps a note in vindication of Addison and Walter Scott may seem a superfluity. But, as in our time the newspapers are heard first at all events—and other people, dead or living, as they can get a chance—the "mighty dead" sometimes stand at a disadvantage as compared with the mediocre living. I have just been reading an article in the *Saturday Review* of Nov. 24, headed "Fogs." The writer, referring to a quotation in one of Mr. Bright's speeches, says:—

"We have never been able to find out who supplies Mr. Bright with poetry, but the verses which he quoted about the Pleiades are curious enough:—

"Though o'er our heads the frozen Pleiads shine,
'Tis Liberty that crowns Britannia's isle,
Which makes her barren rocks and her bleak mountains smile."

"Well, but the Pleiades never do shine *actually* over our heads, and they are not known to be more frozen than any other group of stars," &c., &c.

The writer goes on to fall on such poor game as Dr. Cumming. But if he had known that in this case it was Addison who "supplied Mr. Bright with his poetry," he would not have felt abashed, probably, in his very matter-of-fact criticism about the physical geography of the passage. He has certainly no lack of courage, for he assails Walter Scott advisedly as one who is "foggy" in scientific facts imported into poetry: when, in the *Lay of the Last Minstrel*, the grave of Michael Scott is marked by the moonlight falling through the stained window, so that—

" the cross of red
Points to the grave of the mighty dead."

Our critic thinks that he has detected—

"the introduction of an astronomical fact which cannot possibly happen. . . . For the purposes of the story, the full moon throws a shadow in the same place on the same day of every year."

Scott never says anything of the kind. He never says that it was a full moon that lighted William of Deloraine on this occasion—nor that the moon threw the shadow of the cross on the grave every year; but only that the moon did shine through the oriel on this night (and whenever it did so shine, it would "cast the shadow on the same place"), and that the occasion was rendered more solemn by the fact that it was the anniversary of the wizard's burial.

C. G. PROWETT.

Garriek Club.

CHRISTMAS DAY.

With reference to the quotation from the Harleian MS. 2252, beginning —

"If Christmas Day on Monday be," &c., which you have reprinted (*antè*, p. 492) from the *Worcester Herald*, allow me to say that whilst examining MS. R. 3. 19 in Trinity College Library I came across another version of this quaint old prophecy. It occurs in a piece entitled —

"And heere, nowe folowing, biginnethe a weele compiled thing in wyse of deestynarye and of outhor behoouely gouernaunce touching the goode rule of mannes hele, studied and laboured by gret filosofres and clerkes of olde tyme: beholdethe and reedethe."

It then begins with the line —

"God, that al this worlde hathe wroughte,"

and proceeds to discourse upon all the days of a month separately. Finally, it treats of Christmas in the passage, of which (by the kind permission of the librarian) I send a transcript. I have not sent the whole passage, as it seemed rather long; but, if you approve, I will send the remainder another week. It seems to me well worth making a note of, as I doubt if it has been before printed from this MS.: —

"Nowe takethe heed, euery man,
That englishe vnderstonde can,
If that Crystmasse day falle
Vpon Sonday, wittethe weel alle,
That wynter saysoun shal been eay.
Save gret wyndes on-lofft shal flye.
The somer after al-so bee drye,
And right saysounable, I seye.
Beestis and sheepe shal preue right weel,
But other vytayle shal fayle, mooste deel.
Be kynde shal, with-outen lees,
Alle landes thanne shal haue pees.
But oft-tymes, for synne that is doone,
Grace is with-drawn frome many oone.
And goode tyme alle thinges for to do;
But who-so feeleteh, is sone for-do.
What chylde that day is borne,
Gret and ryche he shal be of corne.
If Cristmasse day on Monday bee,
Gret wynter that yeer shal ghee see,
And ful of wynde lowde and scille;
But the somer, trawly to telle,
Shal bee sterne with wynde also,
Ful of tempeste eeke ther-too;
And vitayles shal soo multeplye,
And gret moryne of bestes shal hve.
They that bee borne, with-outen weene,
Shoulle bee strong men and kene.
If Crystmasse day on Tuysday be,
Wymmen shal dye gret plente.
That wynter shal shewe gret mervaylle,
Shippes shal bee in gret parayle;
That yeer shal kynges and lordes bee sleyn,
In lande, of werre gret woone, certayne.
A drye somer shal bee that yeere;
Alle that been borne that day in-feere,
They been stronge and covetuous,
But theyre eende shal bee detous;
They shal dye with swerd or knyff.
If thou stele ought, hit leasethe thy lyf;
But if thou falle seeke, certayne,
Thou shalt tourne to lyf ageyne."

In line 9, *preue* may be *threue*, the thorn-letter being used for *th* throughout. Between lines 10 and 11, something seems lost. Lines 15, 16 should perhaps follow line 8. *Scille* is the same as *shille*, a not uncommon spelling of *shrill*. *Woone* means abundance. *Detous* should perhaps be *petous*, piteous.

WALTER W. SKEAT.

BREECH-LOADERS.—It seems to be admitted as a fact that breech-loading fire arms, of whatever description, are of *recent invention*. Often as I have met with paragraphs on this exciting topic of the moment, or allusions to it, in no instance can I remember any remarks of an opposite tendency. I had made no inquiry as to date; and now, on sufficient evidence, have come to another conclusion.

While occupied in the arrangement of a collection of books on Norman history and antiquities, I laid aside for special examination two attractive volumes by M. Achille Deville. In one of them—the *Histoire du château et des sires de Tancarville, Rouen, 1834*—appears an engraving of an ancient breech-loader, with an account of its dimensions and other particulars.

In the upper story of the Tour de l'Aigle, a conspicuous part of this famous Château, M. Deville found two ancient pieces of ordnance. The piece which he describes was *en fer fondu*, seven feet in length, swivel-mounted, and having an aperture for the ball and cartridge. The bore is not stated. The charge being placed, the aperture was closed by the revolution of the corresponding part, much in the same manner as in the only specimen of a recent breech-loader which I have seen. An iron rod affixed to the breech served to point the piece.

M. Deville adds, "Il paraît que ces couleuvrines étaient encore en usage au commencement du dernier siècle: le père Daniel, dans son *Histoire de la Milice française*, a donné la description et la figure de pièces absolument semblables."

BOLTON CORNEY.

BELL INSCRIPTIONS.—A recent article in the *Birmingham Gazette* gives the following inscriptions on the ten bells in the fine tower of Wolverhampton collegiate church: —

- "1 and 2. T. Mears, of London, fecit 1827."
- "E. S. T. P. Churchwardens all Bachelors, 1698."
- "God save the Church of England and the founder."
- "We were all cast in Gloucester, 1698."
- "God prosper Wolverhampton. Long may we ring."
- "The clapper hong too long in mee.
My founders pray think of mee. 1698."
- "Abraham Rudhall. T. Ball. 1698."
- "Mr. Bache, Gent., gave 12*l*. towards casting us."
- "Edwd. Sheldon, Gent., and Joh. Pershouse, paid for casting the toll."

On the Great Bell.

"All you that hear my mournful sound,
Repent before you lie in the ground,

And seek the Lord while here you breathe,
There's no repentance after death."

"Francis Butler, Saml. Bennett, Churchwardens.
Henry Bailey made me, 1740."

The following epitaph to a ringer is on a tombstone in Wednesbury churchyard, near Wolverhampton:—

"Here lies an old ringer, beneath the cold clay,
Who rung many changes, both solemn and gay;
Through *majors* and *triples* with ease he could range,
Till death *colled the bob*, and brought round the last change."

CUTHBERT BEDE.

LEVESELL.—"As the gay levesell at the tavern is sign of the win that is in the cellar." (Chaucer's "*Persones Tale*," *de Superbia*.) Tyrwhitt was sadly puzzled by this word; yet from the quotation he gives from *Prompt. Parv.*, "*Levesell* before a wyndowe or other place, *umbraculum*," it seems evident that nothing else is intended, but the *lattice*, which was so constantly found in the tavern windows, that a *lattice* or a red *lattice* became synonymous for a tavern. This explanation would also agree with the use of the same word in v. 4059—

"Behind the indle, under a levesell,"

Reeve's Tale,

where it might be intended for a trellised bower, such as are constantly seen in the drawings of gardens in medieval MSS.

With regard to the origin of the word, with great diffidence I would suggest whether it might possibly be derived from leaves' cell or a cell of leaves, a bower such as that above referred to.

JACOB LARWOOD.

FRENCH NOTES AND QUERIES: "L'INTERMÉDIAIRE."—The English "N. & Q." might be occasionally indebted to its younger brother for interesting communications. The following are two instances among many. Some one, probably in an anonymous pamphlet, has reproached Martin's *Histoire de France* with "*innombrables erreurs*." The author of this accusation is said to be an eminent Catholic writer, and since the appearance of the accusation the *prix Gobert*, it is also said, has been discontinued to M. Martin. The title of the pamphlet is inquired for.

In one of Mr. Thorpe's old catalogues mention is made of a copy of Hesiod, with notes by Racine, and inquiry is directed to ascertain what has become of it.

In the German reprint of Gaisford's *Poetae Graeci Minores*, M. Dindorf, the editor, mentions some MS. notes by Fr. Wolfgang Reiz on a copy of Hesiod. The notes on the Shield of Hercules and the Theogonia have been made use of, but those relating to the Works and Days were reserved for Spohn's edition, which, however, has never been published except in an *editio minor*. Query, what has become of the notes? J. MACRAT.

THE OLD CHURCHYARD OF ST. PANCRA: THE GODWIN REMAINS.—Some solicitude having been shown, on the part of those who take an interest in whatever relates to persons eminent in their country's literature, respecting the remains of the Godwins, a paragraph lately appeared in the public journals stating that before the churchyard of Old St. Pancras was surrendered to the ruthless shovel of the railway navvy, the remains of Mr. and Mrs. Godwin were removed by Sir Percy Florence Shelley to a mausoleum at Bournemouth. Mrs. Godwin, the authoress of *The Rights of Woman* and other works, but who is better known by her maiden name, Mary Wolstonecroft, died in 1797.

It is not perhaps generally known, though it may be read in more than one memoir of Wm. Godwin, that in 1801 he married Mrs. Mary Jane Clairmont, a widow, whose industry, intelligence, and indefatigable attention cheered and supported him through the remainder of his long life of literary employment. Mr. Godwin's literary productions, it is well known, were not always remunerative; and the publishing and bookselling business, carried on in Skinner Street under the name of M. J. Godwin, aided by some original juvenile books in which the author of *Political Justice* did not disdain to employ himself under an assumed name, constituted for many years the chief support of the family, for there was issue of this marriage.

His widow survived him, and was buried near him in the same Old St. Pancras' churchyard. Can any of your readers inform me if the mausoleum at Bournemouth exhibits any inscription which shows that the remains of Mary Jane Godwin were removed from St. Pancras and deposited in the same resting-place with those of her husband and his first wife? J. C. H.

Queries.

"TALES OF TERROR."

Tales of Terror, with an Introductory Dialogue, second edition, London, 1808. Printed for R. Faulder, &c., by S. Hamilton, Weybridge, Surrey. 8vo, pp. 156.

In booksellers' catalogues the above is generally said to be "by M. G. Lewis, author of *The Monk*;" and in the *Life and Correspondence of M. G. Lewis*, London, 1839 (vol. ii. p. 356), it is given in the list of his works, but with the date 1807. No other edition is mentioned there, and I suspect that the biographer had not seen the book; for all he says of it is, his "*Romantic Tales* and *Tales of Terror* come nearer to the favoured character of modern fiction." He cuts freely from the former, and I think, had the opportunity occurred, he would have done so from the latter, to eke out a life, which might have been well told in fifty

pages, into two full-sized octavos. Lowndes says:—

"*Tales of Terror*. Kelso, 1799. First Edition, 4to. London, 1801, 8vo. The ballads of Glenfinlas, and the Eve of St. John, included in this volume, were written by Sir Walter Scott."

They are also in the *Tales of Wonder*, London, 1801.

The following are from recent catalogues of Noble, 312, Strand:—

"603. *Tales of Terror* (by G. M. Lewis, author of 'The Monk'), 8vo, half calf, curious folding coloured plates, 10s. 6d. Bulmer, 1801.

"With Autograph of the Duchess of Sussex and inscription, 'Prince Augustus Frederick of Sussex, Ramsgate, Kent, this book is mine because I have read it through, December 23, 1807,' very interesting volume.

"344. Lewis (M. G., Author of 'The Monk'), *Tales of Terror*, with an Introductory Dialogue, 8vo, bds., uncut, with extraordinary folding plates, additional plate inserted, scarce, 8s. 6d. Bulmer, 1808."

Both were sold before I applied; but I showed my copy to Mr. Noble, who recognised it as the same work by the folding plates, which are too peculiar and offensive to be forgotten.

After diligent search in the British Museum, with the assistance which I always receive when in difficulties there, I could not find a copy of any edition.

I believe that Lewis was not the author. The *Tales of Wonder* comprise sixty pieces, of which he wrote only eighteen; but no "Tale of Terror" is included among them, though many are reprints. In the *Tales of Terror* Lewis is sometimes laughed at. He might have done that himself as a blind, but he was not addicted to mystification or concealment of his good things. The cadence of the verse is generally harsh, especially in the ballad metres. Lewis's is always easy and flowing. He seldom has a classical allusion. "Smedley's Ghost" (p. 142) abounds with them, and they are well applied. It is a burlesque version of Göthe's *Der Fischer*. I select two stanzas:—

"Ah! knew'st thou in the happier days,
How smooth the way to fame
That now e'en Darwin wears the bays,
E'en Knecht acquires a name.

"Thyself would leave the hackney'd themes,
That Pope, that Dryden tired,
Thyself indulge in German dreams
By great Göthe inspired."

Lewis had passed some time at Weimar, had visited Göthe, and was a good German scholar; so he could not have written the last line.

Perhaps you know all about this matter, and will clear it up in a few words. If not, I shall be obliged by some account of the Kelso and 1801 editions, and of the author—if, as I suppose, he was not Lewis.

The hit at Knight is clever; but, as he is nearly forgotten, may not be appreciated. "N. & Q." is hardly a fit place for the explanation, which the curious may find in *Pursuits of Literature* (Dial. IV. l. 333), and in the Errata to *Tentamen*.

H. B. C.

U. U. Club.

"THE ADVOCATE OF REVEALED TRUTH," ETC. Can you tell me whether more than six numbers of *The Advocate of Revealed Truth, and Inspector of the Religious World*, appeared? I have six, which form "the first volume," and were published in Dublin from January to June, 1804. By whom was the periodical edited? ABHBA.

ARTHUR'S SLOUGH AND GLASTONBURY EARTH. On my way from Wells to Glastonbury some years since, I overtook on the road a countryman who pointed out to me a morass which he said was known in those parts as Arthur's Slough. Can "N. & Q." inform me whether any tradition of King Arthur, who was buried at Glastonbury, attaches to this marsh? There is an old story told by Dugdale that—

"A Mahomedan sultan having taken an English gentleman in the Holy Land, gave him his liberty upon promise that he would bring him a gauntlet full of the earth of Glastonbury churchyard, which was accordingly performed, and the gentleman returning to Glastonbury, declared the same upon oath."

H. C.

BAPTISM.—In *The Church and the World* (first series), one of the essayists states that it is becoming common among Dissenters to use in baptism the form "I baptize thee in the name of the Lord Jesus." In what sect or sects has this form come into use? There is one text which may be quoted in its favour, but the whole practice of Christendom is opposed to it; and undoubtedly it would be held even in the Church of England an invalid form. But this is not the question. Who does it? FILIUS ECCLESIAE.

DESSEIN'S HOTEL at Calais has been rendered famous by Sterne's putting up there when he went to France. When at Calais this autumn, I enquired for the place; I was told that it had been converted into a museum. Is this so? Can any of your readers give any information on the subject? J. LN.

JOLLY.—Has it been noticed in "N. & Q." that this word is used by Chaucer? In *The Reeve's Tale* you may read—

"Therefore he wolde his joly bloode honour,
Though that he schulde holy chirche devoure."

Is not this the first known use of "jolly"? J.

FILIUS ECCLESIAE.

HOW THE LORD HIGH CHANCELLOR GOES TO WESTMINSTER (2nd S. viii. 104, 163.)—So long

ago as August 6, 1859, your correspondent H. communicated to "N. & Q." a very pleasant article with the above title, containing extracts from a paper found among the muniments of a noble family, one of which was a Lord Chancellor. Mr. Foss on the 20th of the same month, in giving some additional anecdotes, inquired of H. the name of the Lord Chancellor to enable him to confirm the record. From that time to the present no response has been given, nor has any other article on the subject appeared.

It may seem late to revive the subject; but I am induced, by a wish that a particular point in the extract should be settled, to renew the application—that H. would kindly furnish you with the name of the Lord Chancellor referred to.

D. S.

ORDINATION LISTS.—Can any of your readers inform me where I can see the registers or lists containing the names of men who received episcopal ordination—say, in the seventeenth century? and do such lists usually contain any information beyond the Christian and surnames of the men so ordained?

J. RICHARDSON.

Bromley, Kent.

PRINTERS' MEDALS.—I have a medal on which appears a press and the date 1794. The reverse has "Payable at the Franklin Press, London." Is anything known of this press or its proprietor? I cannot find it mentioned in Kent's *Directory*.

I have also a Bath medalet struck for W. Gye, printer, in 1794, on the reverse of which is a gaol, &c., with the legend, "Remember the prisoners of Ilchester gaol." What is the connection between Bath and Ilchester gaol?

WILLIAM BLADES.

QUOTATIONS WANTED—

Where is the expression "Consistency! thou art a jewel!" to be found? BAR-POINT.

"And oh! if some strange trance
The eyelids of thy sterner sister press,
Seize, Mercy, thou, more terrible, the brand,
And hurl her thunderbolts with fiercer hand."
Quoted in *Ecce Homo*, 5th ed. p. 260.

C. W. M.

"That lazar-house of human woes,
Where laughter is not mirth, nor thought the mind,
Nor words a language, nor even men mankind."

C. C. SCHOLEFIELD.

1. "The Greek epigram taught the silver axe of justice that was carried before the Roman magistrate to proclaim, 'If thou be an offender, let not the silver flatter thee: if innocent, let not the axe affright thee.'"

Where found?

2. Where in Homer is this sentiment?—

"I hate him even to hell that saith one thing with his mouth and thinks another thing in his head."

STUDENT.

I should be glad to know the authorship of the following verse I read many years since:—

"Twixt subtle priest and scolding wife,
How miserable is my condition!
The two great evils of my life
Are marriage and confession."

W. W. M.

"Angel bands are hovering o'er us;
Forms unseen amidst the throng,
Wondering at the love that crown'd us,
Glad to join the holy song.
Halleluiah!
Love and praise to Christ belong."

G.

Queries with Answers.

CORNWALL ELECTIONS IN 1722.—I enclose a cutting from a Plymouth newspaper (*The Western Morning News* of the 5th inst.), in the hope that some reader of "N. & Q." may cast a light on the matter referred to:—

"To the Editor of the 'Western Morning News.'"

"ELECTION OF M.P.'S IN CORNWALL IN 1722."

"SIR,—The following is an exact copy of a notice printed in the *Caledonian Mercury* of May 14th, 1722. Can any of your correspondents throw any light on the statement as to the return being by a minority of votes? The boroughs mentioned are evidently Bodmin and Lostwithiel:—

"We hear that the members for Cornwall are returned in a different manner from all other parts of England. Whether they have a charter for it, or only do it by custom, we cannot say, but they return by a minority of votes; as for example—

BODMIN.

Lord Viscount Molesworth	93
Charles Leigh, Esq.	91
Isaac Leheupe, Esq.	19
Richard West, Esq.	19

The two last were returned.

LEAST WITHIEL.

Sir Thomas Handley, Knight	16
Charles Leigh, Esq.	15
Marquis of Hartington	5
Lord Stanhope	5

The two last were returned.

"If I get any information as to the above, I may, as I am able, send you some other curious paragraphs about the two western counties of England.—Yours, &c.

"WM. HUNT.

"Edinburgh, 3rd December, 1866.

"P.S.—The same paper mentions that 'The County of Cornwall have chosen their former worthy representatives, Sir Wm. Carew, who voted against the Septennial Act, and Sir John St. Aubin.'"

R. M'C.

Liverpool, Dec. 12, 1866.

[We are inclined to think that the contest at this time at these two places was more to test the sole right of the respective corporations to the election of their representatives in parliament. The charter granted to Bodmin by King John, A.D. 1216, empowered the mayor, recorder, town-clerk, twelve aldermen, and twenty-four common-

councilmen, or assistants, to elect two members of parliament. (Gilbert's *Cornwall*, i. 78.) This charter conferred the right of election on the corporation. It appears that on Oct. 19, 1722, a petition was presented by Robert Viscount Molesworth and Charles Legh, Esq., against the return of Isaac Leheup and Richard West, Esqs., by means of Edward Hoblyn, Esq., sheriff of the county, illegally taking upon himself to act as mayor; but there was no determination on this petition. (Oldfield's *Representative History of Great Britain*, iii. 249.)

So again with respect to Lestwithiel, or Lostwithiel, a charter of incorporation was granted by James I. A.D. 1623, and renewed by George II. A.D. 1738, under which the corporation consists of seven aldermen or capital burgesses, including the mayor, and seventeen assistants, or common-councilmen. The right of electing two members of parliament is vested in the corporation, and the mayor is the returning officer. On Oct. 19, 1722, a petition was presented from Sir Thomas Hardy, Knt., and Charles Legh, Esq., against the return of the Marquis of Hartington and Lord Stanhope; but there was no determination. Oldfield, writing in 1816, remarks: "The mode of election in this borough is such as to dupe the electors out of privileges with which their representative charter affects to invest them; for the seventeen common-councilmen, who have a right of voting, being annually chosen by the seven aldermen, are sure to be such as will conform to the dictates of those by whom they are appointed." Lostwithiel was disfranchised by the Reform Bill of 1832.]

JOHN PENNYMAN.—In Bunhill Fields the following inscription is to be seen, though much defaced:—

"Here lyeth the body of John Pennyman, who was requir'd [by Abraham's God] to offer up (as Abraham did) an unusual sacrifice at the Royal Exchange in London, upon the 28th day of July, 1670 (an account of which he then caused to be printed, and hath ordered it to be re-printed in the book of his life), and for a perpetual memorial of which, he order'd this inscription to be set in this place. He departed this life the 2nd day of July, 1706, in the 78th year of his age."

Can any reader of "N. & Q." refer me to this book? I am unable to trace it.

CHARLES REED.

[This singular production is entitled "A Short Account of the Life of Mr. John Pennyman, with some of his Writings, &c., relating to Religious and Divine Matters: made publick for the weal and benefit of mankind. The Second Edition. London, Printed in the year 1703." To this was added in 1705, "An Appendix to the Second Edition of the Account of my Life." Again, in 1706, an additional sixteen pages were annexed, giving some other of his writings, with a short account of his decease. 8vo, pp. 316. This work is in the British Museum, together with another quarto volume of his miscellaneous pieces. On a fly-leaf of the latter work, in the author's autograph, is written: "Some of the Papers and Books are here bound together that I have been concerned in printing and publishing from the year 1670 to 1680, in

which time few stood by me save Michael the great Prince. J. P." Edward Harley, Earl of Oxford, in his notice of Pennymann's productions, has added the following laconic note: "The poor man seems to be very mad!" Vide "N. & Q." 2nd S. ix. 420.]

HOOKE'S "ECCLESIASTICAL POLITY."—I have an 8vo copy of this incomparable work; with an engraved frontispiece covering the page, with the title in the centre. It runs:—

"Of the Lawes of Ecclesiastical Politie. Eight Books. By Richard Hooker. London: Printed by William Stansbye, and are to be sold by George Latham." [No date.]

It contains Books i.—iv., and consecutively, Book v., but with a distinct title-page engraved and dated, "London: Printed by W. Stansby, 1632." The other three books of course are wanting. The remainder of the volume is taken up with "Certayne Divine Tractates, and other Godly Sermons. W. Stansby, 1632."

It is paged throughout, and winds up with a table of contents. This edition is not mentioned by Lowndes. I wish to know if the books i.—iv. were printed in 1632, and if this edition had a portrait of "judicious Hooker" prefixed.

GEORGE LLOYD.

Darlington.

[There is a small folio edition of Hooker's *Ecclesiastical Polity* of 1632, the same in every respect with our correspondent's copy, but without any portrait. We have never met with any notice of an octavo edition of that date.]

Replies.

NEWMARKET IN 1791.

(3rd S. x. 449.)

I have pleasure in furnishing EQUISO with the pedigree of "Escape," and some account of his doings on the Turf in 1790 and 1791.

ESCAPE, foaled in 1785, was by Highflyer, dam by Squirrel. He ran twice at York in August, 1790 (in the name of his then owner, the Prince of Wales), winning the first race—"The Great Subscription Stakes" of 295*l.*: for five-year olds, eight stone four pounds; aged, nine stone; four miles—which same stake his illustrious sire had walked over for eleven years before. In a second race run on the same day—for the Great Subscription Stakes of 295*l.*, for five years' old, eight stone seven pounds; six years, eight stone ten pounds; and aged, nine stone—he was defeated by the Duke of Norfolk's Dubskelper, aged, but obtained second place. On October 20, 1791, Escape (being then six years old) ran at Newmarket for sixty guineas (Ditch In). This race was won by Coriander, five years old, carrying eight stone. Escape, six years old, carried eight stone four pounds. Four horses started,

Escape coming in last. Betting, 2 to 1 on Escape. The next day, October 21, 1791, Escape again ran for a subscription of sixty guineas (Beacon Course), carrying eight stone thirteen pounds—which he won, beating five competitors. Betting, 5 to 1 against Escape. Chifney, who rode the horse, after losing one day and winning the next, "was accused by the Jockey Club of having rode a cheat." The Prince of Wales (his then first master) had Chifney carpeted; and asked, or pretended to ask, for an explanation. These explanations are to be found at length in Samuel Chifney's work, called *Genius Genuine*; but are, no doubt, what your correspondent *Equiso* justly terms them, "*ex-parte* statements."

The result of the Escape affair was said to be this, it induced the Prince to absent himself entirely, and withdraw his countenance from Newmarket; but the biographer of these incidents adds:—

"His Royal Highness showed his confidence in the integrity of his servant by patronising Chifney, at such places where he chose to run horses, for some years after; and settled a pension upon him during his (the Prince's) life."

The examination of Chifney before three members of the Jockey Club at Newmarket, before whom he was cited to appear, seems to have been a mere farce according to his (Chifney's) account, as he was not asked half-a-dozen questions.

There is no doubt Escape was a first-rate horse. He was bred by His Royal Highness, the Prince of Wales; and sold when a yearling to Mr. Franco, who trained and ran him several times. The origin of his name was in this wise:—His trainer went into the stable one night rather late, and discovered the colt had kicked through the sides of the stall, and had got one of his legs fast between the boards. By good luck, however, he was released from his perilous position without injury. The trainer hastened to inform his master what had happened, and began by exclaiming "Oh! what an escape!" When he had finished, Mr. Franco said, "Let him be called ESCAPE."

The Prince afterwards bought the horse back again, and he turned out one of the best horses of the day. And no wonder, if we look further into his pedigree.

Highflyer was by Herod, out of Rachel by Blank, and foaled in 1774. The following note is appended to this pedigree by the author of the *Stud Book*:—

"Highflyer never paid forfeit, and was never beaten. The author is induced thus far to deviate from his general plan, at the request of an old sportsman; from whom he learnt that many bets have been made on this fact, owing to an error in the Index to the *Racing Calendar* for 1777: wherein Highflyer is confounded with a colt of the same age, got by Herod out of Marotte. Highflyer was bred by Sir Chas. Bunbury."

The Squirrel Mare, dam of Escape, was foaled

in 1768: her dam, sister to Sir John Lowther's Brabham by Brabham, Golden Ball, son of Partreen, Bushy Molly by the Hampton Court Childers, &c., &c.

It will thus be seen that Escape was not only a well-bred horse, through a long line of progenitors, but did honour to his pedigree, and left no stain upon his family escutcheon. In the present day it will not be considered high treason to add, that is more than can be said on behalf of his royal owner.

Note.—Highflyer won on the Turf 9336*l.* 10*s.* (a great sum in those days), although he never started after he was five years old. 470 winners of his get in nineteen years won upwards of 170,500*l.* Highflyer died at Highflyer Hall, near Ely, Cambridge, on Oct. 18, 1793, aged nineteen. Squirrel died in 1780, aged twenty-six. H. M. Doncaster.

From Weatherby's *Racing Calendar* for 1791 I find that, at Newmarket Craven Meeting, on Tuesday, April 26, 1791, H. R. H. the Prince of Wales' Escape, by Highflyer, out of Squirrel mare, foaled in 1785,* carrying eight stone seven pounds, ran first in a field of nine.

He ran fourth on June 28, at Ascot Heath, carrying nine stone ten pounds.

On October 3, at Newmarket, he won in a match for 1,000 guineas, against the Duke of Bedford's Grey Diomed; each carrying eight stone seven pounds. Betting, 6 to 4 on Escape.

On Wednesday, October 5, he again beat Grey Diomed. Betting, 7 to 4 on Escape.

On Thursday, October 20, carrying eight stone four pounds, he ran fourth to Mr. Dawson's Coriander. Betting, 2 to 1 on Escape, and 4 to 1 against Coriander.

He ran again on Friday, October 21, carrying eight stone thirteen pounds, and beat a field of six horses. Betting, 5 to 1 against Escape.

The Rev. George Croly thus narrates the circumstances of this affair:—

"The Prince's sale of his stud, and retirement from Newmarket, was a public topic for some time. This whole affair also is almost too trifling for record. A horse belonging to his stud ran ill on one day, when heavy bets had been laid on his winning. But he ran well on the next day, when heavy bets had been laid on his losing. Chifney, the jockey, was immediately assailed by the losers on both occasions, as having plundered them; but he made an affidavit that he had won only 20*l.* The Jockey Club sat in judgment on the case; and disbelieving the jockey, ordered that he should ride there no more. The Prince believing him, looked on the decision as an injustice to his servant and as an offence to himself. He instantly withdrew from the course; and feeling for the state to which Chifney must be reduced, gave him a yearly allowance. It was impossible to believe that

* For further pedigree, see Weatherby's *General Stud Book*.

the Prince had been privy to the trick, if trick there were. The charge was soon and totally abandoned."—*Life of George IV.*, p. 259.

Campfield.

C. W. SUTTON.

BISHOP HARE'S PAMPHLET.

(3rd S. x. 451.)

It should be remembered that this work was published without the author's name, and that the character of Hare was such as not to discountenance the idea that it was written seriously, and not in irony. Whiston charged him with being strongly inclined to scepticism, with talking ludicrously of sacred matters, and says that he offered to lay wagers about the fulfilment of Scripture prophecies. When at college he was the tutor of the celebrated Anthony Collins, afterwards author of the *Discourse on Freethinking*, &c. Toland mentions this pamphlet in his *Chidophorus* (p. 96), insinuating that it was the private exposition of the bishop's ideas:—

"But what do I talk of this or that country, when examples in all countries are numberless? nor will the last in our own be that of a certain Doctor who wrote *Difficulties* esoterically, and exoterically preached a *Sermon*."

Collins's *Discourse on Freethinking* appeared in 1713, and Hare's *Difficulties* in 1714. Bentley's singular pamphlet, which he put out as a nominal reply to Collins under the signature of "Phileleutherus Lipsiensis," is stated (I observe) to have been addressed to F. H., D.D., meaning Francis Hare, D.D. I should suspect that this was intended as a double-barrelled shot both at Hare and Collins; but I find on referring to my copy that it has on its title-page "in a letter to N. N.," so that I would ask whether any early edition (mine is 1725) was really so printed, what is the nature of the introductory preface, and whether it treats Hare's work as a serious argument, or as a piece of irony, as was afterwards suggested?

I should be obliged if the reprinter of this curious piece would send me a copy per post. The cost shall be willingly remitted.

EDWARD KING.

Lympington, Hants.

I think that I express not my own obligation only, but that of many others from whose minds the period referred to has not entirely passed into literary and theological oblivion, for the very lucid and valuable statement in "N. & Q." Dec. 8, on Bishop Hare's pamphlet.

From attention to it, and from further consideration of the subject, I am quite willing to acquiesce in the view of its being a religious satire; and one is compelled—although, to my mind, with difficulty—to receive the theory that Convocation had reasons of its own for treating it as

serious, taking "the irony in earnest," and acting according to the "suspicions and discontent" whispered in its ear. By inverted commas I refer to the exposition of "N. & Q."

There is much about Bishop Hare in Mr. Watson's recent *Life of Warburton*. The passage bearing on the present subject is as follows (p. 181):—

"The Bishop was what is called a latitudinarian in theology, and a strong advocate for the right of private judgment, as he showed in his 'Letter to a Young Clergyman,' the design of which is to prove that all Christian societies are interested in encouraging the study of the Scriptures, and allowing them liberty of private judgment concerning them as much as possible; and so far were the arguments of this work carried, that it was censured by Convocation as tending to promote scepticism."

This may throw some additional light on the judgment, which, to say the least, needs much to account for it.

I must still observe that, among many productions of the same kind, I certainly never read one which, to my mind, looks more like a serious performance. Some might say that this was its merit; but the mode of writing must have been pushed to its utmost extent in its having given to Convocation any possible grounds for its treatment of it.

The date to which I referred is evidently one from an intermediate edition. In reprints, unless it is otherwise specified, the date, I believe, is usually taken from the first.

FRANCIS TRENCH.

Islip Rectory.

You speak of a pamphlet by Bishop Hare, but will you or any one else tell me who Bishop Hare was? It is a curious fact that he carefully destroyed every trace of his origin, beginning, I am told, with the entry made upon his admission at school.

W.

VENERABLE BEDE.

(3rd S. x. 412.)

Alban Butler, "*sacra eruditione perceleber*"—(as he is called by Brotier in the preface to the latter's edition of Tacitus)—in that repertory of hagiological and curious historical learning, his *Lives of the Fathers, Martyrs, and other Principal Saints*, gives the life of Bede under May 27, the day on which he is still commemorated in the Calendar of the Church of England, and furnishes the following reply to the query of your correspondent E. H. A.:—

"His feast was kept in England in some places on the 26th of May" [St. Augustin's Day], "with a commemoration only in the office of St. Austin; in others it was deferred to the 27th, on which it occurs in the Roman Martyrology. In the Constitution of John Alcock, Bishop of Ely, for the festivals of his diocese, printed in 1486 by

Pynson, Bede's feast is ordered to be kept on the 13th of March; the day of his death being taken up by the office of St. Austin. *Certain Congregations of the Benedictin Order have long kept his office on the 29th of October*, perhaps on account of some translation. On the same day it is celebrated at present "[c. 1760]" in England; and, by a special privilege, the office is said by all English priests who live in foreign countries, by an indult or grant of Pope Benedict XIV. given in 1754; which grant, at least with regard to those clergymen or regulars who are in England, was interpreted at Rome to imply a precept."

The *English Martyrology*, by I. W. P. (3rd ed. 1672), gives two feasts of St. Bede—viz. at Wyremouth (Wearmouth) on May 27, his deposition; and on the 10th of the same month at "Durham in Bishoprick," his translation; his body having, on this last-mentioned day, been "solemnly translated to Durham" [anno 1020] "by Ranulphus" [Flambard], "bishop of that see, and placed in a tomb together with S. Cuthbert, and kept with great veneration even until our days." His remains were enclosed in a new shrine by Bishop Hugh Pudsey in 1155.

With regard to the day of his death it may be remarked, that Butler has evidently fallen into an error in making it occur upon Wednesday, the eve of the Ascension. He says:—

"St. Bede died in the year 735 . . . on Wednesday evening, the 26th of May, after the first vespers of our Lord's Ascension; whence many authors say he died on the feast of the Ascension; for our Saxon ancestors reckoned festivals from the first vespers" [which were recited on the day preceding the festival].

A calculation made with the help of Mr. Bond's *Perpetual Calendar* (Bell & Daldy, 1866,) shows May 26 to have been Thursday; and Professor A. De Morgan's invaluable *Book of Almanacs* confirms this by assigning Ascension Day in 735 to that date.

Ranulph Higden, in his *Polychronicon* (l. 5, ad an. 732), quoted by Butler, writes:—

"Finding, by the swelling of his feet, that death approached, he received Extreme Unction, and then the Viaticum on the Tuesday before the Ascension of the Lord, and gave the kiss of peace to all his brethren, imploring their pious remembrance after his death. On the feast of the Ascension, lying on sackcloth spread on the floor, he invited the grace of the Holy Ghost; and continued in praise and thanksgiving, in which he breathed forth his holy soul."

In the whole of Butler's work I do not know a more touching or more edifying passage than the letter of a certain Cuthbert, one of Bede's scholars, detailing the circumstances of his last illness, and of his death upon "the day" [not *feast*] "of our Lord's Ascension;" which letter is abridged by Butler from Simeon of Durham (*Hist. Dunelm.* l. 1, c. 15, et ap. Smith, p. 792).

Of the Venerable Bede, Camden writes as "the singular and shining light;" and Leland as "the chiefest and brightest ornament of the English nation, most worthy, if any one ever was, of immortal fame." Bishop Tanner speaks of him as

"a prodigy of learning in an unlearned age," as "a library and treasure of all the arts," and as one "whose erudition we can never cease admiring." (Butler.)

Among recent authors, Lappenberg writes:—

"No one imparts to the age of the 'Wise King'" [Aldfrith] "greater brilliancy than the man just named, whom the epithet of 'The Venerable' adorns, whose knowledge was profound and almost universal. . . . If, on a consideration of his works, it must appear manifest that that age possessed more means of knowledge, both in manuscripts and learned ecclesiastics, than we are wont to ascribe to it; and even if we must recognise in Bede the high culture of the Roman church, rather than Anglo-Saxon nationality, yet the acknowledgment which his merits found in Rome during his life, and shortly after his death, wherever learning could penetrate, proves that in him we justly venerate a wonder of the time."—Lappenberg's *England under the Anglo-Saxon Kings*, i. 209. London, 1845.

As to his title of "Venerable"—

"Trithemius (says Butler) imagined that it was conferred on him in his lifetime. But Mabillon shows from the silence of all former writers, that it was begun to be given him, out of a peculiar respect, only in the ninth age, when it was used by Amalarius, Jonas, Usuard, &c. He was styled *Saint*, and placed in foreign Martyrologies long before that time by Hinemar, Notker, in the litany of St. Gall's, &c. Rabanus Maurus mentions an altar at Fulde of which Bede was titular saint."

In the Roman Breviary his festival is found among the "officia propria diocesis Belgii, regni Angliæ," &c., with the heading "Die xxix Octobris, Venerabilis Bedæ Confessoris."

JOHN W. BONE.

The "Church of Rome" does not keep St. Bede at all in its Calendar; but in the Roman Martyrology he is recorded thus, under May 27:—"In England, the deposition of Venerable Bede, Priest; most illustrious for sanctity and learning." The Catholic Church in England does not profess to follow the old English Calendar in all cases; but keeps many feasts granted at various times by the Holy See. The 27th of May is kept in England as a double of the first class in honour of St. Augustin, the Apostle of England. St. Bede therefore is kept on the 29th of October, in virtue of a Brief of Benedict XIV., appointing that day for his feast, dated January 2, 1754. F. C. H.

PLUM-PUDDING: THRIUM.

(3rd S. X. 471.)

The correspondent of your French contemporary has probably quoted Julius Pollux at second hand. At lib. i. 237, that author describes the thrium (*ἐπίρ*) as the leaf of a fig tree. This is also clear from Aristophanes, *Eccles.* 707, where the woman is told to console herself by going into the verandah and gathering the fig leaves (see also *Peep*,

436). Now let us see what Julius Pollux does say, lib. vi. cap. ix. 57:—

"But the thrum they prepare thus: taking the cooked fat of a pig, they mix it with milk and thickened groats, pounding these with green (new) cheese and the yolks of eggs and brains; putting these into the leaf of a fig, with savory (well smelling) gravy, and with a bird or some flesh of a kid, they cook it; then taking it up, they remove the leaf and cast it into a vessel of boiling honey, and the name of this viand is derived from the leaf; but this is the (true) mixture, they take equal parts of all, except more of the yolks, which they coagulate (boil hard) and squeeze together."

The scholiast on Aristophanes, *Achar.* 1066, and *Rana*, 134, gives much the same account of this dish, so dear to the Athenians. In the *Equites*, 949, the thrum prepared for the Demos is of beef, and quickly toasted or fried.

Θηκυῖ βοείου θρίον ἐξωπτμένον.

The scholiast on the passage says, the thickened groats were made from barley and fine flour. Suidas (*sub voce*) mentions this passage, and says it *should* have brains in it. To the present day in Italy, and I believe in Greece, small birds, particularly ortolans and beccafichi, are enveloped in thin slices of bacon, or a paste, and then sewed up in a vine leaf and fried.

How this fried mixture, which rather resembles a rolled-up pancake than anything we English have, could be mistaken for a pudding of any kind seems inconceivable. But this is outdone by the naïve confession that there were no plums in the thrum. *Lucus a non lucendo*, it must be a plum-pudding because there are no plums in it. This is worse than the ratiocination of Lord Dundreary when he wants to know why "Tham" and he called each other bwother: "Oh! I thee, 'cauth we had no thilhter."

A. A.

Poets' Corner.

BETTING.

(3rd S. x. 448.)

In tracing modern customs to their origin, we often arrive ultimately at something not quite identical. Your learned correspondent SIR J. EMERSON TENNENT proposes a query respecting the earliest notices of that peculiar kind of betting which consists in laying wagers in corroboration of controverted assertions. A man makes a statement, and supports it by a bet. We find many early notices of wagers, but not of wagers bearing exactly this description. For example, Samson puts forth a riddle to his thirty companions, and at the same time proposes a wager:—

"I will now put forth a riddle unto you. If ye can certainly declare it me . . . and find it out, I will give you thirty sheets and thirty change of garments. But if ye cannot declare it me, then shall ye give me thirty sheets and thirty change of garments."—*Judges*, xiv. 12, 13.

This, it will be observed, is decidedly a wager. Samson loses (ver. 18), and pays (ver. 19).

In the eighth idyl of Theocritus, Daphnis proposes a bet to Menalcas:—

Μόσχον ἐγὼ θέσω, τὸ δὲ δέξ γ' ἱσομετρούμεν.

Here the wager is about a singing match.

Neither of these is a bet to reinforce an assertion—to corroborate a controverted statement—which is the kind of bet now sought. An early instance of this latter description, however, is recorded by Valerius Maximus, II. viii. 2. A triumph was awarded by the senate to Lutatius the consul (Q. Lutatius Catulus, proconsul?), who had defeated the Carthaginian fleet. The pretor Valerius, having also been present in the action, asserted that the victory was his, and that a triumph was due to him also. The question came before the judge; but not until Valerius had first, in support of his assertion, deposited a stake, against which Lutatius deposited another: "Nec dubitavit restipulari Lutatius"—which, as the commentator on the passage remarks, implies a real bet: "restipulari est retro se obligare, i. e. contra sponsonem a Valerio factam pecuniam obligare."

Zedler, under "Wette," gives the following illustration of these wagers, where the parties stand to win or to lose upon a statement made and questioned. Mevius says that, according to letters which he has just received, the King of France is dead. Javolinus says, "No!" *Ile* has also received letters, which make no mention of any such event. They bet. Confirmation of Mevius's statement comes to hand, and Javolinus loses his wager.

Grazzini, who lived in the sixteenth century, introduces a wager confirmatory of an assertion in his comedy of *La Strega*. Luc' Antonio is extremely anxious respecting his missing son Orazio. Fabricio (Act II. Sc. 3) bets 50 ducats to 100 that Orazio is not far off, i. e. somewhere in the city. Subsequently (Act V. Sc. 3) Fabricio presents Orazio to Luc' Antonio, and claims payment of the bet:—"Luc' Antonio, io ho guadagnato la scommessa: ecco qui Orazio vostro figliuolo." This, then, is a bet in corroboration of a statement made.

As to the former frequency of such wagers amongst ourselves, when people bounced out a startling statement and backed it with their purses, I would venture to suggest that it was partly due to another conversational practice which has not wholly passed out of use: that of "drawing the long-bow," or "throwing the hatchet." When each person present was endeavouring to "cap" with something still more wonderful the wonderful statement already made, and this not perhaps with any attempt at mutual deception, but simply to try which could throw

the hatchet farthest, what was to be done if one of the parties present wished in all seriousness to relate some extraordinary circumstance which had actually occurred, and moreover wished his statement to be credited? There is no other course: he must back his statement with a bet. Accordingly, he shoots his bolt—he fears not to tell how he mounted and rode the crocodile! If any one present questions his statement, no matter; there is his pony, ready to back his alligator.

SCHIN.

GRIG.

(3rd S. x. 413.)

I have always understood that "merry as a grig" means "merry as a cricket;" and I perfectly agree with JAYDEE, that to suppose it means a Greek renders the passages which Nares quotes meaningless, or, at any rate, destroys whatever point they possess. In Wright's *Provincial Dictionary* there are no less than seven different meanings assigned to *grig*, of which No. 2 is "a small eel;" No. 4, "a cricket, in various dialects;" and No. 7, "a wag, corrupted from Greek." The last of these has the following quotations subjoined to it: "A merry grig, un plaisant compagnon" (Miège); and "They drank till they all were merry as grigs," &c. (Poor Robin, 1765.) The etymology of the word requires great care, as there seems to be some confusion of different roots. I can only refer JAYDEE to the articles on Brilliant, Cricket, and Grig in Wedgwood's *Etymological Dictionary*. My own impression is this: that *grig*, meaning a small eel, is derived from the same root as *writhe* and *wriggle*; but that *grig*, meaning a cricket, is a mere corruption of *crick* (of which cricket is the diminutive), and that it is so named from the creaking, crackling, or clicking sound which it makes. With this latter I would compare the Dutch *kriek*, a cricket. It seems worth noting that there is yet another root involved in the word *grig*. For Wright also gives the meanings "(3) a short-legged hen; (5) to pinch; (6) a cant term for a farthing." Here we see a relation to the word *crine*, of which Jamieson says, "To *crine*, (1) to shrivel, (2) to diminish money by clipping it;" so that to *grig* means to shrivel or pinch, and a *grig* is either a diminutive bit of money, a mite, a farthing, or else a hen "o' scrimpit stature," to borrow a phrase from Burns. With the last of these compare the German *kriechen*, to cringe; *kriech-bohne*, a dwarf-bean; and the Dutch *krielhen*, a small hen; *kriel*, a dwarf.

It remains to be noted that the word *merry* is somewhat ambiguous. It may mean *lively* or *full of motion* quite as well as *joyous* or *cheery*; and whether we translate the phrase by "as lively as a little eel," or by "as cheerful as a cricket,"

we get equally good sense either way, and I am now in some doubt as to which it should be; for the meaning a little eel seems to be the more usual one. See Cotgrave's *French Dictionary*, s. v. *grig*, where the phrase in question is given.

WALTER W. SKRAT.

DUKE OF GRAMMONT (3rd S. x. 408.)—The story of the Duke of Gramont (I fancy Grammont is the right spelling) and the castor oil is in the second volume of *Drafts on my Memory*, by Lord William Pitt Leithor.

CHARLES F. S. WARREN.

JAMES'S "CHRISTMAS CAROL" (3rd S. x. 406.) Allow me to inform your correspondent W. H. HUSK, that Richard James's "Christmas Carol" was printed by me so far back as in 1845 along with the two other poems from the same little work, in the Introduction to James's *Iter Lancastrense*, published by the Chetham Society, vol. vii. p. xcix., where he will also find some account of the author and his writings, and of his more celebrated uncle the learned librarian of the Bodleian at Oxford.

T. CORSE.

Stand Rectory.

TOM PAINE'S WIFE (3rd S. x. 370.)—In a curious farrago of Sussex anecdotes written by W. Wisdom, of Glynde, and now in my possession, is the following:—

"1767. About this time Thos. Paine, who has made so much noise in the world as a Writer, was station'd at Lewes in the Excise, and survey'd the upper part of the Town. I recollect his person very well, as I often saw him surveying the shop of Messrs. Brett & Whitfield, where we went to fetch goods. He appears to me to have been about 5ft. 8in. high—a round hat—bushy wig—and oval face—straight made—bat legs and thighs. — married Miss Olive [Ollive] the only daughter of Mr. Olive, the Tobacconist at the Westgate. I remember my mother and Dame Brown had a curious conversation about the marriage. Dame Brown had liv'd with Mr. Olive as a servant and had just been to pay her young mistress a visit about a week after her marriage with T. Paine. — Recollect Mr. Olive, but not much about the daughter. Old John Berry, the late Col. Hay's servant told me he knew Paine very well when he was at Dover—had heard him preach there—thought he was a staymaker by trade."

The "curious conversation" between the two old gossips was doubtless in reference to the non-performance of the conjugal vow, which is still a matter of tradition at Lewes. The Ollives were a respectable yeomanly family of Chailey, near this town. A house in the Westgate, remarkable for its early architecture, is pointed out as the infidel's residence, and one particular room in it is still known as Tom Paine's "study." At the angle of this room externally is a crouching figure of Pan, probably of the fifteenth century. The table upon which Tom Paine wrote part of his *Age of Reason* was long preserved as a treasure by a Lewes

tradesman, a man of similar principles and sympathies, if it be not a mistake to assign either principle or sympathy to such men.

MARK ANTONY LOWER.

Lewes.

FIRE-ARMS (3rd S. x. 431).—MR. GIBSON cannot do better than pay a visit to the Patent Office Library, 25, Southampton Buildings, where he will have an opportunity of consulting a series of patents for fire-arms from the year 1617 downwards, besides a valuable collection of other works on the subject. For the benefit of the numerous readers of "N. & Q." I may as well state that the library is open *free* every day from ten till four. It contains a large and valuable collection of scientific works, and is particularly rich in periodicals and transactions of learned societies. R.

BELL INSCRIPTION (3rd S. x. 390).—Messrs. Pack and Chapman cast eight bells in 1774 for the church of Wye, Kent, the first of which bears the same inscription as that mentioned by your correspondent W. C. HEALD:—

"I mean to make it understood
That tho' I am little, yet I'm good."

The seven other bells also bear inscriptions. Vide *Hist. and Topog. of Wye*, p. 62. S. D. S.

CHRISOME CLOTH (3rd S. x. 391).—A child was termed a chrisome (*chrismale*) till it was a month old, before being anointed with the chrism or baptismal oil. The following is the rubric on the subject in Edward VI.'s first Prayer-Book, 1549:—

"Then the godfathers and godmothers shall take and lay their handes upon the childe, and the minister shall put upon him his white vesture, commonly called the Crisome; and saye, Take this white vesture for a toke of the innocencie, which by God's grace, in this holy sacramente of Baptisme is given unto the: and for a signe wherby thou art admonished, so long as thou lyuest, to gene thyselfe to innocencie of liuing, that after this transitory lyfe, thou mayst be partaker of the lyfe everlasting. Amen."

Another rubric in the same book says:—

"The minister shall commaunde that the crisomes be brought to the church and deliyered to the preistes after the accustomed maner, at the purification of the mother of euery chyld."

The chrisomes (according to a canon of 1236) were ordered to "be made use of for the ornaments of the church only."

Brasses to children vested in the chrisome are rather rare. The following instances are given in Haines' *Mon. Brasses*, p. ccxx.: Chesham Bois, Bucks; Blickling, Norfolk; Houghton-le-Skerne, Durham; Dartford, Kent; and Clifford Chambers, Gloucestershire. At Taplow, Bucks; Stoke D'Abernon, Surrey; and Hornsey, Middlesex, the children have the cross on forehead or breast.

JOHN PIGEOT, JUN.

DAP OR DAB (3rd S. x. 431).—Is your correspondent quite correct as to this word? Should

he not have written *dab*? It will be perceived that he reports the word *dap* to be used in two senses; first to represent the strength of flight in birds, and secondly, their being full-feathered and fit for flight, which is not always the same thing. I do not remember the word being used in the north of Yorkshire. The word *dab* is very common in Leeds, Sheffield, and, I think, in the whole West Riding. It means expertness, cleverness, and is sometimes applied in the oddest way. I have heard it said of a celebrated preacher that "he was a *dab* hand at a sermon;" and of a singer, that "he was a *dab* hand at a comic song." It is used in relation to any one who does a thing cleverly. He would be a "*dab* hand," whether it was work of the brain or of the hands. I never heard it used further north than Leeds. May not *dap* be the same word differently pronounced, but still meant to convey the same meaning? A Leeds man would never use it in the way it is used by your correspondent. He would not say *dap* or *dab* on the wing; he would say a "*dab* hand," and this might be used towards a rook that managed his flight so as to attract admiration. It would be "that rook is a *dab* hand at flying." I do not know the origin of the word, but shall no doubt be able to trace it when I get access to my books, which are now locked up during the process of removal. The word *dab* is used by one of our facetious poets in the poem, "A Horse-Chesnut or a Chesnut Horse." The following is the line:—

"A dunce at syntax, but a *dab* at law."

Dab in this case meaning proficiency or expertness. A Leeds man would not, in vulgar parlance, speak of a bird being full-feathered and ready for flight. He would say, "It is full-fligged" (i. e. full-fledged), and I believe this is the term that would almost universally be used over the Vale of Mowbray and through Kirkby Moorside. T. B.

THE OTELLE: PEG-TOPS (3rd S. ix. 77, 160).—At the church of Ancour, near Dieppe, in a window on the north side, near the altar, is a shield bearing, gules, three (unmistakeable) peg-tops or, two and one. CLARRY.

ACT OF BURIAL (3rd S. x. 351).—I believe it is customary in Lancashire, among the country people, for the near relations to cast the earth first upon the coffin. P. P.

NUMISMATIC (3rd S. x. 353, 425).—W. S. J. may be satisfied with Ruding's description; but he can also refer to Snelling's tract on the copper coinage. The coin is not rare, though it is not common.

C. F. will find a full account of his coins in Ruding's and Snelling's works. They were issued under a patent both in James I. and Charles II.'s reigns, and are exceedingly common. They must

not be considered as siege pieces, or any of the other kinds of money issued during the Civil War.

J. S. S.

I have several coins similar to W. S. J.'s, with the exception that mine have the word "CARO" instead of "CAROLUS." I mention this showing that mine, W. S. J.'s, and C. F.'s, p. 425, are all different types. I have also one about half the size of those already described. *Obv. Leg., CAROLUS D. G. MAG. BRIT. Field, two sceptres in saltire through a crown. Rev. Leg., FRAN. ET HIB. REX. Field, a rose crowned.* CHAS. WILLIAMS.

PENAL LAWS AGAINST ROMAN CATHOLICS (3rd S. x. 440.)—The first part of Mr. Scully's well-known *Statement* was published *circiter* 1811, and followed by a second—their continuation being regularly expected—when, suddenly, a third part appeared, in manner and matter so like the real Simon Pure, that it was accepted as genuine even by those who deemed it too explicit to be expedient. Be this as it may, it stopped the publication of a legitimate third part; which, I presume, was more seasonably "developed" sixteen years later in the edition referred to by F. C. H.

The Sosia Scully lost no time in transmitting his forgery (if anybody so pleases to term it), with a letter bearing his actual name and address, to the late Sir Robert Peel, then Chief Secretary for Ireland, who immediately honoured it with his reply and acceptance. It is perhaps noteworthy, that, when the "forgery" was angrily mentioned in the House of Commons, Sir Robert answered, with perfect truth and precision, that it had been sent to him "with a letter from its anonymous author."

Mr. Scully has gone to his rest—not, I believe, before seeing almost all the "grievances" of his own two shares in the *Statement* repealed; but, so quickly are the survivors of his memorable time passing away, the (perhaps) oldest among them desires to put his own *mémoires pour servir* on record—where so fitly, or so surely, as in the archives of "N. & Q."? E. L. S.

COPSE (3rd S. x. 413.)—In sheep-farms where stones are not easily procured, "the sheepfold ring" is made of sods of grass, with or without bush-wood on the top. And it is here the "blue-bells" love to "linger on the sod."

H. FISHWICK.

Your correspondent wishes for an explanation of this word, as it occurs in the passage from Grahame—

"the sod

That copse the sheepfold ring."

I would venture to suggest that the *s* and the *e* have here changed places, so that for *copse* we should read *copes* (to cope signifying in old English to encompass, to embrace). The passage will then

read—"the sod that *copes*" (i. e. that encompasses or surrounds) "the sheepfold ring." The poet's description is true to nature and to fact; for the interior of the sheepfold is trodden bare.

SCHIN.

In the quotation from Grahame—

"the sod

That copse the sheepfold ring,"

the doubtful word is obviously a misprint for *copes*. The passage makes neither sense nor grammar otherwise. Once in the north it was, and probably is still, a custom to cope stone fences with turf. R. C. S.

Behington.

THE COMET OF 1811 (3rd S. x. 413.)—There is no record of this comet having been visible previous to 1811. By some astronomers its period of revolution has been fixed at 8000 years. M. Argelander, however, estimates it at 2888 years.

H. FISHWICK.

LUTENIST (3rd S. x. 414.)—The English word *lutenist*, or *lutanist*, is equivalent to *lutist*, *lute-player*. It is derived from the Mediæval Latin, *lutanista*, *lute-player*. This comes from the Mediæval Latin, *lutana*, or *lutina*, *lute*. JOSEPHUS may like to see this word traced back. Well, we find Old Dutch and Middle High German, *lute*; Swedish, *luta*; Danish, *lut*; Modern Dutch, *luit*; New High German, *laute*; Old French, *leüt*; Modern French, *luth*; Provençal, *laüt*, *laleut*; Italian, *liuto*, *leuto*, *liudo*; Spanish, *laud*; Portuguese, *alaude*; and we run the word to earth in the Arabic *al 'ūd*, the wood (from its being made of wood).

JOHN HOSKYNs-ABRAHAM, JUN.

The lutenist was he who played the lute. In the Rev. Mackenzie Walcott's pamphlet on Choirs some instances are given of the retention in cathedral choirs of stringed instruments.

CHARLES F. S. WARREN.

"MURDER WILL OUT" (3rd S. x. 414.)—In the "Wife of Bath's Prologue" this expression is again used:—

"Though it abide a year, or two, or three,
Murder will out, this is my conclusion."

H. FISHWICK.

ANCIENT CHAPELS (3rd S. x. 340, 383, 425.)—At Southam, near Cheltenham, there is an ancient and (if I remember right) partly Norman chapel, which forms one of the wings of a manor-house, now degraded into a farm. When I first saw it, it was simply used as a stable. Since then, I believe, Lord Ellenborough has restored it and reopened it for service.

Not least curious and interesting among neglected shrines of this sort are the disused Treen chapels, in the Isle of Man. Nearly all of them are in ruins; many have disappeared altogether;

but those few which remain, crumbling away in the seclusion of some lonely field, have in their broken outlines a simple beauty which contrasts strangely with the appalling ugliness of the modern churches in the island. There is no place where the profound debasement of eighteenth-century architecture can be better studied than in the diocese of good Bishop Wilson, whose church-creating benevolence expressed itself in the most uncouth and barbarous forms. After all, however, the ugliest church in Man, the quasi-cathedral of the see, was built only some thirty years ago. It is an awful structure: standing as it does on the coast, its vision of bastard Gothic and yellow ochre is enough to frighten the stoutest vessel into instantaneous shipwreck. A. J. M.

Lines on the Eucharist (2nd S. v. 438.)—These lines are quoted by Sherlock in the *Practical Christian* (1698), part II. chap. i., with the following introduction:—

“These old verses, expressing the faith of the wisest of our Reformers, may satisfy every modest, humble, and sober-minded good Christian in this mystery of godliness:—”

“It was the Lord that spake it;
He took the Bread and brake it;
And what the Word did make it,
That I believe and take it.”

E. H. A.

ROME: ROOM (3rd S. x. 456.)—I am glad to have LORD LYTTLETON's authority that forty years ago *Room* was universal in the upper classes, as it relieves the memory of John Kemble from a charge of affectation. He was welcomed in the best society, where he probably learned that and some other unusual pronunciations which were carped at. When a small boy I was often taken to see him, and was suffered to go alone during his last season. The impression of his unapproachable greatness is still fresh with me, and I remember what he said and did more vividly than any acting I have since seen, though much of it has been very good. He always said *Room*, but I do not think that other actors followed him. Certainly his brother Charles did not address the mob as “Friends, *Roomans*, countrymen.” I never heard *Room* except on the stage, and from only one other actor. Dowton, as Lingo, telling Cowslip of Romulus and Remus, said, “They ravished the Sabine virgins, and founded *Room* in Italy;” but this was necessary for Cowslip's reply,—“Aye, such fellows would find *room* anywhere.” In the *Dramatic Censor* for 1811, by Antony Pasquin (John Williams), is a list of words pronounced in an unusual way by John Kemble and Mrs. Siddons. I believe *Room* is among them, but not having the book at hand I cannot quote accurately. FITZROPKINS.

Garrick Club.

Room is the Oriental mode of pronouncing the

name used for Constantinople. The Dunwaza, so called at Lucknow, must be familiar to many.

Sp.

PENNYLAND (3rd S. x. 411.)—Might not “Penilond ad vitam et ad voluntatem domini” merely mean land that was held of the lord of the manor during his lifetime, and at his pleasure, at a nominal rental, equivalent to a penny? In the parish of Southend, Cantire, South Argyllshire, there is a district called “The Pennyland,” though why it is so called I cannot tell. In *Glencreggan* (i. 219) I have told how the laird of Pennyland, in 1692, chartered his lands to Mac Neal of Tirfergus, in order to obtain a loan and perusal of the copy of the Irish Scriptures that had been given to the Kirk Session of Southend by Sir Robert Boyle. The records of the Presbytery of Cantire contain several entries relating to the borrowing and due return of this valued book, and thus refer the term “Pennyland” to as distant a date as 1692.

CUTHBERT BEDE.

INN SIGNS PAINTED BY EMINENT ARTISTS (2nd S. iv. 290, 355; vii. 183; viii. 77, 96, 157, 236; ix. 291.)—To the instances already adduced may be added the illustrious name of David Roberts, who had not only been a scene-painter but a sign-painter also; and who (as recorded in his *Life*, by James Ballantine) when at Stockbridge with his friend Stanfield, pointed out to him a sign that had been painted by him in his youth. His name is not given in the list of illustrious painters mentioned at pp. 39, 40 of Hotten's *Signboards*. In that place should also be recorded the name of Sir William Beechey, who is not mentioned till p. 67. His *Dryden's Head*—of which I had made a note in these pages (2nd S. ix. 291)—is no longer to be seen on the house at Kate's Cabin, which has ceased to be an inn.

CUTHBERT BEDE.

A DIGHTON QUERY (3rd S. x. 413.)—The coloured print, or rather caricature, about which your Philadelphian correspondent ST. THO. inquires, is doubtless intended either for John Overend or Thomas Richardson, founders of the too well-known firm of Overend, Gurney, and Co.

C. S.

The original of Dighton's picture, to which ST. THO. refers, was the late Samuel Gurney.

T. H.

CHARM FOR TYPHUS FEVER (3rd S. x. 307, 400.)—The “skirt” of an animal is the midriff or diaphragm, a fleshy tendinous substance which divides the contents of the chest from the belly. The fleshy part is tender and succulent; and eaten at breakfast with mushrooms, is not to be despised. As to its acting like a blister or mustard, that is absurd. It can make nothing but a warm poultice; and a piece of soft sponge, dipp-

in hot water, would be quite as efficacious and much more cleanly. F. F. Maidstone.

OLD WOODEN CHAIRS (3rd S. x. 431.)—The best information about moveable chairs, &c., in England, will be found, I think, in Parker's *Domestic Architecture of the Middle Ages*, but in sooth there is little to tell. It is quite certain that moveable furniture with any pretension to art was very scarce in this country (our Continental neighbours were much better off), and the proof is in so few pieces remaining. The chairs of the Abbots of Glastonbury and Croyland are the only ones I know of whose antiquity is proved by their style. The chairs of post-reformation date are common enough, and are often credited with a much earlier date than they are entitled to. P. E. MASEY.

EARLY QUAKERISM (3rd S. x. 445.)—As my former communication on this subject has been honoured with a place in "N. & Q.," I send you two other "Papers of Condemnation" for faults which the morals of the present day would consider venial without the ordeal of a public confession:—

"Hereby I doe acknowledge, to my shame, that for some time I have been soe unmindefull of that measure of grace God hath given me to instruct and lead me in his pure and holy way, that my subtle enemy darkened my understanding, and brought a vaille over my mind, so that I took liberty to smooke Tobacco frequently, and to go to a feast or Upeitting of a Woman in Child-bed, both which things are out of and against that holy way and truth I do profess. And therefore having been greatly troubled in my mind, and judged by the light, confesse my fault and owne my condemnation, desiring the breathings of Friends of truth may be to God for my return."

"DANIEL B.—"

"I likewise acknowledge my going along to the aforesaid feast or Upeitting with my Husband has brought trouble, grief & shame upon me, for which I mourned."

"ALICE B.— (Circa 1689)."

"We, William H.— and Thomas B.—, both of B.—, having usually assembled with ye people called Quakers, & with them professed ye inward principle of Truth, & ye teachinge of ye peaceable Spirit of Christ, have some time ago, for want of duly taking heed thereto, by our unwise deportment in struggling or wrestling with each other in displeasure (though without any blow or hurt to either of our bodies), given occasion of reproach to be cast upon ye said innocent principle; which hath inwardly convinced us for our said uncomely doings, for which we are now sorry & take ye shame thereof to ourselves, desiring & hoping for ye future to be preserved out of all such things, as witness our hands this fifteenth day of ye 9 mo. called November (sic) 1713."

"WILLIAM H.—, THOMAS B.—,"

M. D.

"THANKS" (3rd S. x. 455.)—Your correspondent MR. C. ROSS proves the Shakesperian use of "Thanks," and that will place it, in the opinion of many, above cavil. A Frenchman, however, never says "Mercie," as F. C. H. writes it. There

is no such word, "Merci" is the word; and when it signifies "remerciment," it is masculine. It is worthy of remark that it has no plural; whilst "Thanks," as Dr. Johnson observes, "is seldom used in the singular." "Dieu merci" is a more violent ellipsis by far than our "Thanks." The words adhere by simple juxtaposition, with nothing to indicate government. When the speaker utters the word "Thanks," the glance and gesture imply at once "to you." "Grand merci" is still familiar French—"Gramercy" is the obsolete English equivalent; and why we should not use "Thanks" in place of that old word, I cannot see. "Thank you" is itself elliptical for "I thank you." "My thanks be to you" is very well and naturally represented by "Thanks." Let those who register a vow against this phrase bear in mind how irksome the commonplaces of courtesy become by oft repeating. The sea-surf rolling pebbles diminishes them with every tide; and if "in the multitude of words there wanteth not sin," brevity may become the soul of virtue as well as of wit. Curtness and brusqueness may be boorish, but there is often much politeness in abbreviating conventional politeness. The true gentleman alone has tact enough to know when to borrow of the churl, and when to doff the courtier. It would be curious to trace all the expansions and curtailments from "Seigneur" to "Sir" and such-like words, as a barometer of manners. C. A. W.

May Fair.

HORNS OR ELEPHANT TRUNKS (3rd S. x. 367, 459.)—The *Nürnberg Wappenbuch* (1600), which I had occasion to mention at p. 271, contains engravings of about 3000 coats of arms, of which nearly 400 have these horns (or elephant trunks) as the crest or as part of the crest. In the description of them, the words used always are "die beyde Hörner;" and although I have carefully looked through the book, I can find nothing at all about elephants' trunks. There are a good many families who bear the horns of animals for their crests, the same words being used to describe them as are used for the trumpets. I may mention Tschammer (stag's), von Sandicell (bull's), von Adoltzheim (steinbock's), von Weiler (goat's), &c., &c.

In the arms of Nostitz (an accurate painting of which, on porcelain, given to me by one of the family, lies now before me), one finds on an azure shield two curving horns, back to back, and not unlike bulls' horns or simply-curving sling-bugles, with their points towards the top of the shield; whilst the crest is a pair of the twice-curving horns or trunks, with the "finger-like appendage" mentioned by MR. F. A. DAVIES, very plainly marked out; and I believe my friend G. von Nostitz considered them to be elephants' trunks,—but when I turn to my *Wappenbuch* I find the arms are represented, excepting the "finger-like

appendage," in exactly the same manner as on my china-painting, but *described* as follows:—"Ein blouer Schildt, die Hörner darin rot und weiss abgetheilt, auff dem Helm *desgleichen*, die Helmdecke," &c. From which it appears that these things are differently represented, according as they are borne on a shield or on a helm.

I should say that there can be little doubt that they were originally intended to represent the Teutonic (Alt-Deutsch) war-horns; although, on account of their great resemblance to elephants' trunks, they seem to have been mistaken for them.

I have in my collection a very curious old bronze horn, about five feet in length, and describing two almost semicircular (∩) curves. It greatly resembles the horns in German crests, and was considered by the late Sir Samuel Meyrick to be an old Irish war-trumpet. JOHN DAVIDSON.

STAIRS (3rd S. x. 456).—It may be noticed that in Scotland stairs are distinguished as *scale* or *turnpike*. Scale stairs are straight flights of steps; turnpike are of a spiral form. Both species are to be seen in abundance in Edinburgh, Glasgow, and other Scotch towns; and many of them are of great height, particularly in Edinburgh. There was a tenement there, burnt in the great fire of 1824, the front of which to the Parliament Close showed five storeys and a garret storey; while to the back, from the inequality and slope of the ground, there were other five storeys below the level of the front street,—in all *eleven storeys*. The resemblance of the houses in the old parts of the cities of Edinburgh and Paris, where several families occupy the different flats, to which the access is by a common stair, is very striking. G.

SALMAGUNDI (3rd S. x. 320).—Your readers will find the traditionary derivation of this word in "N. & Q." 3rd S. v. 467. A. A.
Poets' Corner.

TERMS FORMERLY USED AT THE MINT (3rd S. x. 351).—A. A. and others may like to know that the division of the pound troy into mites, droits, perits, and blanks, was *never* used by the moneyers, nor even by the officers of the Mint exclusively. This table of imaginary weights was used from an early period by the Bank of England, and other dealers in bullion, in common with the Mint, for the purpose of ascertaining the "betterness" or "coarseness" in gold and silver ingots, and was never employed for the weighing of bullion or coin. In the year 1890 another plan was devised by which the troy grain was divided for the purposes of computation into sixty-four parts. And this method existed until 1851, when the Mint and Bank of England, as well as the bullion trade, adopted the present mode of keeping their accounts in ounces and decimals of an ounce. Printed tables were then constructed for the purpose of

facilitating the necessary computations, and which are now in daily use. C. S.

THE REV. NICHOLAS OWEN (3rd S. viii. 437).—He was the son of the Rev. Nicholas Owen, rector of Llandyfydog, in the Isle of Anglesey. He lived a bachelor, and died in 1812, at the age of sixty-five. About a dozen years previous to his decease he was appointed to the rectory of Meyllteyrn, with the perpetual curacy of Bottwnog, in the county of Carnarvon. These benefices he held to the day of his death, and during that period he resided at Bangor. What parish he served, either as incumbent or curate, or where resided previously, I am unable to ascertain. Perhaps some correspondent from the neighbourhood of Bangor will supply further particulars respecting him, including a transcript of the epitaph on his tombstone. When his first work was published he was twenty-eight years old, and forty-five at the date of the last. LLALLAWG.

CLERICAL MAYORS (3rd S. x. 449).—Though not an advocate for the appointment of clerical mayors, I send the following particulars, which may be acceptable to your correspondent in answer to his query. I could, I think, with very little trouble, increase the list. The Rev. Edmond French was mayor of Galway in the year 1774, and the Rev. Ralph Daly in 1786. (Hardiman's *History of Galway*, 1820, pp. 227, 228.) The Rev. Richard Dobbs was mayor of Carrickfergus in the years 1818 and 1820, and deputy mayor in 1821 and 1822. (McSkimin's *History of Carrickfergus*, 1823, p. 338.) The Rev. William Lodge, LL.D., was sovereign of Armagh in the year 1796, the Rev. Daniel Kelly in 1797, the Rev. James Archibald Hamilton, D.D., in 1801, and the Rev. Thomas Carter in the same year, on the resignation of Dr. Hamilton. (Stuart's *Historical Memoirs of the City of Armagh*, 1819, p. 477.) The Rev. William Bristow was sovereign of Belfast in the years 1786-88, 1790-96, and 1798, i. e. ten times; and the Rev. Edward May in 1807, 1808, 1811, and 1816. (Filson's *History of Belfast*, 1846, p. 184.) What I have given will suffice to prove that the case of the Rev. C. S. Hope must not be looked upon as "unique." ABHBA.

The circumstance of a clergyman serving the office of mayor is not so unusual as G. W. M. thinks. Within the last few years the Rev. Mr. Sage, Vicar of Brackley Northampton, was also mayor of that borough; and the Rev. William Mayor, Rector of Bladon-cum-Woodstock, the author of a once highly popular Spelling-book and of other educational works, was seven times mayor of Woodstock.

Apocryphal of this clerical mayor, there is a tradition that, upon his being remonstrated with by a friend upon ceasing to act as a county magistrate

he replied: "I have been *head gamekeeper* to the Duke of Marlborough long enough."

WILLIAM WING.

Steeple Aston, Oxford.

I beg to inform G. W. M. that there are clergymen now living who have been mayors of Appleby, Westmoreland, and who will probably be mayors there again. There was also a clerical mayor at Banbury, Oxon, and at Rye, Sussex.

S. L.

Clerical mayors are not uncommon in small out-of-the-way boroughs. Such appointments betoken lack of public spirit among the people. Appleby, Westmoreland, is an instance in point.

COUNCILLOR.

Clerical mayors are certainly not such rare birds as G. W. M. surmises. In the little Dorsetshire borough of Corfe Castle, I find between 1804 and 1862 inclusive, that the Rev. W. Bond and the Rev. Edwd. Banks were each five times mayor, the Rev. George Pickard seven times, and the Rev. E. S. Banks six.

C. W. BINGHAM.

On referring to our borough records I find, among other instances, the following names:—1819, Rev. Joseph Hollis; 1820, Rev. George Burrard; 1821, Rev. Ellis Jones; 1822, Rev. Thos. Beckley; 1823, Rev. George Rooke.

E. K.

Lymington, Hants.

GAZEBO (3rd S. x. 352, 404, 443.)—Is not this a compound of the German *Bau*, a building, perhaps originally a *Gasse-Bau*, or bow window in a street; and afterwards (when naturalised in England under the Hanoverian dynasty) adopted for any building erected for the sake of a prospect?

E. K.

SCHWARACHE SCHRIFT (3rd S. x. 414.)—This is a peculiar form of the Old Gothic letter, and so called from its inventor, the typefounder, Schwarbach.

J. MACRAY.

BURIALS ABOVE GROUND: CHRISTOPHER TANCRED, Esq., OF WHIXLEY (3rd S. x. 364, 450.)—*Chambers's Journal* for June 20, 1857, contains a slight article of mine on Whixley and its hospital. I do not know whether this be the printed account of the charity to which F. G. W. refers; probably not; but as the article was written from personal knowledge, and describes a state of things which is now, I believe, about to cease, there can be no harm in referring to it.

It contains one mistake, *Christopher* Tancred being inadvertently called *Charles*, but in other respects is accurate enough.

The coffin of Mr. Tancred, after hanging in chains for many years in the hall, was removed to the chapel, and thence to the cellar, where I saw it. The charitable desire of the present warden

to bury it having been frustrated by legal difficulties, it still remains above ground and in the house. It may, however, before long get a decent interment after all: for I hear that the Charity Commissioners have somehow obtained a hold upon the institution, and are about to reorganise it by means of the scheme to which F. G. W. refers.

Thus the living inmates of the hospital will probably be dispensed; and perhaps a *third* funeral may be accorded to the dead one.

All the circumstances of the case are curious; and they show, amongst other things, how impossible it is, whether in the eighteenth or in the nineteenth century, for a dozen educated men to live together harmoniously, without either a strong religious sanction or a definite purpose of some kind.

ARTHUR J. MUNBY, M.A.

At the auction sale of the library of the late Mr. Bell of Newcastle-on-Tyne, who was an eminent book-gatherer, one of his sons, Mr. Bell, a bookseller in Manchester, purchased a copious collection of curious pamphlets relating to this "Tancred Charity." If I mistake not, part of the purchase was in manuscript. I believe that the purchaser died a short time ago; but his representatives may be able to give F. G. W. the information he asks for.

G. H. OF S.

SALAD (3rd S. x. 129, 178, 343, 384, 461.)—Was the poetic salad written by Sydney Smith, or by Barham, the author of *Ingoldsby*? Where is the original to be found?

F. F.

Maidstone.

CHURCH TOWERS USED AS FORTRESSES (3rd S. x. 473.)—I have always understood that the church tower of Burgh-by-Sands, near Carlisle, was in ancient times used as a fortress or *peel*. Its appearance is, to the best of my recollection, very similar to that of Rugby church, as described by your correspondent. I cannot positively assert that it was used for warlike purposes, but I should think it very probable. When I was at Burgh (where I was at school for several years) I remember hearing that the church tower was an old fortress. J. W. W. will doubtless find some information on this subject in Hutchinson's *History of Cumberland*. Burgh-by-Sands is interesting both in history and fiction, as it was there where Edward I. died on his expedition against the Scotch, and it is the scene of a portion of Sir Walter Scott's romance of *Redgauntlet*. I should not wonder if your correspondent will find that several church towers both in Cumberland and Northumberland were in olden times used as *peels*. In those tough old fighting days, when

"Tarras and Ewes kept nightly stir,
And Eskdale forayed Cumberland,"

such a massive tower as that of Burgh must have

afforded an excellent defence against such marauders as Wat of Harden and William of Deloraine, who regretted that haystacks had no legs, so that they might drive them to Scotland along with the English cattle. JONATHAN BOUCHIER.

MARQUIS DE MONTANDRE (3rd S. x. 353.)—Montandre was a French Protestant refugee, a scion of the ducal house of La Rochefoucauld, and a protégé of Ruvigny, Earl of Galway. See Anselm and other French genealogical works; also Haag's *La France Protestante* (an alphabetical biographical work), art. "La Rochefoucauld," or my own privately printed volume, *Protestant Exiles from France*. If C. will give me his address I will send him the sheet containing Montandre's life.

DAVID C. A. AGNEW.

Wigtown, N.B.

Dogs (3rd S. x. 370, 377.)—The two unluckiest dogs I ever saw were both poodles. One belonged to a lady staying at Sidmouth; he had no sense of smell. It was distressing to see the confusion of this poor creature if he lost sight of his mistress for a few minutes. He would rush up to any lady in mourning, as she was, look up inquiringly into her face, and then run off full speed to try if some other lady was the right one. The other animal was born with a droll immoveable bush of hair, with no bone or muscle in it, instead of a tail. This dog could not tell you what he meant. He would meet you, lay his paw on you, and climb up against you in a very gentle way, but as he could neither wag his tail nor set it up, nor depress it, it was impossible to tell his meaning or his mood, and he was for all purposes of human intercourse a dumb dog, except that he could bark and growl. There are many well recorded instances such as those in p. 377. A clerical friend of mine, on whose veracity I could fully rely, assured me he was once fortunate enough to see the whole affair. His little terrier was set upon and badly used by a large dog. When he and it returned home he saw the little dog make up to a greyhound in the same yard, and whine about him in a meaning sort of way. Presently the two trotted off together in a business-like manner. My friend's curiosity was excited, and he followed them to the large dog's yard, and arrived in time to learn that they had both set upon the aggressor and given him a thorough dressing between them.

P. P.

FRENCH PROVERB: "GRATE" (3rd S. x. 440.) MR. BONE says that he wants an explanation of *grate* in the phrase "*Tant grate chievre que mal gist*," and suggests that it will be found in Cotgrave. There it is, sure enough; for Cotgrave gives, "*Grater*, to scratch, to scrape, to scrub, claw, rub. *Tant grate la chevre que mal gist* (a proverb applicable to such as cannot be quiet when they are well)." WALTER W. SKEAT.

QUOTATIONS WANTED (3rd S. x. 432.)—"Que voulez-vous?—nous sommes faites comme cela." A. H. B. must give up the search of this as a "quotation." It is simply a very familiar phrase, equivalent to "What can you expect? It's the nature of us!" NOEL RADECLIFFE.

FIVE-POUND PIECE OF GEORGE III. (3rd S. x. 352.)—In reply to your correspondent J. SPEED D., I may inform him and your other numismatic readers, that, with regard to the five-pound piece of George III., it is well known to Mr. H. W. Field the present Assayer, and another person who was in the Mint at the time; that twenty-three of them were struck on the night of the King's death, and on the same occasion sixty-three double-sovereigns were also made. It is probable that the dies were not perfectly completed at the time of George III.'s death; but that the stamping of the very limited number was hurried on by the desire of Lord Maryborough, who was Master of the Mint at the time.

The twenty-three pieces were distributed as follows:—Bank of England, Bodleian Library, British Museum, Glasgow University, Dublin Society, one each; and to the following individuals, members of the Mint establishment, collectors and others, five; Marquis of Salisbury, two; Mr. Atkinson, Mr. C. Edmunds, Mr. Edmunds, Mr. R. Bingley, Mr. Wyon, Mr. Morrison, Mr. Dimsdale, Mr. Trattle, Mr. Barclay, Mr. Mushet, Mr. Field, Rev. Mr. Martin, Mr. Freeling, Mr. Finch, Colonel Durrant, Mr. H. Bingley, one each. Of these persons, only one is now living. Mr. Mushet's piece was sold to the late Mr. Cuff for 11*l.*; and it is likely that the one your correspondent speaks of as being sold at S. Alchorne's sale was that belonging to Mr. R. Bingley.

I think I could furnish you with a similar list of the sixty-three double-sovereigns, but the present reply is perhaps too long for your readers.

C. S.

BOWS AND ARROWS (3rd S. x. 391, 450.)—

"Of important battles subsequent to Agincourt, *St. Albans*, 1455, seems to have been entirely won by the archers. . . . In the time of William III. the grenadiers of the Highland regiments, when recruiting, wore the old red bonnet, and carried bows and arrows with them."—*Hythe School of Musketry Class Book*, p. 46.

B. A.

HORSE-CHESNUT (3rd S. x. 452.)—I would by no means venture to question the fact of the Turks feeding their horses on the seeds of this tree, but I do doubt very much whether the English name is derived from this circumstance. The word *horse* is used to denote anything large and coarse; thus we have horse-mackerel (otherwise a strange compound), horse-godmother, &c.; and I believe it is applied to this species of chesnut in

order to distinguish it from the edible one. The Greeks made the same use of the word *Bovs*, and thus we have *βουλμία* for *extreme* hunger, &c.

W.

THE SPANISH MAIN (3rd S. viii. 502 *et seq.*) — I was talking with an old salt this summer, who said he had been on the Spanish Main. I asked him if the term was ever applied to the ocean near the coast. He replied never, it always meant the mainland. But I suppose that both this and Terra Firma may be considered as almost obsolete, unless the latter be still applied to the eastern part of the coast of Venezuela. The names (S. M. and T. F.) were sometimes used convertibly, but the former is laid down as the name of the coast, as late as 1804, in Arrowsmith and Lewis's Atlas, where the general name *Tierra Firme* is placed further inland. The *Encyc. Brit.*, following Morse's *American Gazetteer*, defines the Spanish Main as "that part of the coast of America which extends from the Mosquito shore along the northern coast of Darien, Carthage, and Venezuela to the Leeward Isles;" whilst Lippincott's *Gazetteer*, with a want of strict accuracy, gives "Terra Firma" as an obsolete name, "formerly applied to the Spanish Main, South America, afterwards called Colombia."

May I venture a doubt whether your editorial definition, which makes the Main include the adjacent ocean, is quite correct? It would seem to have a tendency to confuse the earlier operations of the buccanniers in the Bahama Straits, on the coasts of Cuba, of St. Domingo, and the other islands, with their subsequent ones upon the mainland itself. But if any such use of the term can be found, I should be very glad to have it pointed out.

St. Th.

Philadelphia.

Miscellaneous.

NOTES ON BOOKS, ETC.

Ante-Nicene Christian Library: Translations of the Writings of the Fathers, down to A.D. 325. Vols. I. and II. The Apostolic Fathers, Justin Martyr and Athenagoras. Edinburgh: T. & T. Clark. 1867.

We cordially commend the intention and the execution of this undertaking. At a time when appeals are so constantly being made to the authority of the Fathers, it is most desirable that every educated English reader (though no student of the ancient languages), should have an opportunity of ascertaining for himself what has been written by those Fathers, who were nearest to the Apostolic times. And this translation gives (as far as we have been able to examine it) the general sense of the original in very good English, unencumbered by any excess of annotation. The series is intended to comprise the whole of the Ante-Nicene Fathers, with the exception of Origen; and we hope that room will be found for those Liturgies, which are indisputably of Ante-Nicene date, and which, as embodying the doctrines of entire Churches, must always possess a greater authority than the productions of any individual writers can do.

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The favour with which the author's work *Music of the Most Ancient Nations* was received, induced him to undertake the present volume, which merely claims to be regarded as *An Introduction to the Study of National Music* designed to facilitate subsequent researches in the same field of literature. That Mr. Engel is a scholar, as well as a musician, is sufficiently manifest in every page of his volume—a volume which should be read at the pianoforte, so that his examples may be duly understood and appreciated. To the mere musician, the book will be interesting from the specimens of national music which it contains—to the ethnologist from its examination of the psychological character of such music. Not the least curious chapter in this amusing volume is that in which, under the title of "The Library of National Music," the author furnishes us with a bibliographical list of the best works upon the subject.

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Notices to Correspondents.

As we have been anxious to insert in the present Number as many Replies as possible, that they may be included in the same volume with the Queries to which they refer, we have postponed many interesting Notes and Queries which are already in type.

In "N. & Q." of next Saturday, the first of a new volume, or in the next number, among other articles of interest, the following papers will appear:—

INDEXED LETTERS OF LEIGH HUNT.

CHAPLAINS OF ROYAL FAMILY, 1782, &c.

GIBSON'S LIBRARY.

LIST OF CATHOLIC PERIODICALS.

POURTRAIT OF RICHARD II.

FRANCE BOOKS OF ENGLAND.

DUTCH BALLAD.

VERSES ON EIGHT TEACHERS OR BOUNDERS.

MEANINGS OF MORRIS OR MORRISING.

REMARKS OF EDWARD I. AND EDWARD II.

DE TILLEY'S *Recueil des Rois de France* is valued at from 12 to 15 francs by Henschel.

COTTON'S *Typographical Gazetteer*, anti p. 463. By a strange misprint this important work is misnamed a *Topographical Gazetteer*. This blunder proves the existence of a second order of Printer's Devils,—to the first belong the well-known errors of proofs; to the second, those who are manifestly employed in misnaming compositors, readers, editors, and everybody connected with journalism.

GENERALISED QUERIES relating to individuals of no historical importance must be accompanied by the name and address of the Querist, to whom the Replies may be sent direct; as, though willing to give publicity to such inquiries in certain cases, we cannot find room for Replies which can be of no interest to our Readers generally.

F. M. S. Howell's report of the Trial of Philip Standfield is a verbatim reprint of the folio edition of 1860, with the exception of "The Publisher's Advertisement to the Reader." The Edinburgh edition is among the King's Pamphlets in the British Museum, press mark 115 b. 29.

"NOTES & QUERIES" is registered for transmission abroad.

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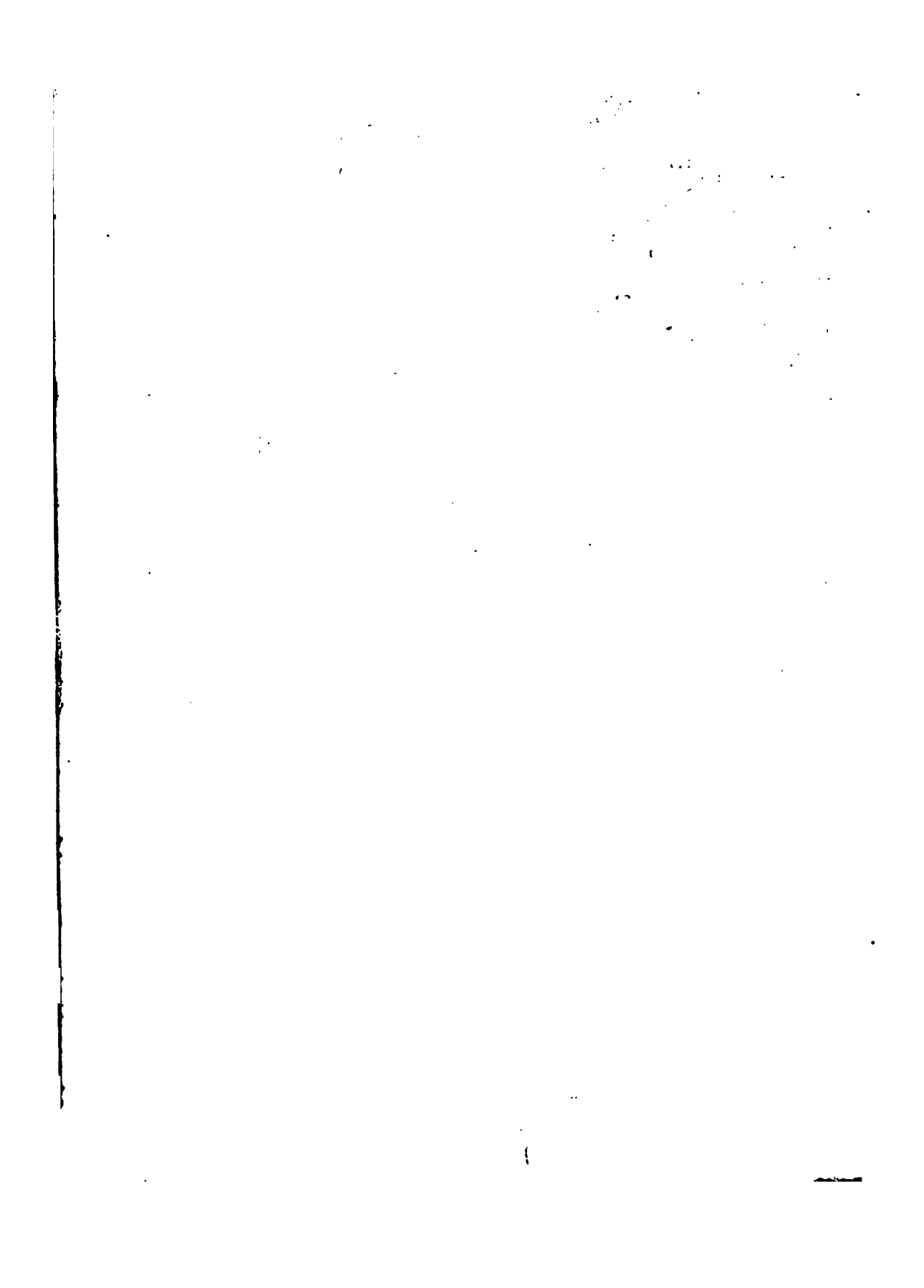
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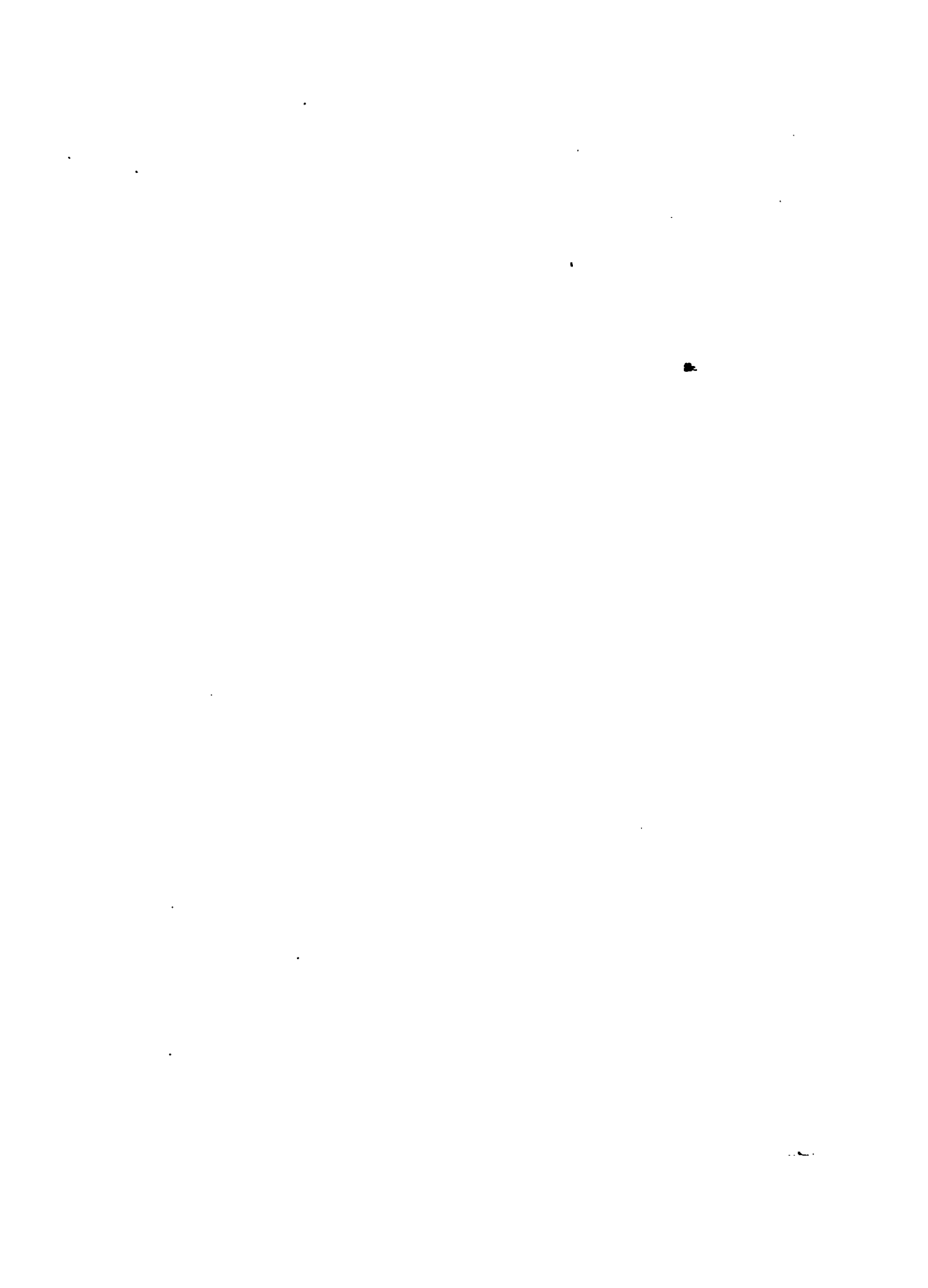
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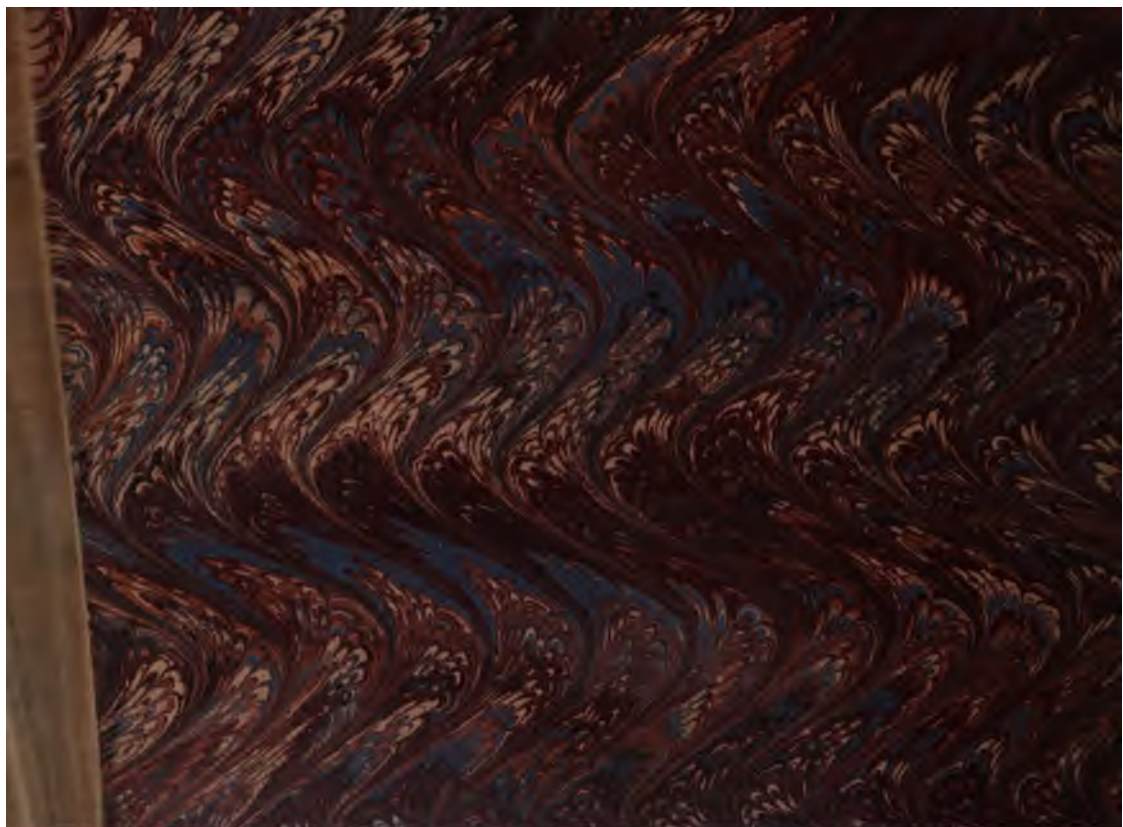
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